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Prabuddha Bharata

OR

AWAKENED INDIA

Vol. XLVII

JANUARY—DECEMBER, 1942



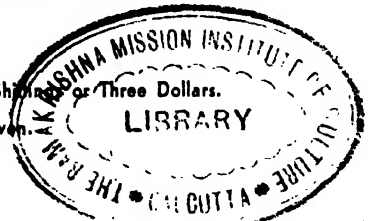
उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत
Presented by S. S. C.
Arise ! Awake ! And stop not till the Goal is reached

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Secret of divine communion—Master's respect for other faiths—Many names of one God—The sign of a Yogi—God and worldly duties—Duty towards family—Different levels of devotees.

August 13, 1882. The Master was in conversation with Kedar and other devotees in the temple garden. Kedar was a government official and had spent a number of years at Dacca, where he became a friend of Vijay Goswami. They used to spend a great part of their time together, talking about Sri Ramakrishna and his spiritual experiences. Kedar had been a member of the Brahmo Samaj. He followed the path of devotion. Spiritual talk always brought tears to his eyes. It was five o'clock in the afternoon. Kedar was very happy, having arranged a religious festival for Sri Ramakrishna that day. Ram had hired a singer, and the whole day passed in the midst of joy. The Master explained to them the secret of communion with God.

Master : ‘With the realization of Sachchidananda one goes into Samadhi. Then duties drop off. Suppose I have been talking about the Ostâd¹ and he arrives. What is the need of talking about him then? How long does the bee buzz about? So long it isn't sitting on the flower. But it won't do for the Sâdhaka to renounce duties. He should perform his duties, such as worship, Japa, meditation, prayer, pilgrimage, and so on.

‘If you see someone engaged in reasoning, even after the realization of God, you may liken him to a bee which buzzes, in a way, even while sipping honey from the flower.’

The Master was highly pleased with the Ostad's music. He said to the

¹ A teacher of music.

musician, 'There is a special manifestation of God's power in a man who has any outstanding gift, such as proficiency in music.'

Musician : 'Sir, what is the way to realize God?'

Master : 'Bhakti is the one essential thing. To be sure, God exists in all things. Who is a devotee then? He whose mind dwells on God. But this isn't possible as long as one has egotism and vanity. The water of God's grace cannot collect on the high mound of egotism. It rolls down. I am a mere machine.

(To Kedar and other devotees) 'God can be realized through all paths. All religions are true. The important thing is to reach the roof. You can reach it by stone stairs, or by wooden stairs, or by bamboo steps, or by a rope. You can also climb up by a bamboo pole.

'You may say that there are many errors and superstitions in another religion. I should reply, Let it be so. Every religion has errors. Everyone thinks that his own watch alone gives the correct time. It is enough to have yearning for God. It is enough to feel love and attraction for Him. Don't you know that God is the Inner Guide? He sees the attraction of our heart and the yearning of our soul. Suppose a man has several sons. The older boys address him distinctly as "Bâbâ" or "papa", but the babies can at best call him, "Ba" or "Pa". Now, will the father be angry with those who address him in this indistinct way? The father knows that they too are calling him, only they cannot utter the word well. All children are the same to the father.

'Likewise, the devotees call only on God, though by different names. They call on one Person only. There are four ghats on one lake. The Hindus, drinking water at one ghat, call it "Jal". The Mussalmans, at another ghat, call it

"Pâni". The Englishmen, at a third, call it "water". And others, at a fourth, call it "aqua". God is one but His names are many.'

Thursday, August 24, 1882. It was almost dusk. The Master and M. stood talking alone near the door on the south-east verandah.

Master (to M.) : 'The mind of the Yogi is always fixed on God, always absorbed in the Self. You can recognize such a man by merely looking at him. His eyes are wide open, with an aimless look, like the eyes of the mother bird hatching her eggs. Her entire mind is fixed on the eggs, and there is a vacant look in her eyes. Well, can you show me such a picture?'

M. : 'I shall try to get one.'

As evening came on, the different temples were lighted up. Sri Ramakrishna was seated on his small couch, meditating on the Divine Mother. Then he chanted the names of God. Incense was burned in the room, where an old lamp had been lighted. Sounds of conch shells and gongs came floating on the air as the evening worship began in the temple of Kali. The light of the moon flooded all the quarters. The Master again spoke to M.

Master : 'Do your work unattached to the world. The work Vidyasagar is engaged in is very good. Always try to do your duties in a detached spirit.'

M. : 'Yes, sir. But may I know if one can realize God while performing one's duties? Can "Rama" and "desires" coexist? The other day I read in a Hindi couplet, "Where Rama is, there desire cannot be; where desire is, there Rama cannot be."'

Master : 'All, without exception, perform work. Even to chant the name and glories of God is work, as is the meditation of the non-dualist on "I am He." Breathing is also an activity. There is no way of renouncing work

altogether. So do work, but surrender the result to God.'

M. : 'Sir, may I make an effort to earn more money?'

Master : 'It is permissible to do so to maintain a righteous family. You can try to increase your income, but in an honest way. The goal of life is not the earning of money, but the service of God. There is no stain on money if it is devoted to the service of God.'

M. : 'How long should one feel obliged to do one's duty towards the family?'

Master : 'As long as it feels pinched for food and clothing. But one need not take the responsibility of a son when he is able to support himself. When the young fledgling learns to pick its own food, it is pecked by the mother if it comes to her for food.'

M. : 'How long must one do one's duty?'

Master : 'The blossom drops off when the fruit appears. One doesn't have to do one's duty after the attainment of God, nor does one feel like doing it then.

'If a drunkard takes too much liquor, then he can't retain his consciousness. If he takes only two or three glasses, he can go on with his work. As you advance nearer and nearer to God, He will reduce your activities little by little. Have no fear. The mother-in-law gradually reduces her daughter-in-law's work when the daughter-in-law is with child. Her activities cease altogether when she is about to be confined. After the birth of the child she is allowed only to take care of it.

'Finish the few duties you have at hand, and then you will have peace. When the mistress of the house goes to bathe after finishing her cooking and

other duties, she won't come back however you may shout after her.'

M. : 'Sir, what is the meaning of the realization of God? What do you mean by God-vision? How does one attain it?'

Master : 'The Vaishnavas hold that those who are on the way to God and those who have realized Him may be divided into different levels. These are the Pravartaka, the Sadhaka, the Siddha, and the Siddha of the Siddha. He who has just set foot on the path may be called the Pravartaka, the beginner. He may be called a Sadhaka who has been practising spiritual discipline, such as worship, Japa, meditation, and the chanting of God's name and glories. He may be called a Siddha, a perfected soul, who has known from his inner experience that God exists. An analogy is given in the Vedanta to explain this. The master of the house is asleep in a dark room. Someone is groping in the dark to find him. He touches the couch and says, "No, it is not he." He touches the window and says, "No, it is not he." He touches the door and says, "No, it is not he." This is known in the Vedanta as the process of "Neti, Neti", "Not this, not this." At last his hand touches the master's body and he exclaims, "Here is he!" In other words, he is now conscious of the "existence" of the master, he has found him, but he doesn't know him intimately.

'There is another type known as the Siddha of Siddha, the supremely perfect. It is quite a different stage when one talks to the master intimately through love and devotion. A Siddha has undoubtedly attained to God, but the "supremely perfect" has known God very intimately.

MUST INDIA ACCEPT SOCIALISM?

BY THE EDITOR

I am the food, I am the eater of the food, I join the food to its eater. . . . He who distributes food protects me. But he who does not do so is eaten by me.

—Taittiriya Upanishad III. x. 6.

I

Some time back we were pleasantly surprised to hear from President Roosevelt that Bolshevik Russia is not altogether a godless country. 'It is significant', pointed out the Archbishop of Canterbury, 'that, on the outbreak of war thousands flocked to churches for prayer in Moscow and elsewhere.' And he added, '. . . it may well be that Russia's defence of its own land and the new unity which this will bring may lead to a new tolerance of religion by the Soviet Government and a new resurgence of the *interests of religion always deep-seated in the hearts of the Russian people.*' M. Lozovsky, the Russian spokesman, also confirmed this tolerance of religion and explained that the difference between other countries and Russia is that, while most countries mix up religion with the State, Russia separates the Church from the State, and education from the Church. President Roosevelt made the position clear in the following words: 'Well, I have not learned it (Article XII of the Constitution of Russia) by heart sufficiently to quote it. I might be a little bit off, but anyway freedom of conscience, freedom of religion, freedom equally to use propaganda against religion, which essentially is the rule in this country (U.S.A.), only we do not put it quite the same way.' We are thankful to President Roosevelt for drawing pointed attention to this aspect of Bolshevik

life and we are obliged to the Archbishop for opening our eyes to the deep-seated religious tendencies of the Russian people. The Hindus believe that religion, or to use a better term spirituality, is an inalienable characteristic of a human being. At a time, therefore, when Hitler was strengthening his home-front by telling the Nazis that they were engaged in a holy crusade against heathens, we were relieved to hear that religion flourished in a Bolshevik country despite all the social, political, and economic changes effected there. In other words, Soviet Russia found no irreconcilable antagonism between religion and Bolshevism, though it is true, perhaps, that there is not much love lost between the two. Soviet Russia refuses to have any dealing with organized religion, or even religion as such, though it tolerates the different beliefs as purely individual affairs. It strikes one that this new attitude is the result of practical experience and is likely to change further for the better in future, as the Archbishop most reasonably expects.

Earlier theorists bent on the destruction of inequality, could hardly foresee such a situation. 'If God is,' thundered Bakunin 'man is a slave; now, man can and must be free; then, God does not exist.' For dethroning God from the hearts of men Bakunin argued: 'The idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement

of mankind, both in theory and practice.' Recent history has proved that these sweeping remarks are the outcome of a perverted vision and a false evaluation of the different factors that build up the life of a nation.

The reasons advanced against religion by earlier thinkers may partially be true in so far as they are directed against any organized religion or any particular theology; but to arraign religion as such is to shoot too wide of the mark. Individual beliefs do not really stand much in the way of political or economic progress. It is when these beliefs are organized into a church that real trouble may arise. Catholicism came into conflict with European States because it had a mighty organization to back it up—an organization that had stepped out of its proper religious sphere and assumed the task of guiding the social and economic destinies of mighty empires. Some of the modern States, being aware of this inherent force of compact groups, have reacted variously towards organized religions. Turkey has separated religion from the State; but Nazi Germany has made religion the handmaid of the Reichstag. In the latter case, however, the blame attaches not to religion itself but to the political party that puts national aggrandizement before everything else. So far as a communist State is concerned, however, our task is made lighter by Russia's indifference to, or shall we say tolerance towards, religion. Will those Indian leaders who would banish religion in the interest of political progress, take a lesson from this?

The plain fact is that there is no necessary antagonism between religion and the State, as the socialists would have us believe, unless either the State chooses it otherwise or religious potentates want to enjoy power and pelf under the guise of spiritual leadership. That

love of power and wealth, we may point out, is the common weakness of human beings. Religion alone need not be blamed for it. The cure of religious maladies is more religion and not its total uprooting.

II

But should religion be relegated to a secondary position for ever? Can it not be a more vital factor in human affairs without encroaching unnecessarily on the political, economic, and other fields of useful human activity? What answer has Hinduism to give to such a question? Hinduism makes a distinction between spirituality and religion, between the subjective and integral experience of truth and the creation of a proper atmosphere for such a realization, between the achievements of the few and the struggle of the many, and between the unity of the final vision and a graded preparation for the same. Social customs, codes of ethical conduct, methods of worship, and the study of scriptures may be called religion, but not spirituality; even beliefs are of secondary importance. Spirituality is intrinsically an individual affair. Hindus may be born in churches, but Hinduism consists in getting beyond them. But the scriptures hasten to show that, if the ultimate realization frees a man from all social obligations, he is not anti-social. Prior to this achievement his conduct had been chastened by following faithfully a code of morality; and after that achievement a Higher Power takes hold of him, and his life becomes a blessing to humanity. Thus there is no inherent conflict between Hindu spirituality and the State.

The Hindus go further and declare that it is such a spiritual realization that alone matters, and everything else in life should be a preparation for it. A society that does not actively help such

a consummation has failed in its true objective and cannot have a long life. It can have a hectic ill-balanced existence for a short period but it will soon break into pieces through its own inner conflict. A steady spiritual goal alone can inspire sustained social effort; while changing goals can only lead to make-shift arrangements. The Indian ideal prefers human values to the political and the social, and leaders of society must have vision enough to incorporate the thoughts of our seers into various social patterns. A steady goal, however, does not necessarily imply a static society. Hindu spirituality admits of new social adjustments to changed circumstances. It also recognizes differences of temperament and prescribes different spiritual paths for different people. Hindu unity is thus maintained through a variety of social customs. From a very early age the Hindus recognized that there might be different facets and degrees of the same truth; 'Truth is one, but sages call it by various names.' This catholicity settled once for all the disputes that might arise in the social field; and in spiritual matters it released men's hearts for a variety of experiences.

The distinction between spirituality and religion has got this advantage that society can be thought of in terms of changes although the spiritual outlook remains the same. As a matter of fact, history teaches us that the Indians never lacked in initiative and creative urge. Even so late as in the sixteenth century India struck wonder into the hearts of nations by her prosperity. Her social institutions were very elastic and possessed ample vitality. The fusion of races went apace. But streams of foreign invasion did not allow full play to the national genius. The nation was hard pressed to pay more attention to self-preservation.

Foreign political, social, and cultural aggression made a frightened generation take shelter in rigid laws and customs, which are still hampering our growth.

It is hardly true, therefore, to say that our political and economic backwardness is due to our spiritual outlook: on the contrary, there is lifelessness in our society because we are politically effete. Our spirituality advocates the greatest amount of activity in the relative plane of existence. The Hindus believe in the law of Karma—in the theory that we ourselves, individually and collectively, are responsible for what we are. Individually I am free to determine my future to the best of my ability, and collectively we are free to change our society through a united effort. The Chhandogya Upanishad declares that a man is what his determination would have him be. Nay, he can even become a Hiranyagarbha, the One identified with the Universal Mind. This Universal Mind again changes from time to time according to the Karma of the race. God measures out the results we deserve individually and collectively. A subsequent event is pre-determined in the sense that it has sufficient causes for its coming into effect. But these pre-existing conditions are greatly within our own control. We can plan our future if we only have the determination to do so. God creates everything according to pre-existing tendencies, i.e., according to the accumulated merit of the race. He is not a whimsical despot.

It is because of this element of change against a permanent background, that Vedic India changes into the Paurânic, the Pauranic into the classic, and the classic into the Smârta; and still the spiritual ideas and ideals remain identically the same. If socialism must

come to India, Vedanta will know how to make its voice heard in a new environment. Nay, to a Vedantist the ideal of equality and universal fellowship is very tempting indeed. But it has not been proved so far that Hindu religion is unequal to the task of man's all-round 'spiritual' unfoldment, nor has it been shown that it is too static to admit of necessary changes. There is hardly any need for it to yield place to a new philosophy of State. In fact Marxian dialectics are quite out of place here. Nor is a material interpretation of history necessary. Swami Vivekananda was conscious of the fact that empty stomachs and high spirituality go ill together and he insisted on raising the standard of life of the common people; for in more sense than one civilization is dependent on economic prosperity. The Hindu scriptures preach religion, material welfare, and aesthetics along with 'spirituality'. The Taittiriya Upanishad declares that *Anna* or food should be recognized as Brahman, and that such a knower of Brahman should increase his stock of food by every means, for himself and for others.

III

The greatest appeal of socialism lies in its sympathy for the masses and in its call for an organized class-struggle for the amelioration of their hard lot. They ask: What has Hinduism done for its downtrodden masses? To all appearances the Hindu higher classes are as apathetic to the miseries of their co-religionists as the capitalists of other countries are to their masses. Nay, our critics argue, the conditions are still worse in India, since to an economic serfdom has been added a social oppression, the like of which is met with nowhere else. A rigid caste system, with untouchability and unapproachability as its corollaries, has

turned the poorer members of society into human brutes. To our shame we acknowledge that the criticism is substantially correct. But what is the remedy for this social malady? Our critics suggest that a religion that sanctions such inequity must be forthwith replaced by socialism, which will level down all inequalities. The remedy is worse than the disease and aims at killing the patient in order to make an end of its suffering. Before trying such a revolutionary change, we shall do well to examine our own institutions to see if they are inherently defective. Socialism is after all a theory, and before it can be acceptable it must disprove the utility of all other established theories. Its *modus operandi* has also to be thoroughly examined.

Is a class-struggle inevitable in every society irrespective of the ideals it stands for? Cannot a society be so ordered that clashes are minimized and still provision is made for individual development? The Advaita Vedanta teaches that all men are potentially equal, though it does not say that they are actually so at any particular moment. The potential divinity must be manifested before equality can be claimed. This attitude is quite in keeping with facts. Vedanta recognizes inevitable differences which socialists seem to overlook. Vedanta, however, is true to the socialist ideal since it provides ample scope for the development of the individual irrespective of his social position. An ultimate equality in place of present differences is what Vedanta teaches: a forced equality in spite of present inequality is what socialism stands for. In other words, Vedanta advocates a steady advance; while socialism, or to be more precise, the generally accepted form of it, stands for violent changes to be brought about by force, if necessary, and perpetuated

through a dictatorship of the proletariat.

Facts, however, disprove all these pet socialistic theories. In States that swear by various forms of socialism, ideal equality is conspicuous by its absence. Nor is an economic equality fully attained. As one writer points out: 'The (geographical and racial) contrasts in Russia extend, in spite of communism, to the people. The average wage in the factories is 200 roubles a month, but "shock workers"—piece workers—can earn much more and the experts as much as 10,000 roubles a month. The range is as big as in Britain, with the difference that direct taxation is small.' Social equality is equally absent. Communism and Nazism (National Socialism) and all other forms of socialism have to depend for their continuance on dictatorships. 'The governing class in a communist State has even more power than the capitalist class in a democratic State. So long as it retains the loyalty of the armed forces, it can use its power to obtain for itself advantages quite as harmful as those of capitalists. To suppose that it will always act for general good is mere foolish idealism, and is contrary to Marxian political philosophy. Communism restricts liberty, particularly intellectual liberty, more than any other system except Fascism. The complete unification of both economic and political power produces a terrifying engine of oppression, in which there are no loop-holes for exception' (Bertrand Russell). The so-called dictatorship of the proletariat is in reality a dictatorship of a clever coterie or at best a small but powerful minority who become an oligarchic governing class. History teaches that government is always carried on in the interest of the governing class. Socialism, in practice, miserably fails to attain its goal.

The change advocated by the socialists is not really a change from capitalism to socialism, for State capitalism may persist in a socialistic State. And there is no reason to suppose that such a socialistic State will not have an imperialistic outlook in international politics. Such a State may still persist in the exploitation of weaker nations abroad. Besides, the labourers there may have no real voice in the direction of affairs and may for all practical purposes be serfs of the State.

The real change that matters is not a change of institutions but a change of the relationship among the members of a society,—a change of heart as it were. Our real aim is an equality of treatment and opportunity and not merely an equality of possession and social status. The truth of this will be easily understood when we look at India. Take the huge figure of unemployment into consideration and then the appalling poverty. The effective wealth of the country is scarcely enough to remove all the wants of its teeming millions. There is scarcely enough to make even a considerable number of persons rich. An equal distribution of wealth under the present circumstances means a painful poverty for one and all, i.e., misery for a greater number. Scattered capital will hardly contribute to national regeneration and we shall perforce be driven to State socialism, which can hardly satisfy the pure theorist. It is not the levelling down of the rich that we are to strive for, but the pulling up of the poor by improving means of production. Our immediate problem is not so much of distribution as of production. So far, our business magnates have responded intelligently to the demands of the present day by opening up new avenues of employment and increasing the

national wealth, though they are not always free to use all their resources in the best possible way. They deserve our thanks and not condemnation for their grand achievements under the most adverse circumstances. We do not forget that they have often failed; and they may justly be blamed or warned, if need be. But does that justify us to undertake revolutionary changes? We have to go a long way in our economic development before we can talk of socialism. Our present trouble does not lie that way. Our real social disease is that our higher classes have lost any real touch with the masses, with the consequence that the hardships of the poorer sections of our society cannot evoke the necessary sympathy. Religion can do a lot here, and in the transitional period can successfully bridge the gulf between the rich and the poor with various forms of social service. Besides, religious people have to see to it that our classes take better care of the masses.

IV

The socialist will point out: This is how religion comes to the rescue of established orders. We may tell him, however, that if we decry an unthinking imitation of the West, we do not hold any brief for the vested interests, and that we are not unaware of the miseries of our countrymen. Our richer classes have not fully done their duty to the poorer ones: they have not utilized their resources in the best possible way. We are aware that the vast majority of our countrymen suffer from an inferiority complex in the mental world and in the physical world they can hardly keep body and soul together. These conditions must be changed and the sooner it is done the better. What we want to impress on our readers, however, is that this can

and should be effected by revitalizing our ancient ideas and ideals. For a nation can advance more rapidly by following the ideal for which it has lived and striven than by retracing its steps and beginning a fresh life as it were.

As we have already stated, social reforms are at bottom only a readjustment of social relations with a view to gaining better understanding between the different limbs of which a society is composed, so that continuous progress may be ensured. We have to recognize that the extreme inequality between the Brahmin and the Pariah, the landlord and the tenant, the haves and the have-nots must be removed if India is to make an all-round advance. On this question all religious-minded people should agree with the socialists. We differ when socialism tries to build its edifice on the unsound foundation of class-struggle, or in other words when it wants to evolve social stability through a militant assertion of the self-interest of the oppressed classes. Vedanta says: Help and not fight. Society makes real progress not by subordinating all other interests to those of a particular class but by helping each section to acquire the best any other may have discovered. Mutual fight is not a blessing in itself; it is the sign of a disease, a loss of balance between the different limbs.

There are other defects in Marx's philosophy. 'In reading Marx's writings', writes Cole, 'one often feels that he regards the class as somehow more deeply real than the individuals who make it up...Marx sometimes seems to be playing dangerously with the Hegelian conception of degrees of reality, as if the reality and historical conception of classes somehow condemned their individual members to a subordinate order of real existence.' The

Hindus admit, and the present-day Hindu society has to admit it all the more, that in any society of men, collaboration is the prerequisite of effective social activity. There has never been a human society in which each individual acted by himself without group loyalty or collaboration. But because an individual acts in group it does not necessarily follow that he has ceased or should cease to have his individuality. In a factory a person may have no such thing as his own individual product, but he counts still as a productive factor and his whole-hearted co-operation or withdrawal of it may mean much to the production as a whole. Real trouble arises when a person is ill-adapted to his social environment. But society may be adjusted in such a way that each individual gets fair play. The Hindu recognizes the spiritual freedom of each individual and it is the duty of society to make full provision for the growth of the inner man. Apart from that there is no reason why an individual should not contribute his utmost to the welfare of the group. As Swami Vivekananda pointed out, the Hindus are more socialistic than socialists themselves. The socialists fight for the predominance of their own group, viz., the proletariat, and at the root of this fight is the economic interest of the individuals composing the group. The Hindu does not fight any other group, but serves society as a whole, for through this alone can he have his own objective realized. Renunciation and service are the two ideals of India. Each individual makes a voluntary sacrifice of his selfish desires and in return gets his own fulfilment in and through the service of others. Take for instance, the institution of marriage. Young men are not free to choose their partners in life. For society reminds

them that it is not for sense pleasure that couples are tied in wedlock. They are united for serving the higher purposes of spiritual advancement in which the husband and the wife are helped by each other. Look again into the institution of caste, i.e., caste not by birth, but according to one's mental make-up and physical capacity, as defined in the Gita. By this caste system, society ensures a maximum output through a perfect utilization of individual power. The Brihadaranyaka Upanishad pictures the householder as a central figure in society, engaged in a series of selfless duties towards all beings from the gods to the lowest insects. (I.IV. 16). The Bhagavad Gita emphasizes the same fact and equates these duties with the highest sacrifice. (Gita III. 10-16, IV. 23-31).

Our real disease is not inequality, but the monopoly of privileges. Says Mahatma Gandhi, 'If I interpret the Hindu spirit rightly, all life is absolutely equal and one. It is therefore an arrogant assumption on the part of a Brahmin when he says, "I am superior to the other three Varnas." This is not what the Brahmins of old said. They commanded homage not because they claimed superiority, but because they claimed the right of service through and through without the slightest expectation of reward. The priests who to-day arrogate to themselves the function of the Brahmin and distort religion, are no custodians of Hinduism or Brahminism. Consciously or unconsciously, they are laying the axe at the root of the tree on which they are sitting, and when they tell you that Shastras enjoin untouchability and when they talk of pollution distance, I have no hesitation in saying that they are belying their creed and that they are misunderstanding the spirit of Hinduism.' We fully agree with this out-

spoken condemnation of social injustice in the name of religion, and no true follower of Swami Vivekananda can do otherwise. The underlying spirit of Hinduism is service and not the assertion of rights and privileges by any particular community.

Let us then join hands in a common cause for reinvigorating our national life. We want more action and not more talk. There is no reason why the

poor should be neglected, and why social inequities should be perpetuated for ever. Socialism has repeatedly drawn our attention to the dark spots in our society. We may not accept socialism but let us not be blind to our own drawbacks. Socialism as a theory has no appeal for us, but we cannot but thank it for waking our conscience and rousing our sense of duty towards the more unfortunate.

THE EDUCATION OF INDIAN WOMEN

My dear A.,

Your letter reached me this morning at Queenstown, and I am only too glad to have it to answer. I did not *know* that the difficulty was in understanding the necessity for our school. Thank you for explaining this fact so clearly. I shall try to answer it as distinctly.

Everyone acquainted with Eastern countries, knows that their great outstanding problem at present and for many years to come must be that of the education of their women. Even the illustrated papers—not to speak of M. Pierre Loti and the *Be*—make us aware of this problem in the case of Turkey and Egypt. And every one, including the Government, admits it about India. In the latter case, it is also popularized, though from what we would perhaps consider a mistaken point of view, by the missionaries. The missionaries are mistaken because, whether right or wrong in their assertion of the present *need* of education, they are not in a position to discriminate rightly the elements of value in the existing training of the Oriental girl for life.

Yet one fact remains, that the Oriental men are every day becoming

S. S. CYMRIC,

27 Sept. 1908.

more and more imbued* with a modern thought alphabet, which the women can by no means share with them, or not to any great extent. The consequences to *social* life of having men and women in two different worlds, not co-operative but mutually antagonistic, each looking upon the other as, at best, un-vital, are best left to the imagination. You will easily picture to yourself how the right-ful inspiration and influence of the wife, or the mother, must in such a case, be reduced; so that it would almost seem as if the trend of society from generation to generation were more and more to institute and emphasize the weakness, ignorance, and timidity of women, instead of minimizing these, and tending increasingly to bring out her luminous and heroic qualities, as ought in a sound social state to be the case. Hence the inevitable moral, ethical, and intellectual decay of society. The only possible cure for this state of things is obviously, the co-operation of man and woman in the elaboration of a grand new conception of thought and life; and for this the education of women is a necessity.

Orientalists themselves know well that all this is true—I have never seen men hunger so for the companionship of their own women, on terms of mental equality and mutual respect. They are almost too ready to welcome intellectual gifts in a feminine form. The encouragement that they give to an accomplished woman, and the high estimates they are ready to form of her acquirements, are enough to turn a girl's head, as long as she remains a rarity. You are of course familiar—from your own reading—with the delicate reverence, and profound idealism, of the East for woman, so that these statements will not be so surprising to you as to most people, accustomed to ordinary misconceptions on this subject.

The question is then, How is the Oriental woman to receive the education she requires?

Attempts have, of course, been made. It is always difficult to collect statistics in reliable form, with regard to Indian affairs, owing to the departmentalized and provincialized system of management. Many people know a good deal about a district or even a province, but very few know anything of a given subject, *throughout India*. Still, by referring to Mr. Ratcliffe and asking him to collect from Lajpat Rai about the Punjab and Mr. Cotton (Editor of *India*) about Bombay and Madras, while Mrs. Ratcliffe is referred to about Bengal—we might be able to state something definite about *Government* expenditure on women's education. I understood that in a parliamentary debate this year, it was stated that the whole *Government* expenditure on education, for India, was £300,000 only! And of this, the amount spent on women must be infinitesimal. I have an idea that *Government* has tried to do a good deal in the Madras Presidency for girls' primary education, and I know that it

aids one or two higher education institutions in Calcutta and Bombay. But, on the whole, it has preferred to aid missionary and sectarian schools, rather than embark on work of its own. The education of the Indian woman in modern knowledge, is generally more or less dependent on missionary schools, or on schools manned by missionary agents.

In any case, the action of extraneous forces on education, is always peculiarly liable to be disastrous. Neither secular English officialism nor burning sectarian partisanship, is likely on the face of it, to produce the temper of mind that can sift out the elements to be developed and those to be avoided, in the feminist ideals of a foreign people.

Modern education, as it has hitherto been offered to the Indian woman, has always been more or less destructive. Even partisans would probably admit this, in some degree or another, their estimate of more or less, differing somewhat according to their point of view.

Thus the crude taste that deals with Berlin woolwork in aniline colours, has been substituted for the old artistic sense that we now see represented only in the museums. The power to read, unenlightened by a training in Indian classical literature, is apt to lead to unrestrained indulgence in cheap sensationalism.

The substitution of foreign ideals (unconscious and involuntary on the part of the educator, very likely) for those that are, leads to confusion of aims, and the luxury or frivolity, or other undesirable characteristics of the new example may be fully as likely to attract imitators as the more solid qualities intended for admiration.

Some of these results would be admitted by anyone, I think, and of course these are only a few.

The fact is, *Education, like growth, must be always from within*. The inner

struggle only, only the will of the taught is of avail. Those who think otherwise, do so, only because they are ignorant of education as a science by itself. We know that it is true of ourselves as individuals, that only the effort we make ourselves advances us. All the hammering in the world from outside would be useless, if indeed it did not repel and destroy our will to climb. The same is true of societies, as of individuals: Education must be from within.

It follows that if foreign elements are to be assimilated intellectually, the representatives of those elements must first be assimilated socially. You are, of course, familiar with this fact in the history of the West. Silk weaving is established in England by Huguenot refugees, the wool trade is brought to Yorks by Flemings from Flanders, the Cistercian monk masters Latin and the Norse tongue is reduced to writing. And so on.

Even in the case of Indian men, the enthusiasm for modern letters was first caught from a few special Englishmen who were personally loved, and the degree of a teacher's adoption by Hindu society, has usually been some key to the degree of his usefulness to it. In the case of women, in whom the moral element—the life of tastes, aspirations, ideals, and prejudices—so far outweighs all other mental factors, this assimilation is a still greater necessity than in that of men. And this is all that we claim. We have gone through a preparation that makes Indian people regard us as integral parts of their civic life. Being so accepted, we are able to put them in the way of obtaining knowledge for themselves. This knowledge—as yet only strictly in the primary stages of course—they are able to reach, through us, without any disturbance of their existing social, religious, or economic order.

The older women come to us in great numbers—thus the younger are amply chaperoned. As they do not live with us, they risk nothing by coming. Nor do they become dependent on us, nor we responsible for them.

At the same time we have *no* criticism to offer, of the institutions with which they are familiar. We are not helping widows to remarry, or girls, out of deference to our European birth, to contract habits that their unsophisticated grandmothers would have thought unrefined. On the contrary, holding that every country has a right to lay down its own etiquette, and feeling all possible respect for that of India, we ourselves strive, as far as we can, to show refinement in the Indian way. We don't teach religion, believing that that is the sphere of the home, but we refer freely to the ideas and ideals that are familiar to our pupils, and we avoid reference to, or overmuch explanation of, the unfamiliar.

Then we are trying to build up a conception of a girls' school, as it might be conducted by an Indian woman for Indian women, to the aid and furtherance of Indian social life, and not to its disintegration and destruction. Simple as all this is, it is nevertheless new, and has already found many imitators. We should like, however, to develop it in many directions, and especially to bring it nearer, in efficiency and standard, to our own conception of what such a school should be. We should like, moreover, to see ahead for a few years, knowing that we might plan for the employment of adequate resources. It is for these reasons that we are seeking aid in money.

Thanking you much for the patience that this long letter has required,

—M. (SISTER NIVEDITA.)

SWAMI VIVEKANANDA

BY DR. KALIDAS NAG, M.A., D.LITT.

The eightieth birthday anniversary of Swami Vivekananda will be celebrated in January 1942. India lost this great son of hers when he was barely forty, and it is very natural for us to ask ourselves the question as to how we stand to-day as Indians and as world-citizens after the last forty years. Bengalees are legitimately proud of Vivekananda, who was responsible for making the name of Bengal respected throughout the length and breadth of India. From a great Bengalee he grew to the stature of a great Indian; and like all great Indians he vindicated the claims of Indian spirituality as the indispensable asset of Man in history. As the spiritual leader of modern India he never made any invidious distinction between man and man, between the peoples of India and of the world. It is significant, therefore, to ask what could have been the direction of the great Swami to all of us enmeshed in the tragedies of current history. The war has brought us a sort of rude awakening from the pathetic slumber of self-complacency. With death ever hovering over us, we are expected to do a bit of the searching of hearts and possibly we may catch some of the significant notes from the Swamiji's grand symphony of the Soul.

During his two world tours, Vivekananda compared notes with some of the rare spirits of the East and the West; and when he was leaving Europe for the last time, toward the end of the nineteenth century, he found, or rather felt, that 'the western world was on a volcano which might burst to-

tomorrow.'¹ Born in 1863, he might have remembered some stories of the collapse of France after the capitulation of Sedan (1870) with the triumphal march of newly united Germany. He was in full vigour of his youth when the first Sino-Japanese War (1894) broke out to be followed by the gruesome episodes of the Boer War in the last decade of the nineteenth century. Like Rabindranath, he looked at the 'sun-set of the century' with ominous foreboding. A Sannyasin and a Vedantist that he was, Vivekananda might have explained away many of these tragic human phenomena as mere illusion or *Mâyâ*. But, may I be permitted to say, India was blessed, in that age of Vivekananda, with the leadership of a Sannyasin who was also a *realist*² to the core of his being. He knew that he had not very many years to spare. But instead of concentrating his energies on the traditional discipline of self-adjustment and self-illumination, Vivekananda, like a true Bodhisattva of the modern age, renounced all thoughts of individual salvation³ and gave every hour of his fading life, nay every drop of his blood, to evolve a new technique of living in which could be harmonized the principles of self-realization of ancient and modern India.⁴ As a practical Vedantist he is without a peer. He steeped himself in the lore of ancient India and yet his clairvoyant

¹ *The Complete Works of Swami Vivekananda*, Vol. III. p. 277.

² *Ibid.* Vol. I. p. 18; Vol. III. p. 140; Vol. IV. p. 813.

³ *Ibid.* Vol. VII. pp. 174-175.

⁴ *Ibid.* Vol. III. pp. 151-153; Vol. VII. pp. 172-173.



Swami Vivekananda in Kashmir

Rehman, unpublished

gaze examined and diagnosed all the present defects in our mental and spiritual make-up. Dharma had degenerated into mere maxims; so he hastened to build up the Sangha or the fraternity of workers supporting the *Dharma* with utmost devotion and sacrifice. In May 1897, after his return from the West he organized the Ramakrishna Mission, assigning as much importance to meditation as to manual work. He took classes on Oriental and Western philosophy, at the same time that he tilled the garden, dug a well, and kneaded bread, often feeding his colleagues and fellow workers with his own hand down to his last days. It was all active dynamic love, a love strengthened by total self-effacement and dedication to the welfare of Humanity. Very significantly he said: 'I want sappers and miners in the army of Religion.'

Within forty years from his demise, we find to-day that the army is dominating everywhere, pushing dogmas almost out of court. The Churches, creeds, and dogmas, no doubt, are continuing their formal routine and official existence, but where, alas, is that living urge for the sovereign principle of Unity, *Advaita*, composing all discords in human relations!^a The Lion of Vedanta roared from the forum of the historic Parliament of Religions at Chicago in 1893; and, may be, the whole of India and the world would be called, at the end of this devastating war, to devise the ways and means of developing a new order of living or a new Sangha before we could initiate a new World Order. So I earnestly appeal to all those who have

faith in the sublime messages of Swami Vivekananda to get ready to celebrate appropriately the fiftieth anniversary of his Chicago Address and to bring in the contribution of India to the solution of some of the dire problems of modern humanity. One of his deepest thoughts, in fact his spiritual Testament, is expressed in the following lines found in his *Letters* :

'My idea is to bring to the door of the meanest and the poorest the noble ideals that the human race has developed, both in and out of India, and let them think for themselves.'

In these few lines, Vivekananda expressed a new philosophy of life and education and outlined a new order of national and international planning. Modern man tried the path of selfish nationalism as well as of academic internationalism. But both were found sadly wanting, and we are about to be drowned in the deluge of *isms*. With our tears, sweat, and blood we may have to strive again to build from the bottom, where we may be grovelling in the dust with the meanest and the poorest, whose mind and body have got to be freed from all obsessions and wants. This dream of Swami Vivekananda is the greatest challenge to modern society and the noblest heritage of man of to-day and to-morrow. May I suggest that to give some concrete shape to Swamiji's plan of world reconstruction, we should form an All-India Committee, in co-operation with the Ramakrishna Mission, to convene in 1943 another Parliament of Religions, just fifty years after Swamiji's epoch-making participation in the Chicago Parliament of 1893.

^a *Ibid.* Vol. III. p. 5 ; Vol. VI. p. 8.

A PILGRIMAGE TO AMARNATH

BY BRAHMACHARI NARAYANA

To dwellers in the plains, the Himalayas have a mysterious appeal. From my boyhood I cherished a passionate desire to have a look at the snow-covered peaks which have been the source of inspiration and joy to pilgrims and poets. But being in a distant corner of South India and under peculiar circumstances my desire remained unfulfilled until an elderly Swami who had great love for me invited me to accompany him to Kashmir. I at once consented. At last I was going to a place from where I could view the snows, more than that, I could easily wander about in the regions of eternal snow. Soon a host of thoughts rushed into my mind. I had read all about Swami Vivekananda's visit to Kashmir and the pilgrimage to the holy cave of Amarnath, situated in the very bosom of snow-capped mountains, and his worship of Lord Shiva in the ice-Lingam. Accordingly we arrived at Lahore, on our way to Kashmir, by the middle of April. Changing train at Lahore we reached Jammu Tawi, a picturesque town situated at the foot of hills. Now we were in Jammu State territory. The journey, by bus, from Jammu to Srinagar, a distance of slightly over 200 miles, was something which I had never experienced before. For the first time I saw snow; we had to pass through a tunnel of snow at a height of 9,000 ft. above sea level.

SRINAGAR

We arrived at Srinagar on the 20th of April and put up at a suitable place. Srinagar is the capital of Kashmir State and is the summer seat of the Jammu

and Kashmir Government. The beauty spots in and around Srinagar are many. It appears as if Nature has bestowed her choicest gifts upon this charming part of Kashmir valley. One is never tired of going round the gardens, parks, and avenues. The boat trips over the Dal Lake and Jhelum river are very pleasant.

PAHLGAM

After spending a couple of months in Srinagar, the Swami and I left for Pahlgam, a place sixty miles away and easily reached by a motor road. Here the Tahsildar of the place very kindly accommodated us, the Swami getting a small wooden cabin and I, a tent in the open. Pahlgam is situated in one of the best valleys in Kashmir and is full of luxurious vegetation. Two small rivers flow through the valley and unite a few hundred yards below. Sitting in the tent I could see the mountains in front covered by pine trees, and the glacier higher up. What an inexpressible joy it was to stare at the mute giants, standing so close to us! High above the world of cares and worries, out of the reach of human beings and reminding them of their littleness, the white mountains stood, so cold, so distant, yet so beautiful! The town itself consisted of a few government buildings and a bazaar where one could obtain common requirements. There were also hotels and camping grounds for visitors who come in large numbers during the season.

Even before reaching Pahlgam we had planned to visit the cave of Amarnath. This holy shrine of Lord Maha-



DAL LAKE

deva, containing an ice-Lingam, is situated in the Western Himalayas, surrounded by a glacial gorge, at a height of about 13,000 ft. above sea level. It is twenty-seven miles from Pahlgam. The annual pilgrimage comes off in the month of August; and the auspicious time for Darshan is the day of the full moon in that month. I was full of enthusiasm about the pilgrimage and anxiously waited for the day when the pilgrims would arrive at Pahlgam. The Tahsildar informed us one day that the Government had appointed him as the State Officer in charge of the pilgrimage. The Swami and I were very glad to know that our host would accompany us. As the days of pilgrimage drew nearer, slowly people began to gather in Pahlgam. The hotels became crowded and the fields were covered with tents. Ponies and coolies were to be seen everywhere. At last the party of pilgrims, marching all the way from Srinagar, arrived on the 16th

August. In a day Pahlgam wore a festive appearance and the place looked like a village fair. All through the day motor lorries running from Srinagar brought a large number of pilgrims. Everywhere one could see crowds of people moving about. There was continuous turmoil till late in the night in deep contrast to the silence that prevailed on the previous day. In the evening along with Kashmiri friends we went round the camp. At one spot we saw installed the 'Charri' or the emblem of Shiva which was usually carried by special

bearers in front of the pilgrim party. From Pahlgam onwards no one is allowed to go in advance of the 'Charri'. The Mahant in charge of the 'Charri' is vested with the responsibility of conducting the pilgrimage and feeding or otherwise looking after the comforts of the Sadhus. After wandering through the bazaar and the lines of newly-erected stalls, we went to the camp of the Sadhus. It was a very interesting experience for me, for I had never before seen such a large concourse



THE JHELUM



POPLAR AVENUE

of Sadhus. The State Dharmārth Department had made the necessary arrangements for the convenience of the Sadhus. The other pilgrims had to make their own arrangements at Pahlgam, where one could hire ponies, coolies, 'dandies' and tents and purchase sufficient provisions for the five days of the pilgrimage.

CHANDANWARI

After halting for a day at Pahlgam the party of pilgrims started on the onward journey on the 18th. The 'Charri' left very early in the morning. It was followed by the Sadhus and then the pilgrims. This morning I was up early, packed my things, handed them over to the Tahsildar's camp servants, and prepared myself to start. I and a Kashmiri friend left Pahlgam on foot at about

noon. The Swami and the Tahsildar left later on ponies. We had to reach a place called Chandanwari, eight miles away. As it was a short march we were not in a hurry. A feeling of suppressed joy and eager expectancy seized me as I walked along. Leaving Pahlgam, as we proceeded on the mountain path, we came across scenes of indescribable beauty. On either side of the road pine trees grew in large numbers and down below on the right roared the waters of the Liddar river. On the whole the road was easy. Each pilgrim walked at his own convenient pace, only taking care to reach the camp before nightfall. On the way, now and again, we would pass by a long line of ponies with packages balanced on their backs, or sturdy hill coolies carrying heavy loads and making their way up the serpentine path. I and my

friend reached Chandanwari well before dusk. We had comparatively an easy time, for soon after reaching the camp, tents were pitched ready and our luggage properly arranged by the Tahsildar's servants. As the evening advanced it grew colder. In our tent we had a brazier full of live charcoal to keep ourselves warm. The camp was humming with noise till a late hour in the night. In front of us, three friends were camping. One was busy cooking and the other two were trying to light a fire in front of their tent. As the fire blazed, many other pilgrims passing that way came and warmed themselves for a while and after exchanging a word or two with their strange hosts, went away. What an amount of mutual

co-operation and fellow-feeling pervaded the whole camp!

VAVJAN

After we had completed the day's march we had to think of the next day's journey. I heard people whispering to one another that on the morrow they had to do the most difficult part of the journey. I grew nervous and anxiously asked my friend about the next day's march. As the day dawned on the 19th, the whole camp broke up within a very short time and the second day's march began. How rapidly did this little moving town vanish! Where I had seen innumerable tents only a few hours ago, there were left only the ashes of dead fires and holes in the ground made by tent pegs. Soon I and my friend were on the road to the next camp called 'Vavjan'. In front, towering over us, stood Pishu ghat, a very steep climb of more than a thousand feet. As I started ascending this hill it appeared to be not so difficult. But before I was half way through it I became exhausted. How I wished I had a pony! We both rested on a rock by the roadside. As I sat there and was thinking how foolish it was not to have acted upon the Tahsildar's suggestion to take a pony, my eyes fell on the long line of pilgrims, men and women, young and old, strong and weak, coming from below. An old woman was slowly walking along, holding a short stick in her hand. Her whole mind was on Shiva. Perhaps she was too poor to afford a pony or she considered it more meri-

torious to do the pilgrimage on foot. What grim determination was there in her old shrunken face! Her great faith in the Lord and her love to touch His feet had given her sufficient strength to undertake the journey with little hesitation. I was ashamed of myself seeing how little she cared for personal comfort and how fearless she was of Pishu ghat. In mountains a short rest is sufficient to refresh one even from much exhaustion. So we began ascending again. It took us two hours to reach the top. How full of joy were those who had reached there



NEARING THE AMARNATH CAVE.



VAVJAN CAMP

before us! At last the long and strenuous ascent was over. The road further on was easy. Walking along a narrow path, going from mountain to mountain, we came to the large, beautiful Sheshnag lake situated at the foot of high mountains covered with perpe-

tual snow. We took a hurried bath in its blue waters which, though very cold, appeared enchanting.

We had to leave the regular path and go down by a side-way in order to reach the shore of the lake. From there to our camp it was a gradual ascent of



AMARNATH CAVE

about a mile. As darkness gathered around, the pilgrims hurried to their destination. Soon the tents were pitched and the second day of our camp life started. Vavjan was cold and damp and rocky all over. A huge glacier, clearly visible from our camp, seemed to be close at hand. This night the pilgrims were a little concerned about the danger of strong winds which often swept across Vavjan from the snow mountains near by.

PANCHTARNI

The next march from Vavjan to Panchtarni was ten miles. We started at about nine o'clock in the morning. To-day we had to cross a mountain pass, 16,000 ft. high. To add to our anxiety the sky became overcast with heavy clouds. After walking for a mile of level road we began a steep ascent. Within an hour we were over the Mahagunas Pass which was much dreaded by the pilgrims. Anxious faces were pitiously looking at the clouds in the sky and were silently praying to Shiva to save them from the disasters of heavy rain. We had heard frightening accounts of how, in some previous years, pilgrims had suffered due to rains and even snow, particularly while crossing this Pass. Shiva answered the prayers of his devotees. The party safely passed through Mahagunas. From here to Panchtarni it was one continuous descent. I and my friend reached the place by five o'clock in the evening. On a gravel bed ran five contiguous streams of ice-cold water. We bathed in the two larger streams. We saw a few pilgrims observing the custom of bathing in all the streams, going from one to another in the same wet garments.

The fascinating beauty of to-day's camping place was more impressive than those of the previous two days.

With our camp standing close to the biggest of the streams, like some sage's hermitage on the banks of the Ganges, with plenty of wild flowers smiling all around, and the back of the mountain wall containing the holy cave of Amarnath standing just in front of us, the scenery of Panchtarni was full of sublime grandeur. As the evening advanced and the pilgrims poured into the camp, how quickly and quietly did the gay canvas town spring up! Tents of all sizes and shapes were to be seen pitched here and there, with the pilgrims just arrived, resting on their half-opened beds. Rows of shops on either side of roughly constructed paths reminded one of a moving bazaar. What an unforgettable picture did the Sadhus' camp present! Hundreds of monks, belonging to different orders—some naked and many others wearing only a loin cloth, with their ash-covered bodies and matted locks, symbolic of Shiva Himself—were resting in their small Geruyâ tents, sometimes not bigger than a large umbrella fixed on a single pole. Some were blowing their conches now and again. Some were sitting round their Dhunis (logs of smouldering fire) and were discussing or meditating. What a hard life were they leading! I was surprised at their strong faith in God and the great power of endurance they possessed. They were undoubtedly Shiva's soldiers, armed with poverty, renunciation, and self-sacrifice. I moved on to another part of the camp. Small lanterns shone in every tent. Devotees were sitting here and there in solitary meditation. Some were repeating the Mahimnah Stotra, an excellent hymn on the greatness of Shiva. How unfortunate that I did not know it by heart then, nor did I possess a book! I returned to my tent and requested

that famous hymn, which he kindly did to my great delight.

AMARNATH

Long before the night passed into day on the 21st August, while the nearly full moon was shining in the sky, the whole camp was astir. The long awaited day auspicious for Amarnath Darshan had come. The sky was almost clear and the weather was dry and exhilarating. The cold was intense and in spite of my woollen clothings I felt it like pin-pricks. I thought of the naked and half-naked Sadhus who were cheerfully making their way up to the cave. What a contrast! I could command almost all the comforts necessary in such a place, and yet felt so uncomfortable. It became plain to me that the body could be inured to many things if only there was the will to do so. I started for the cave, with my friend, at about six o'clock in the morning. We put on a pair of grass slippers, specially made for the occasion. Many others also had done the same, for it was difficult to walk barefooted on snow, and the sanctity of the cave prohibited the taking of any leather foot-wear near its precincts. The journey from Panchtarni to Amarnath was about five miles. At places the road was very narrow and we had to go almost clinging to the sides of the hill for fear of being pushed down by a frightened pony or a swaying 'dandy' hurrying down from the opposite direction. Up to Panchtarni all the pilgrims were moving in one direction. But now we met a stream of pilgrims returning to Panchtarni after visiting the cave. Reaching the top of the hill, we turned to our right and entered into a snowy gorge. It was very delightful to walk over a long stretch of snow. Leaving the snow behind and passing through an open place strewn with boulders, we came to

a fast-running stream of icy cold water. From here the cave was visible. Even though it seemed to be very near, still we had to undertake a steep ascent of 100 yds. before we could reach the entrance of the cave. We sat down for a while, then bathed in the stream, and after that began the last climb. Finally as we entered the cave, our enthusiasm heightened and joy increased. It was a very large cave. Water was dripping from the roof and sides. There, in a dark niche, adjoining the floor, stood the ice-Lingam, its shape unlike the common Lingams found in Shiva temples. It was surrounded by a railing on three sides and none was allowed to cross it. I stood near the railing for a long time, enwrapped in thought. There sat Shiva, in His Kingdom of eternal snow, His great heart full of compassion for everyone. Even those who are hated by the world and persecuted by the powerful find welcome refuge in the Great White God. It was here that Swami Vivekananda had a great spiritual experience. Mahadeva, the Snow-king, is the friend of the poor and the needy. He graciously answers the sincere prayers of His devotees. Will he not answer mine? Pilgrims were moving about inside the cave and there was a buzzing noise. The offerings to the Lord consisted of ornaments of gold and silver, cash, rich garments, sugar-candy, and dried grapes. I could offer only the last two. In the cave itself the atmosphere was highly elevating and some unspeakable joy was welling up from within. Some peasants first came across this cave, hundreds of years ago. How is it that the Lord revealed Himself first to a few ignorant people? Perhaps their devotion was deep and sincere, and their simple and pure hearts were given over to Him. Yes, the Lord comes only to such; He cares not for a man's wealth or status, or

caste or creed. Before moving away from the Lingam I managed to put my hand through the railing and touch it. Then I looked up towards the roof of the cave and saw two or three pigeons fluttering from one hole to another. It is said that the sight of these pigeons signifies that one's pilgrimage has been fruitful. I left the cave after having stayed there for about two hours, and finding that I had missed my friend in the crowd, returned alone to our camp at Panchtarni by noon.

THE RETURN

This evening the camp was comparatively quiet. Much of the excitement had subsided. Since we left Pahlgam I had not had occasion to talk leisurely either to the Swami or to the Tahsildar. But this evening, as our little party sat quietly round a fire, every face was beaming with smiles and each related his own experiences of the glorious day. The return journey is usually accomplished in two stages, Panchtarni to Chandanwari, and Chandanwari to Pahlgam. But I and my friend did it in one day, and reached Pahlgam late in the evening on the 22nd. The Swami and the Tahsildar stayed on for the night at Chandanwari and returned to Pahlgam the next morning. After all I had completed the pilgrimage to Amarnath. The Himalayas and the snow peaks, which were not so real to me a few months ago, had now become a reality. Now I understood why the ancient sages retired to the Himalayas to perform their spiritual practices. Now I realized why lovers of beauty climbed mountain peaks and visited glaciers at great risk. Man is ever after the quest of the beautiful and there is nothing more truly imposing or uplifting than the beauty of Nature. Apart from this the pilgrimage itself

was a unique experience. Men, women, and children, of all ages and classes, gathered together from different parts of the country for a single purpose, and marching from camp to camp, as if of one party, impressed upon one's mind that the motherland is one. In spite of linguistic, political, or other differences, all are knit together. In the camp, organization and mutual co-operation are remarkable. How free and fearless are the women! They are in their colourful costumes and gaily walk along, sometimes alone, sometimes in groups, singing hymns in chorus or telling beads silently. What an amount of relaxation among the pilgrims! And how full of mirth are the children! They are all in a holiday mood and no thought of the struggle for existence worries them. How clearly do we see that India is one and that her children, left to themselves, free from external dividing influences, are ever ready to unite. A month later, at Lahore, an elderly friend derisively asked me what I had gained by undertaking this arduous pilgrimage, which to him was not worth the trouble. And my friend was one who had no faith in the spiritual or religious benefit of a pilgrimage. The question appeared to be pertinent. What actually had I gained by going to Amarnath? I could not give him any convincing reply, nor could I show him some tangible gain that I had achieved. I was worried for a time. I could not then understand how profitable the pilgrimage had been. My doubts were set at rest when I remembered what Swami Vivekananda told one of his disciples, after they both had returned from Amarnath: 'You do not now understand. But you have made the pilgrimage, and it will go on working. Causes must bring their effects. You will understand afterwards. The effects will come.'

SHRADDHA AND JNANA

By RAO BAHADUR D. S. SARMA, M.A.

It is important for us to know not only the relation of Shastra to Shraddhâ¹ but also the relation of Shraddha to Jnâna. Shastra is scriptural law, Shraddha is individual faith, and Jnana is divine knowledge. In the Bhagavad Gita the relation of Shastra to Shraddha is discussed at length in the seventeenth chapter in reply to Arjuna's question in the first verse there. 'Those who leave aside the ordinances of scriptures, but who worship with faith—what is their state, O Krishna?' But the relation of Shraddha to Jnana is not discussed so fully in the Gita, though it is indicated in the fourth and the sixth chapters. The word Shraddha occurs more than twenty times in the Gita. According to this scripture, faith is an indispensable element in spiritual life. All rites and ceremonies have to be performed with faith. All gifts have to be made and all austerities practised with faith. (XVII. 28). All teaching is to be followed with faith. (III. 81). All worship is to be conducted with faith. (VII. 21). And all knowledge leading to peace that passeth understanding has to be preceded by faith. (IV. 39). In fact, as a famous verse in the Gita puts it (XVII. 3), 'Man is of the nature of his faith. What his faith is, that verily he is.'

The enemy of faith is doubt—*Samshaya*. Shraddha and *Samshaya* are opposed to each other. The former saves a man, while the latter ruins him. The Gita (IV. 40) says, *Samshayâtma vinashyati*. The man who always doubts goes to

ruin. But doubt continues to haunt the mind of the religious man, however firm his faith may be. Especially if the religious man is also a man of wide culture, if he is a scholar who has made a study of other religions than his own, he is bound to be assailed by doubts of various kinds. Are all scriptures revelations in the sense in which they claim to be? Is everything in a scripture a revelation—its scientific concepts, for instance? Are all the claims made by or on behalf of founders of religions to be conceded? Are there not saints in other religions who held beliefs that were diametrically opposed to ours? And, above all, is humanity being guided by a God? If so, how can we explain this war and its unspeakable horrors and all the pain and suffering of innocent men and women? These and similar doubts the religious soul of to-day has to contend against. Faith is a comparatively easy achievement for an uncultured mind. And generally, the more narrow the mind, the more intense is its faith. But there is no comparison in value between a cultured man's faith and an ignorant man's faith. To know all that can be urged by the Devil's advocate and yet believe—not in the old way but in a new way, not with the old faith but with a new faith—is far more valiant than to close one's eyes and shut one's ears and continue to believe in the same old way. Faith, if it is to live, has continually to change its front, though not its ground.

But faith is ever on slippery ground. For it is not the final word in spiritual life, at any rate, according to Hinduism.

¹ See *Prabuddha Bharata*, March 1933.

Jnana is higher than Shraddha: realization higher than faith. We have to see as well as believe. When Jnana or the vision of God comes, Shraddha becomes luminous and its dark shadow Samshaya takes to flight. The Gita is very clear on this point. In the last two verses of the fourth chapter we are taught that Samshaya or doubt is eliminated only by Jnana. Shraddha is, of course, incipient Jnana. It is the evidence of the divinity of the human soul. It is an earnest of things to come, a guarantee that all will be well in the end. Shraddha is roused from its sleep by Shastra. And when it is fully awake it becomes Jnana. In other words, scriptures rouse our faith and guide it. And when we apply that faith to all our duties of life as well as to our prayers and devotions, light begins to dawn, doubts begin to vanish and we begin to see as well as believe. As the Mundaka Upanishad says, 'When He is seen both high and low, the tie of the heart is broken, all doubts are cut off, and all actions cease to bind.'

But suppose the man dies before his Shraddha ripens into Jnana, what happens? That is exactly the question put

by Arjuna in the latter part of the sixth chapter of the Gita. 'A man who has faith, but who is not steadfast and whose mind has fallen away from Yoga having failed to accomplish it—what way does he go, O Krishna?' The answer is well known. The Bhagavân assures him that neither in this world nor in the next will such a man perish. For a man who does what is good will never come to grief. The man who has fallen away from Yoga is reborn in course of time in the house of the pure and prosperous or in a family of Yogins rich in wisdom. And there he regains the understanding acquired in the former body and strives once more for perfection. By his former habit he is led on in spite of himself; and becoming perfect through many lives he reaches the supreme state. Thus, according to the Gita, Shraddha or faith will never go in vain. It is bound to develop into Jnana or vision of God—if not in this life, in the lives to come. But till that consummation is reached the soul with its gleam of light in its heart has to wander in the labyrinth of Samsâra like the musk-deer in the Himalayan wilds.

WHAT IS RELIGION

BY SWAMI NIRVEDANANDA

Religion, in the eyes of many people, is no more than 'a cloak to be worn on particular days', as Shelly has put it. Even such use of religion is made only because it is a long-standing custom. It has to be done as a matter of course and they do it without asking why. With some people religion is nothing but a pose, and sometimes even a camouflage. A vast number actually believe that by adoration, confession,

penitence, and all that, they get a blank cheque for multiplying evil deeds. Then again, there is a crazy group running after religion for miracles that may go to cure a tooth-ache, or to keep off grey hairs and wrinkles, or perhaps to procure for them a windfall. Besides, there are a few mystery-mongers prying into the secrets of nature through the trapdoor of religion and discovering by

that process all sorts of spirits, ghosts, and hobgoblins.

On the otherside, there is a great number who consider religion as a tabooed theme. They find nothing in the universe except matter, force, and accident. From the nebula right up to the present state of the world it has been, as they honestly believe, an aimless journey made possible only by a series of countless accidents. They seriously hold that it was some accidental aberration of nature that led the ape to drop his tail and emerge as man. Except such accidents they have, therefore, nothing to adore. In fact, they do not find any design, purpose, skill, or intelligence behind the cosmos. Even life to them is a mere accident in a corner of an otherwise inert universe.

Bernard Shaw is, perhaps, perfectly justified in saying, 'One hardly knows which is the more appalling: the abjectness of credulity or the flippancy of scepticism.' The fact probably is that, of those who choose to stand for or against religion, very few care to inquire what it precisely stands for.

Surely, religion stands or falls with God, the Ultimate Reality. Now, a very earnest and vigorous search for getting at the root of the universe has been going on for centuries. The scientists have made much headway; yet they are far from the fundamental realities. They have been penetrating step by step into the mysteries of nature, but the basic why and how of things are still a long way off. Meanwhile, they have stumbled into a realm where all their pre-conceived notions have been blown up altogether and some of them have been led to speculate how the 'Mysterious Universe' looks more like the work of a Cosmic Mind than a huge machine. Matter as an ultimate constituent of nature has been resolved into 'bottled up radiant energy'. Time

has been welded with space to form what is called a four-dimensional continuum, where everything has its existence only as an event. The factor of indeterminacy has become prominent enough to jeopardize the universality of the law of causation itself. All these tend to upset the materialistic outlook and serve as a pointer to the existence of an effective Creative Will, sponsored in our days by Henri Bergson and George Bernard Shaw. There may be many among the scientists who are proud of the achievements so far made by science,—achievements that have undoubtedly extended the frontier of human knowledge and contributed profusely towards the amenities as well as destruction of human life. Yet all of them have to admit that the epoch-making discoveries of the present century in the realm of science have, by a stroke of the magic wand, as it were, removed the fundamental verities of life and existence beyond the range of comprehension. In its search for the deeper truths science has been led to a position where it is simply out of its depth.

Pure reason also has made no mean effort to unearth the Ultimate Truth. Since Descartes, rationalist philosophers have spared no pains to probe the cosmos with their keen intellect. Yet, confusion reigns in the domain of philosophy. One system is replaced by another on the grounds of saner logic; and this has been going on for centuries. All the while, philosophy has been oscillating between the extremes of Realism and Idealism, leaving the relation between mind and matter as puzzling as ever. By this process, no doubt, human intellect has considerably extended and tightened its grasp on subtleties and enriched itself with certain invaluable findings and astounding guess-works. One of these findings is about the capacity of the intellect itself.

It admits that intellect cannot go out of itself to measure its own cause. The Ultimate Cause is beyond its reach; it is unknown and unknowable. Pure reason, therefore, has perforce to cry halt. One of the latest guess-works, however, has improved the position by declaring that in the search for metaphysical truths, intuition can go farther than intellect. If it does, rational philosophy has to change its skin and merge into Mysticism.

This brings us, in a way, close to the Vedantic standpoint. Intuition of a pure mind is considered by the Vedanta to be a surer approach to metaphysical truths than intellect. It declares, *नेषा तर्केण सतिरापनेया*, knowledge of the Final Truth cannot be attained by arguments. From many such utterances of the Vedic seers one finds how the Vedanta has passed its verdict on the power of the intellect, perhaps, more unequivocally than Immanuel Kant has done. Yet the Vedanta does not sponsor Agnosticism. It declares that what is unknown and unknowable to the intellect can be realized as one's own Self: *कश्चिद् धीरः प्रत्यगात्मानमैक्षत्*, some sages realized the Self; *वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात्*, I have realized the Supreme Being, the Resplendent One, beyond the pale of dismal ignorance.

Glimpses of deeper truths through the intuition of a pure mind lead one ultimately to this realization of the Absolute, which is beyond speech and mind (*अवाङ्मनसोगोचरं*). This realization is achieved only when the mind ceases to function in Samadhi ('Trance' according to the Christian mystics) as it does in deep sleep. This is the Turiya, the fourth state, where the consciousness of the illumined soul dwells during Samadhi, while that of the ignorant ones plies only among the three states of awakening, dream, and deep sleep (*जाग्रत्, स्वप्न, सुषुप्ति*). The

Turiya is the real awakening where one stands face to face with the Ultimate Truth, or rather finds itself one with it. Compared to this superconscious experience, the phenomenal world is just as a dream.

This realization makes one free for ever from all doubts (*छिद्यन्ते सर्वसंशयाः*) and from all griefs, delusions, and fears. *तत्र कः शोकः को मोहः एकत्वमनुपपद्यतः*, neither grief nor delusion can assail one who realizes the essential oneness of things. *आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चन*, knowing Brahman, the Absolute, as the essence of Bliss, the illumined soul has nothing to fear.

The Vedanta holds that the self of all creatures is one and that it is no other than God, the Absolute (*आत्मैव ब्रह्म*). The same Self dwells in the tiniest insect as in the Buddha (the enlightened one). The difference is in the degree of manifestation through a veil of Avidyâ or Primal Ignorance. From the state of the amoeba up to that of the Buddha the evolution is a gradual process of removing this veil. In the lower strata of the biological world this process is carried on by the elemental urge of nature through instinctive impulse, while man is born with the capacity for extending the range of his consciousness and developing his power almost indefinitely by his determined efforts. He can tear off the remaining portion of the veil and fully manifest the Divinity that has been lying all the while within him. And this is his religion.

Although endowed with a rational mind, man, at the start, is helplessly dominated by instinctive impulse as much as any member of the sub-human order. So long as he is swayed by such instinctive urge, he remains practically on the brute plane, and this in spite of all his efforts for sharpening his intellect, for stuffing his brain with all sorts of

information, and for extending his sway over external nature. He cannot act up to his own judgement when it goes against the trend of his impulse. Between his reason and impulse there is an almost perpetual conflict. And herein lies the tragedy of human life. His intellect has wrought miracles, no doubt, yet man is still rooted to the brute plane. The brute-in-man is extending its hegemony in the name of human civilization! So long as this state of things lasts, obviously, there cannot be any peace in individual, communal, national, or international life.

But the process of evolution has not come to an end. Man can and must leave the brute plane for ever and go higher up. Intellect has brought him so far. Now he has to take recourse to pure intuition, through which alone one can get glimpses of his inner Divinity. The Vedanta teaches him how he may unlock the gates of pure intuition by practising self-control, selfless service and concentration of mind. This is sure to lead man through higher and higher altitudes far above the brute plane till his consciousness transcends both intellect and intuition and becomes one with God. The lives of Christ and Buddha are luminous pointers to such a course of further evolution of the human species. These man-gods are the correct models of the Superman, and humanity has to shape itself after these effulgent models. And this can be done only by practising religion.

Indeed, religion is immensely practical. It does not consist in merely giving one's assent to a particular creed, nor in counting oneself as a member of any religious community. Real religion does not want us to live in perpetual terror of 'an almighty fiend, with a petty character and unlimited

power, spiteful, cruel, jealous, vindictive, and physically violent'. Nor does it teach us to concern ourselves only with sending our earnest prayers to Heaven for a handful of lollipops. God is in us and everywhere about us. Our unclean minds, like so many sooty chimneys, are obstructing the glorious realization of this truth, which alone can solve all our problems and bring to us peace eternal. तमेवं विदित्वाऽतिमृत्युमेति, नान्यः पन्था विद्यतेऽयनाय, realizing Him one can transcend death (i.e., all forms of bondage), for which there is no other way open. संलब्ध्वा चापरं लाभं मन्यते नाधिकं ततः, यस्मिन् स्थितो न दुःखेन गुरुणापि विचार्यते' getting which nothing more covetable remains to be gained and no sorrow, however acute, can shake one's mind. To attain this state of perfection, we have to cleanse our minds, and this is all that religion teaches us to do.

This is the essence of all real religions. The rest, namely, mythologies and rituals are non-essentials. They are no more than kindergarten lessons in the scheme of spiritual education. So long as they help us to purge our minds of impurities and manifest the Divinity within us, they are useful. None of these has any absolute truth-value : this is why they have scope for infinite variations. There is no reason why people should fight over the truth of any set of mythology and rituals. All sets have equal pragmatic value so long as they help individuals to purify their minds.

It is true that in the hands of unilluminated persons, posing as priests and preachers, real religion, as it has been taught by the seers and prophets of the world, degenerates into a mere creed, a bundle of crude dogmas and meaningless ceremonials. Its followers become wild and fanatic and make religion a cause for communal fight!

Instead of taking to religion for self-purification, the followers of different religions take delight in breaking one another's head in the name of religion! Such crude stuff naturally shocks the more sensible ones, and they give up religion altogether as something detestable, as the root cause of all *jehads* and crusades.

But this is not religion. The Vedanta teaches us to distinguish such crude stuff from real religion. It warns us of the danger of being led by impostors. Real religion is to be had from the source, from the original teachings of the seers and prophets. The essential

function of such religion is to teach us to purify our hearts and thus to manifest 'the Divinity that has been already within us'. The Vedanta holds that this is the path of religion, along which humanity has to march in its quest for perfection. Each step forward will be marked by a fresh triumph over the brute-in-man till mankind evolves definitely into a higher species, more akin to the Buddha or Christ than to the Napoleonic type of Superman conceived by Friedrich Nietzsche. During this epoch-making journey, it is religion, based on the realization of the fundamental realities, that promises to be the sole guide and incentive.

SWAMI SARADANANDA

BY SWAMI PAVITRANANDA

BOYHOOD

To a Ramakrishna Math, in North Calcutta, known as 'Udbodhan House' to the public or as the 'Holy Mother's Abode' to the devotees, there came a visitor some years back. As he entered the building, in a small room on the left-hand side he saw a burly-looking person sitting cross-legged—wrapped in his own thought. The visitor, quite a stranger to the place, inquired of him who he was. 'I am here the "gate-keeper"', came the grave reply. The innocent man believed this, and went to the next room, which was the office room. There in the course of conversation when he asked some one who the man was whom he had first met, he learnt that the grave-looking person was no other than Swami Saradananda, the Secretary of the Ramakrishna Math and Mission. The visitor felt so embarrassed at his foolishness to believe that he could be

a 'gate-keeper', that he at once left the place.

Yes, Swami Saradananda prided himself on considering himself a 'gate-keeper' of the house where the Holy Mother, the divine consort of Sri Ramakrishna lived, and every evening whoever visited the house was sure to see the Swami sitting there. Strangers would be scared away or frightened by his very grave appearance; but those who were bold enough to approach and mix with him, would know here was a man who had a mother's heart. Swami Saradananda lived in this house ever since he got it built for the Holy Mother to stay during her visit to Calcutta. Here he would be doing the onerous duties of the Secretary of the Ramakrishna Math and Mission, sitting in that particular room as a 'gate-keeper'.

Swami Saradananda came of a rich and orthodox Brahmin family, living

in the Amherst Street of Calcutta. His early name was Saratchandra Chakravarty. His grandfather was an erudite Sanskrit scholar—with greatly religious disposition. He lived in a village in the 24-Perganas, where he established a Tol, a Sanskrit school, and maintained many students. Saratchandra's father, however, removed to Calcutta, and became very rich by being a co-sharer of a medicine shop. But his wealth and religious nature existed side by side. He was known for his honesty, truthfulness, and large charity. He devoted much time to religious practices amidst the busy life he had to live. Saratchandra inherited many of the good qualities of his father. 76243

Saratchandra was born in the month of December, *1865. But as he was born in a Saturday evening, many were alarmed as to the future of the child. But an uncle of Saratchandra, expert in astrology, after proper calculation removed all fears by the prediction that the new-born babe would be so great that he would shed lustre on his family.

From his very boyhood Saratchandra was known for his taciturnity. He was so quiet that some might mistake him to be not so intelligent. But soon he showed his extraordinary intelligence in class-works. In almost all examinations he topped the list of successful boys. He took delight in many extra academic activities. He was a prominent figure in the debating class, and developed a strong physique by taking various forms of physical exercise.

His deep religious nature expressed itself even in his early boyhood. He would sit quietly by the side of his mother when she was engaged in worshipping the family deity, and faultlessly repeat the ritual afterwards before his friends. On festive occasions he would go in for images of deities and not for the dolls which average lads

buy. Seeing this trait in his nature, his mother bought for him a set of utensils required in performing Pujās. Saratchandra was greatly delighted, and for a long time the play which interested him most was to perform imitation-worship. After he was invested with the sacred thread, he was privileged to perform regular worship in the family shrine. This made him glad beyond measure. And he took full advantage of this opportunity by performing regular worship of the family deity. He was also strict about daily meditations required of a Brahmin boy.

Saratchandra was very courteous by nature. He was incapable of using any harsh word to anybody or of hurting one's feelings in any way. He had a very soft and feeling heart. He lost no opportunity to help his poor class-friends as far as his means permitted. The small sum of money which he got from home for tiffin, he often spent for poor boys. Sometimes he would give away his personal clothings to those who needed them more.

One who afterwards as Secretary of the Ramakrishna Mission administered relief to millions of suffering people showed himself to be the embodiment of the spirit of service even in his boyhood. Relations and friends, acquaintances and neighbours, servants and housemaids—whoever fell ill, Saratchandra was sure to be by their sides. In cases of contagious diseases, when people would fight shy of patients, Saratchandra, prompted by a spontaneous feeling of love, would go to nurse the sick, without the least thought of the risk involved. Once a maidservant in a neighbouring house fell ill of cholera. The master removed her to a corner in the roof of his house to prevent contagion, and left her to die there. But as soon as Saratchandra came to know of this, he rushed to the spot and

all alone did everything that was necessary for her nursing. The poor woman died in spite of all his devoted service. Finding the master indifferent about her last rite, Saratchandra made arrangement even for that. This was but one among many instances of this kind.

For all these qualities of head and heart Saratchandra commanded not only the love but the silent admiration of one and all—including his friends and teachers.

As he grew up he came under the influence of the great Brahmo leader Keshabchandra Sen. Those were the days when every educated young man became an admirer of that great orator. In the debating class of his school Saratchandra came into contact with some boys who were members of the New Dispensation established by Keshabchandra Sen. Through various discussions with these boys, Saratchandra felt drawn towards the New Dispensation. Gradually he began to study literature in connection with the Samaj and even practise meditation according to its system.

In 1882 Saratchandra passed the University Entrance Examination and the following year he got himself admitted into the St. Xavier's College. Being charmed with the deep religious nature of Saratchandra, the Principal himself undertook to teach him the Bible.

Though born in an orthodox Brahmin family where all the important Hindu rituals were observed, his mother a great devotee of the family deity, his father and uncle great followers of Tantrikism, Saratchandra became an admirer of Brahmo Samaj and a votary of Jesus. But he did not lose the slightest faith in the system in which he was brought up. This speaks of the great catholicity and broad-mindedness of young Sarat. And soon he was to come under the

influence of one who practically demonstrated the underlying truths of all religions.

AT THE FEET OF THE MASTER

Saratchandra had a cousin—Sasi, who also stayed in the same family and read in the same college. Once a class-friend of Sasi told that there was a great saint in the temple garden of Dakshineswar about whom Keshabchandra had written in glowing terms in the *Indian Mirror*. In the course of conversation the three decided that one day they should visit the saint.

It was on a certain day in October 1888, that Sarat and Sasi found an opportunity to be at Dakshineswar. Sri Ramakrishna received them with a smile and had a mat spread for them. After preliminary inquiries when he learnt that they now and then went to Keshab's Brahmo Samaj, he was very pleased. Then he said, 'Bricks and tiles, if burnt after the trade-mark has been stamped on them, retain these marks for ever. But nowadays parents marry their boys too young. By the time they finish their education, they are already the fathers of children and have to run hither and thither in search of a job to maintain the family.' 'Then, sir, is it wrong to marry? Is it against the will of God?' asked one from the audience. Sri Ramakrishna asked him to take down one of the books from the shelf and read aloud an extract from the Bible setting forth Christ's opinion on marriage: 'For there are some eunuchs, which were so born from their mother's womb; there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves for the kingdom of Heaven's sake. He that is able to receive let him receive.' And St. Paul's: 'I say therefore to the unmarried and widows, it is good for them

if they abide even as I. But if they cannot contain, let them marry : for it is better to marry than to burn.' When the passage was read, Sri Ramakrishna remarked that marriage was the root of all bondage. One among the audience interrupted him saying, 'Do you mean to say, sir, that marriage is against the will of God? And how can His creation go on if people cease to marry?' Sri Ramakrishna smiled and said, 'Don't worry about that. Those who like to marry are at perfect liberty to do so. What I said just now was between ourselves. I say what I have got to say; you may take as much or as little of it as you like.'

Those stirring words of renunciation opened up a new vision to Sarat and Sasi. Both were charmed by the personality of Sri Ramakrishna. They thought if they were to seek God they must come to him for advice and guidance. They began actually to do that also. But afterwards they would not come to Dakshineswar together. Each kept his religious aspirations to himself, so the other did not know for a long time to come that he was so drawn to the saint of Dakshineswar. The St. Xavier's College, where Sarat was reading, remained closed on each Thursday. Sarat made it a rule to visit Dakshineswar every Thursday unless something very important stood in the way. As he came more and more in touch with Sri Ramakrishna, he was more and more attracted towards him. Saratchandra often wondered within himself, how was it that Sri Ramakrishna's love was stronger and more intense than anybody else's love which he had experienced in the world? The love he got from his friends, relations, and even parents paled into insignificance compared with what he had been receiving from Sri Ramakrishna. Yet he was absolutely unselfish. Sarat-

chandra was caught in the current of his love.

Sri Ramakrishna noticed the spiritual potentiality of the boy at the very first sight and was glad to see his stern spirit of renunciation. He began to give directions and watch the spiritual development of young Sarat. One day Sri Ramakrishna was seated in his room at Dakshineswar, surrounded by a group of devotees. Ganesh, the Hindu god of success, was the topic of conversation. The Master praised highly the integrity of character of this deity, his utter absence of passion and single-minded devotion to his mother, the goddess Durgâ. Young Sarat was present. Suddenly he said, 'Well, sir, I like the character of Ganesh very much. He is my ideal.' The Master at once corrected him saying, 'No, Ganesh is not your ideal. Your ideal is Shiva. You possess Shiva-attributes.' Then he added, 'Think of yourself always as Shiva and of me as Shakti. I am the ultimate repository of all your powers.' It is not for us ordinary mortals to understand correctly the significance of this spiritual prescription. But in later years whoever came into contact with Swami Saradananda did not fail to notice in him a serenity of mind, patience, fortitude, calmness, and a readiness to share the burden of others, which are the special characteristics of Shiva; verily he drank 'poison' from many a cup of life, giving others in return his heartfelt benedictions and blessings.

On another occasion the Master asked Sarat, 'How would you like to realize God?' Sarat replied, 'I do not want to see any particular form of God in meditation, I want to see Him as manifested in all creatures of the world. I do not like vision.' The Master said with a smile, 'That is the last word in spiritual attainment. You cannot have it all at once.' 'But I won't be satisfied

with anything short of that,' replied the boy, 'I shall trudge on in the path of religious practice till that blessed state arrives.' This clearly indicated the high spiritual aspirations of Sarat even in that early age.

Saratchandra had once met Narendranath—afterwards Swami Vivekananda—even before he came to Sri Ramakrishna. But at that time Saratchandra formed a very wrong impression about one whom afterwards he loved and followed as a leader. Saratchandra once went to see a friend about whom the report was that he had gone astray. Saratchandra went there to know for himself by personal inquiry about the real state of affairs. At the house of the friend Saratchandra met a young man who seemed to be self-conceited and whose manners were anything but decorous. By seeing this visitor in the house of his friend, Saratchandra came to the conclusion that it was by mixing with this young man that his friend had gone wrong. But in the course of the conversation which this young man had with his friend, when he showed his wide sweep of learning, deep breadth of thought and withal a great critical acumen, Saratchandra was a bit perplexed. Saratchandra, however could not change the first impression he had formed. He thought that the young man perhaps knew how to talk big but there was a great disparity between his words and actions.

A few months after this Sri Ramakrishna was greatly praising a young man named Narendranath. He was speaking so highly of him that Saratchandra felt tempted to have a personal acquaintance with such a person, and got his address from Sri Ramakrishna. And what was his wonder when on meeting Narendranath, Saratchandra found that he was none other than the young man whom once he had met at

the house of his friend and about whom he had formed such an uncharitable opinion. How deceptive sometimes is the external appearance!

The first acquaintance soon ripened into close friendship by the tie of common ideals and aspirations and the common love and reverence for the same saint, who was moulding both their lives equally. So great was the attachment for each other that sometimes Saratchandra and Narendranath could be found in the streets of Calcutta, deeply engaged in conversation, till one o'clock in the morning—walking the distance between their homes many times—one intending to escort the other to the latter's home. Saratchandra afterwards used to say, 'However freely Swami Vivekananda mixed with us, at the very first meeting I saw, there was one who belonged to a class by himself.' Sri Ramakrishna was glad beyond measure when he learnt that Saratchandra had not only met Narendranath, but there grew a deep love between the two. He remarked in his characteristic homely way, 'The mistress of the house knows which covering will go with which cooking pot.'

Saratchandra passed the First Arts Examination in 1885. His father wanted him to read medicine, specially as he had a pharmacy for which he had to employ a doctor. But Saratchandra had no aspiration to be a doctor as Sri Ramakrishna held very strong opinions against legal and medical professions. Saratchandra was in a fix. It was on the encouragement of Narendranath—his friend, philosopher, and guide—that Saratchandra joined the Calcutta Medical College.

But destiny willed that Saratchandra was not to become a medical man. Before he was many months in the Medical College, one day while along with some other devotees he was having a

dinner at the house of a common friend, Narendranath brought the anxious news that Sri Ramakrishna was ill—there was serious bleeding from his throat. The news cast a deep gloom over the whole party. And everybody was eager to do what best could be done to cure the disease.

Sri Ramakrishna was removed to Calcutta for better facilities of treatment. Under the leadership of Narendranath, devotees and disciples began to attend Sri Ramakrishna day and night. At first Saratchandra used to come to Shyampukur—where Sri Ramakrishna stayed—daily from his home, but soon he began to stay there day and night. Sasi, his cousin, also did the same. When Sri Ramakrishna was removed to Cossipore, they followed him there.

Saratchandra had a natural bent of mind towards serving the sick and the diseased. Now with his characteristic zeal he began to do all that lay in his power to nurse back to health one who was the guiding star of his life. To serve Sri Ramakrishna became the only concern of his life. It was not only a matter of love and devotion with him, but he had the spontaneous belief that thereby he would get the highest that can be aspired after in spiritual life. On the first of January 1886, Sri Ramakrishna in an ecstatic mood blessed many a devotee with a touch which lifted their minds to a great spiritual height. Finding that attitude of Sri Ramakrishna, all who were nearby rushed to the spot to receive his blessings. Saratchandra at that time was engaged in some duty allotted to him. But even the consideration of spiritual windfall could not tempt him away from his duty. Afterwards when asked as to why he did not go to Sri Ramakrishna at that time when there was the chance of getting a highly cove-

table spiritual experience, Saratchandra replied, 'I did not feel any necessity for that. Why should I? Was not Sri Ramakrishna dearer than the dearest to me? Then what doubt was there that he would give me, of his own accord, anything that I needed? So I did not feel the least anxiety.'

THE CALL OF SANNYASA

One day the Master commanded the young disciples, in preparation for the prospective monastic life, to go out and beg their food. They readily obeyed. Boys coming from respectable families went out to beg their food just to get themselves trained as to how to depend for everything on God and also to crush their pride of birth. But with their nice appearance they could hardly hide the fact that they belonged to good families. So when they went a-begging, they had varied experiences: some were pitied, some were abused, some were treated with utmost sympathy. Saratchandra would afterwards narrate his own experience with a smile thus: 'I entered a small village and stood before a house uttering the name of God just as the begging monks do. Hearing my call an elderly lady came out, and when she saw my strong physique at once she cried out in great contempt, "With such a robust health are you not ashamed to live on alms? Why don't you become a tram conductor at least?"' Saying this she closed the door with a bang.'

It is doubtful whether the young aspirant after the Sannyasin life felt sorry at this experience or enjoyed it as a great fun.

Sri Ramakrishna's condition began to be worse and worse as days passed on. Best medical aid, most devoted nursing, and the earnest prayer of all proved of no avail before the will of the Divine Mother. Sri Ramakrishna entered into

Mahasamadhi after fulfilling his divine mission on earth.

The young disciples who banded together under the paternal care of Sri Ramakrishna at Cossipore garden had now no shelter to lay their heads in. Many of them had to go back home. But that was only temporary. The monastery at Baranagore was established within a short time and one by one they began to join it.

When Sarat returned home, his parents were at rest. They thought Sarat had changed his mind, and they were dreaming of the future worldly life of Sarat. But though staying at home Sarat's whole mind centred on the life and teachings of the Master who had opened up a new world for him. At this time Narendranath and Rakhal would come to his house now and then, and the subject of conversation was only how to build up life in the light of the message left behind by the Master.

Saratchandra would visit the monastery now and then, impelled by a burning longing for the Great Unknown. This alarmed the father of Saratchandra. Was his son planning for a life of renunciation? The father began to reason with Sarat, 'So long as Sri Ramakrishna was alive, it was all right that you lived with him—nursing and attending him. But now that he is no more why not settle down at home?' But seeing that arguments had no effect, he locked Saratchandra within closed doors, so that he might not go and mix with other young disciples of Sri Ramakrishna. Saratchandra was not perturbed in the least. He began to spend his time in meditation and other spiritual practices. But as chance would have it, a younger brother of Sarat opened the door of the room out of sympathy for his elder brother, who then came out and fled to the monastery at Baranagore.

A few days after this some of the young disciples headed by Narendranath went to Antpore, the birthplace of Baburam (Swami Premananda), in the district of Hooghly. There one evening round a sacred fire, the disciples sat and spent the whole night in vigils, and under the inspiration of Narendranath they all took the vow of Sannyasa before God and one another. Sarat also was in the party, and after returning from Antpore he permanently joined the monastery at Baranagore.

At Baranagore they all passed strenuous days devoting themselves to hard Tapasyâ. Consideration of food and drink was nothing, the thought of realizing the Highest Beatitude was everything with these young monks. The whole day and even a long part of the night would be spent in study, meditation or discussion about spiritual matters. Now and then, when it was dead of night Narendranath and Saratchandra would secretly go out to the place where the body of Sri Ramakrishna was cremated or some such spot and practise meditation. They would come back before others woke up from sleep. Sometimes they would spend the whole night in spiritual practices. Narendranath often spoke highly of Sarat's meditation and spiritual fervour. At times Saratchandra would go to Dakshineswar and sitting under the Panchavati, where Sri Ramakrishna had so many spiritual experiences, practise Sadhana.

Though so much inclined towards meditative life Saratchandra was ever ready to respond to the call of work. Sweeping the rooms, cleansing dishes and utensils, preparing food—in all these works Saratchandra was in the forefront. And with his innate spirit of service he was sure to be found near the sick-bed if any of the Gurubhais fell ill.

Saratchandra had a good musical

voice. Under the guidance of Narendranath he further developed the art of singing. His voice was so sweet, that from a distance his songs would be mistaken as being sung by a lady. This fact led to an interesting incident in the monastery. One night Saratchandra was singing. This created a curiosity in the mind of some young neighbours as to how a female voice could be heard from a monastery at such an hour. Led by suspicion they scaled the walls and came to the hall where songs were going on. When they saw what a devotional atmosphere was created there by the singing of a young monk, they felt ashamed of their suspicion and one actually apologized.

With such a good voice when Saratchandra would recite Sanskrit hymns

or read the *Chandi* in his faultless pronunciation, the bystanders would feel lifted up to a higher plane of existence. Afterwards even in his advanced age, when, on the occasion of the birthday of Sri Ramakrishna or Swami Vivekananda, he would sing one or two songs, out of overflowing love and devotion, those who had the privilege of listening to him, would feel a sort of ecstatic joy.

When the young disciples ceremonially took the vow of Sannyasa after performing the sacred Virajâ Homa, and changed their family names, Saratchandra became Swami Saradananda. We do not know whether there is any special significance in the name he took, but we shall afterwards see his devotion and service to the Holy Mother—whose name was Saradamani—was unique.

(To be continued)

THE HERMIT LIFE

BY WOLFRAM H. KOCH

To uphold the lives of religious recluses and hermits in times like the present when the collective tendencies in mankind seem to gain the upper hand, must appear to many readers as the hobby of an antiquarian neatly arranging psychological curios and hopelessly buried in his investigations of the past blinded to the needs and achievements of his day. In spite of that, institutional Christianity partly owes its degradation to the fact that since the Reformation it has more and more lost the sense of the necessity and value of the contemplative life, stifling it under the weight of the manifold restless activities of its more corporate aspect. It has increasingly failed to realize that true and enlightened service can only be the

outcome of a life of deep inwardness, dispassion, and inner withdrawal into the silence of contemplation, a life of solitude and absoluteness in its dedication to the Divine. By failing to recognize that only such a life can ever attain the intensity and illumination required for influencing the laity and peoples towards good and real charity, it has unconsciously opened the door to the nihilistic mass-tendencies which rule our day in whatever garb they may dress themselves outwardly in order better to allure those whose lives have lost the firm basis of the non-relative. The Reformation, necessary as it was, by overlooking this fundamental truth of spiritual life, stopped the spring of spiritual knowledge which can

only be kept flowing through the contemplative life, and it thereby deprived the human soul of the certitude of higher inner guidance. Well-intentioned activities, social or ethical, without this frequently lead their promoters and others into greater darkness, although for a moment they may seem to bring a ray of light to bear on some aspects of life which do need help and reform and better adjustment.

All religions with the gradual drying up of hermit life as one of their expressions have lost untold driving power and blessing, and shown that, as times went on, they even crippled the inner awareness of the needs of a truly spiritual life. Especially in the West the almost complete shrivelling up of the tree of the contemplative life as represented by the hermits, has very greatly impoverished spirituality and replaced it by the shallow cocksureness of intellectualism and social creeds on one hand, and by the irrationality and greed of power and animal impulse on the other. In place of the absoluteness of the demands on the human soul of what transcends all relativity, there has come upon man the baneful sham-absoluteness of the demands of brutal self-assertion and national vanity and megalomania, bringing in their wake ever growing misery, untruth, and frustration, and degrading men to the level of a herd of cattle helplessly driven by power-mad individuals. The human soul is so constituted that it feels the need of some absolute demand to give direction and aim to its life, and as soon as the absolute demand of spiritual values has become watered down into mere outward social and corporate activities, the door is opened to other pernicious influences which, gradually, with ever-increasing power, gain control over the soul of

man and finally draw him into the vortex of destruction and the insanity of self-aggrandizement in his group or race.

Modern life, by no longer taking account of the necessary ripening period of the soul's higher awareness through the life of contemplation and prolonged spiritual disciplines has fallen into the blindness of lower impulses and lower intuitions, and betrayed itself into beliefs which belong to the level of the savage and the brute. It thus shows a retrogression, not a progress in humanity. Group, class, or race idols are worse than the stone or wooden fetishes of the so-called savage at which institutional Christianity shudders, and they are infinitely more harmful.

Sri Krishna says in the Bhagavad Gita, 'Whatsoever form any devotee seeks to worship with Shraddhâ, that Shraddhâ of his do I make unwavering. Endued with that Shraddhâ he engages in the worship of that, and from it gains his desires, these being verily dispensed by Me alone.'

Praying with sincere faith and dedication to the fetish so looked down upon by the enlightened materialist may evolve the finer sense of religious feeling in the human soul, for every prayer ultimately goes out to the same Divine Principle, however crude, for the time being, the conception of the praying may be. But the modern dedication to group, class or racial ideals and doctrines, which have become the idols of the modern idolator, making them the end and aim of life, only waters the poisonous roots of vanity and brute force in the individual caught by its lure.

There is an old legend which, extreme and one-sided as it may be, contains a deep truth which the modern world should again come to recognize if it

hopes to gain new light and deeper knowledge of Life. It is said that many centuries ago, there were three monks who sincerely sought to realize their spiritual ideal of life, each in a different way. One took the part of peace-making between men, for peace-making and brotherhood were to him the most perfect expression of the message of Christ. The second wished to nurse the sick, seeing in the alleviation of pain and suffering the greatest duty of a Christian life. The third after having deeply pondered the problem, chose to dwell in solitude and contemplation in the desert, cherishing in his heart the example of Mary and Christ's mild rebuke to Martha. After some time, the first two, having found the fulfilment of their tasks impossible, went and told their failures to their brother in the desert. He quietly suggested that each of them should go and fill a jug with water and pour it into a basin. Then he bade them tell him what they saw. They replied that they did not see anything. So he asked them to wait a little till the water had become still again, and then to look once more. They did so, and after the surface of the water had become perfectly still, they were able to see their faces reflected clearly. 'You see, my brothers,' said the monk who dwelt in the desert, 'thus it is with you and me. You who have chosen tasks in the world and live in the world,

can see nothing because of the activities and restlessness of men. I who live in solitude and peace can see both God and men.' And this 'seeing both God and men' is the invaluable contribution the hermit and contemplative has to make to the life of man, and which to-day more than ever, is needed by the world if it is to regain true insight and balance and come back to truer valuations of life. Through it alone can activity be put on a safe foundation and become fruitful, and without it all activity will always be blinded by self-will and impulse and remain cut off from the roots of Life.

In spiritual life renunciation and dispassion are the two most important factors without which nothing can be achieved. And in the beginning these are very tender plants which should be hedged round and protected from all strong gusts of wind and frost, otherwise they can never grow into sturdy trees which no storm can shake. And insight comes only to man to the same extent to which he himself becomes freer and freer from all personal relations, reactions and attachments.

'Every one that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life,' says Christ (St. Matthew XIX. 29).

TAGORE, THE POET OF LOVE AND BEAUTY

BY DAYAMOY MITRA

The poet Rabindranath Tagore has passed away. His poetic genius was many-sided and his works have now become a part of the literature of the world. It is difficult to adjudge his

merits properly at this moment. That will require a perspective of time; but his greatness is unquestionable. In a very special sense he is the future Poet of Humanity, and not of the East only.

In him we find that the tendencies of both the East and the West have mingled harmoniously yielding a product of great value to their spiritual interests. His *Gitānjali*, 'Song Offerings', the book that brought him the Nobel laureate is an illustration of this. Tagore's contribution in bringing different parts of the world together in the worship of Ideal Love and Beauty through his lyrics has been a unique one.

Though he wrote surprisingly well in many different forms—Novels, Short Stories, Criticism, Drama, Sermons, Grammar, Philology, Political Philosophy, and even Science and Psychology—his name will be for ever associated with his wonderful lyrics, in which his genius manifested itself at its best. Talking of his own small poems, he once said: 'The epic broke into many-coloured fragments in my mind changing the big into the small.' These lyrics that he wrote have assumed, therefore, epic proportions in the importance they hold for us both in the East and West alike.

It is in these that Tagore stands revealed before us prominently as the Poet of Love and Beauty. His mysticism—his religion—is not separate from his conception of Love and Beauty; in fact they are one and the same. Tagore in his religious faith belonged to one particular wing of the Brahma Samaj—the 'Theistic' Church of India—of which his father Devendranath was one of the chief leaders, and to a very great extent his heredity was responsible for the predominantly religious and yet never narrowly puritanic tone of his writings. Like all true poets he soared above church dogmas. He has written any number of sermons and has joined issue with his own countrymen in many points of their orthodox faith in stinging words of satire. Some of his dramas and some of his small poems have a core of concentrated bitterness in them—per-

haps justifiably so—but these form comparatively a less powerful portion of his writings. The true *métier* of his life lay in lyric poetry. There are passages in his prose writings where rationalism flaunts its red flag of challenge but the doctrinaire in him is always submerged in the outpourings of his heart in poetry.

His songs at once made their influence felt as revelations of great beauty. The very tunes to which he set them produced a sense of wonder and mystery such as songs had never done before in Bengali Literature. Translations in a foreign medium are never happy. His magic witchery of words and sounds is the most untranslatable part of him. That is why when the people of Bengal read his *Gitanjali* rendered into English, they are disappointed. For them the one is not at all a good substitute for the other, though it has its own signal merits. His English renderings are beautiful—that does not escape observation—but they find they have to bring another frame of mind in judging their excellence and appraising their value.

Tagore has all the elements of Love and Beauty in his songs and lyrics—sensuous, imaginative, intellectual, and spiritual. There was a time in his life when he was considered the Shelley of Bengali Literature; but that judgement was a little crude in that Shelley himself was associated with nothing but vague and woolly thinking, all moonlight and song and despair and love. He was certainly charmed by Shelley at a particular stage, but he appreciated the finer and more philosophic side of Shelley as well. He outgrew his Shelley as he had to outgrow so many other elements in his life, but not entirely without some definite impression that Shelley had fixed in his mind. It was not for nothing that he said: 'The *Ode to Intellectual Beauty* is a poem which I feel I could have written myself.' This writer believes

that Shelley's Ideal in that poem, the neo-Platonic Ideal of the quest of Beauty, has contributed its share in the development of Tagore's doctrine of 'Jivana-Devatâ', the God of Life, which is one of the main inspirations of his song. Apart from this, in his earlier phase, we find, he reproduces much of Shelley's usual imagery, his poetic 'henothicism', the tendency that makes him identify his own self with the things he sees and loves. There can be no doubt that Shelley's was a poetic mind of a very rare order; but what was in Shelley a mere indistinct ideal has been made distinct and vocal through Rabindranath. Shelley died too early for it. Similarly, we witness in Tagore a ripper poetical growth of many other different tendencies. A detailed study of his works on these lines is likely to be of much interest and may incidentally shed a good deal of light on the growth of a poetic mind of the utmost complexity and range, the like of which is very rarely seen in the history of world's literature. His countrymen—English-educated Bengalees especially—were at first powerfully attracted towards him thinking that they had discovered in Tagore one equal to some of the poets they had read in the universities. But though Tagore has much that the others have, he stands in a class by himself. Here is Wordsworth's depth of vision, simplicity, and intense fervour of the mind wedded to Shelley's lyric sweetness of extraordinary subtlety. Here are echoes of Goethe and Maeterlinck, De Gourmont, Mallarmé, and Baudelaire, the poets of the Celtic school, Whitman, and all the rest; but here also at the same time we have the faith and the vision of the Rishis of the Upanishads and the great mystic poets of his own country and of all times. If he has Wordsworth's vision he has nothing of Wordsworth's lament for the failure of

the light within; shades of the prison house never close about him. If there is darkness, a moment of gloom and despair, that is quickly reviewed in the light of the vision transcendent: one moment, and it is gone. The poetic temperament is so constituted that it is bound to have its rise and fall, now it is up at the heights and now again in the dark valleys below; but if the visionary in the poet is always awake he can never thoroughly lose himself. Tagore shares to the full Shelley's aspiration for Ideal Beauty but his realization of it does not leave him dizzy, panting, and bewailing. We hear nothing like Shelley's heart-rending cry of the 'desire of the moth for the star'. The fact is, Rabindranath had crossed the wilderness and made his acquaintance with the 'King of the Dark Chamber'. Shelley's failure seemed inherent in a dualism of flesh and spirit which was continually leading him astray. For Rabindranath that dualism was not apparent because his vision made him realize the flowering of the flesh in blossoms of spirit. At a later stage Tagore showed greater affinities with Browning too. He delighted in Browning and we catch many echoes of the elder poet in this hall of thousand echoes, his poetry. But no one of these represents him fully because it is his own voice that submerges them all. Here is Browning's 'hope for the best that is to be', a cry of unfulfilment changing into a paean of triumph in the end—the hope for all earth's warpedness made into a 'rounded whole' and 'the moment made eternity'. But Browning's hopes seem to find their fulfilment in Tagore. His realization is here and now, as it is going to be in the Beyond. Besides, he was a thorough master of harmonies like Browning's Abt Vogler and as a musician 'he knew'. The secret of the science of sounds he had mastered so thoroughly that it took

him beyond himself, beyond the limitations that Browning too had placed for himself, and made him taste a cup of bliss,—and his readers and hearers with him—which was beyond the reach of the other poet. The present writer holds strongly to the belief that Tagore as a musician has helped Tagore as a poet much. Where song passes into music out of pure spontaneity, without any effort, deep answers unto deep in a way that it never can when we play with words only. That all art in its perfection approaches music is a truth well illustrated in the case of Tagore, to which one should like to add that all art in its perfection is Religion, is an act of worship. This is our Indian faith and this explains the appeal of Tagore's poetry in which we have a combination of Poetry and Music and Religion.

Almost each song, each lyric that he wrote—and he wrote an immense number—opens a new approach to Beauty. It is easy of course to mark out gradations in them and certainly all are not of equal worth. There are so many that are of the purely conventional or traditional kind, faint rippling songs of love, passing sentiments or fancies woven in threads of rime, songs of a purely churchian type, the traditional hymnological kind, even songs written in a mood of facetious humour; but there is always something new in them, always a touch of art even when the sentiment is a most common one. After the juvenile and adolescent phases were over, when he seems to find himself, his songs took a deeper and deeper tinge from the struggle that was going on within his mind, and he began to sing of his exultations and agonies in the presence of the great truths of Nature and Life and God.

One most remarkable characteristic of these later songs, apart from their sweetness and simplicity, their passion

for the True and the Beautiful, lies in their intense closeness and identification of his own self with that of Nature. His higher aspirations for the Infinite are so closely linked with Nature that it is difficult to separate the one from the other. Nature is not brought in as something alien to be worshipped, something with which we have to make our terms first. There is no straining here to establish a bond or link with it. The affinity between man and Nature is a biológico-psychological fact, which the poet's vision easily acknowledges since his own inner experience emotionally testifies to its truth. Here the two together move in accepted harmony towards their goal—the Infinite of Love and the Infinite of Beauty. The sky heavy with clouds, the distant rumblings of thunder, the deep forests beyond, the music of the rains that fills the mind with passionate yearnings, the night-sky with her stars, the blue depths of the autumnal sky, the spring with her cornucopia of gifts, are all part and parcel of the poet's own existence and all in travail for the birth of the Greater Being in the poet's own soul. To quote but one passage, the poet sings:

My mind is not here
 O thou Remote, I thirst for thee.
 All through the sunlit idle noon
 In its murmur of trees, in the play
 of shadows
 O what fairy form of thine I see
 In the blue depths of the sky thou
 liest beautifully.
 O thou Remote,
 I thirst for thee,
 O Far-off, O Great Far-off, how thou
 dost play
 On thine own flute
 Those touching tunes
 That call for me!
 My doors are shut
 And I forget

I am not free.

Andrew Marvell's identification of human soul with Nature approximates this; but there we do not find the higher striving for the Infinite—there it is only a truth of the intellect and passion, 'fancy' and not 'imagination' in the Coleridgean sense. The poet never finds himself an alien anywhere in the universe. The changes that accompany us from youth to old age all have their correspondences for him in the changes that overtake Nature in different seasons. The play of spring in Nature, he held, is the counterpart of the play of youth in our lives. Human life in his songs, therefore, mingles 'with the heart of the world, with the music of the cloud and the forests'. It is thus that the poet adores the Beauty that is beyond in the Beauties that Nature unfolds before him.

In that poem of marvellous workmanship *Urvashi* which has been praised as the greatest lyric in Bengali Literature and one of the best in world's literature, we find Rabindranath talking of both Beauty in the abstract as well as Beauty as fabled to have been incarnate in *Urvashi*, the principal *danseuse* in the court of Indra, the Indian Jove. Here the two conceptions, the metaphysical and the physical have been combined into one. It is difficult to give an accurate representation of the force and grandeur of this poem in English translation. The poet did not translate it himself. Mr. E. J. Thompson has attempted one. I give below the last stanza only from a version made many years ago. *Urvashi* was born of the churning of the sea by the gods and Titans of Indian mythology. There are parallel stories of the birth of Beauty in a human-divine form in other mythologies too. The Greek Aphrodite sprang from the waves of the sea. *Urvashi* is the centre of a tragic

story in the *Rigveda*, where we see her, the Immortal, leaving her human husband *Pururava* because human longings were always below the level of her desires. Another great poet of India, *Kalidasa*, has told us her story in a drama of great beauty. Rabindranath, evidently, has all these in the background of his mind but his is entirely a new creation. Here we witness a transfiguration of her power and influence, of which the secret lies in his own romantic imagination. The language and versification he adopted in this poem remind us of Keats's stanza-form in his odes and Keats's own turn of phraseology. The grandeur of sentiment and lavish richness of design and execution keep one spell-bound. Both Shelley and Keats would have loved to read this poem, 'Beauty-mad' as both of them were. The poem portrays for us first a vision of the primal dawn of creation when *Urvashi* was born—such as the ancient poets imagined her to have been but did not try to delineate—and then she is represented as the symbol of that elusive sensuous beauty that maddens the gods and men alike, dealing out nectar and poison both, now loved, now lost, always eluding, always followed—the heart of humanity bleeding for her, the heart out of which always rises the anguished cry: 'Will she not come, will she not come once more?'

'Twill not return, 'twill not return, for
ever set that glory's moon for ye—
That moon-set mountain's dweller,
Urvashi!

And so, to-day, on face of earth,
along with breath of festive vernal
day,

From some one sever'd long from
love, a long-drawn sigh,

All mingled, comes this way.

When on the full moon's sheeny

night, the quarters ten are filled
 with smiles all o'er,
 A far-off memory from somewhere
 doth play a pipe that saddens ever-
 more,
 And showers of tear-drops pour:
 Still hope doth keep awake within
 the soul's outcry,
 O thou with bands put by !

In Rabindranath's imagination the human and the divine have coalesced as everywhere. She is there, the eternal feminine, a problem and a puzzle, a seduction, the 'Mohini Shakti' of the Hindus, the 'Venus Verticordia' of the Latins, she stands 'clothed round with the world's desire as with raiment and fair as the foam', who can never lose her power over the human heart, but behind it all there gleams and flashes the suggestion of another Beauty that does not delude, that shorn of all dross, remains perpetually what it is, for which human beings must ever aspire rising on their dead selves that but fall below in their effort to seize her and hold her. She is gone, but she has left the heart's aspiration for her. The fact that we are conscious of her existence all the time, is, according to Tagore's philosophy, proof positive that she has a true and truer existence in us in a more sublime sense than ever before. She still sends her thrilling messages of delight to Nature outside and to the human heart that wants to fathom the secret of her charm and comes back baffled every time. Her secret is the secret of all beauty that steepens our senses with pleasure. The poet's undertone of despair typifies the soul's movement towards a greater self-realization. 'Why else was the pause prolonged but that music might issue thence?' Later, in the *Balâkâ* stage, he breathed life into his Urvashi again to juxtapose her sensuous charm with the spiritual beauty of Lakshmi Herself ; she, who, as one

that followed her, was also born of the churning of the sea, out of the collective effort of both gods and Titans. Beauty that is sensuous charm finds her complement in Beauty that is Grace and Benediction, though the mystery of both remains for ever for the human heart. The poet's imagination here closely follows Hindu mythopoeic vision.

The rich harmony, the exquisite orchestration of sounds, the luscious ornate language, 'jewels five words long that on the stretched forefinger of time will sparkle for ever', and the passionate rapturous strain which he has employed in *Urvashi* testify to his supreme power as a wizard with words.

The poet's soul takes delight in the varying forms of Beauty through love. For him to live is to love. This love is the greatest truth of our human personality and the poet has made this clear in his two famous books of philosophical disquisition, *Sâdhanâ* and *Personality*. Through love we are made one with all that is outside. Love may be of the individual; it very often is so, but love expands or should expand and embrace the whole movement of our earthly career. Love was given to us for that purpose. In one of his finest poems, addressed to the portrait of his wife, included in the *Balâkâ*, we find the poet's love in its onward march. He lost his wife early in middle age—does he remember her now? He does. Where formerly her physical presence connoted her existence, now it is her spiritual presence that gives meaning to his life. That which apparently means forgetfulness is not really so. He walks abstracted in the path of his life, he forgets the stars and flowers; but they make their presence felt in him. He knows they exist in him because they exist *outside* him, otherwise his life would have lost its sense of beauty and rapture; and the artist's picture is only a reminder

to him, who lives thus abstracted, that the one from whom he has parted still exists, that love exists, that beauty exists, that the life in the portrait has gone on expanding itself in the life of the poet in which it has found its greater being and existence. She has become one with the very breath of his existence and, just as, because we take no notice of our breathing, we do not therefore cease to breathe, she is still a living reality to him, perhaps more so in her death than when she was alive. The physical has found its meaning in the supra-physical. Love and existence have become synonymous and Beauty is the finest flower of that blended harmony. Beauty is not an accident of existence; it is wrapped up in all existence and goes 'beyond existence itself. Where our deeper consciousness registers 'existence' our mind and heart acknowledge Beauty.

The poem of poems in this book and the one that deals with this aspect of Love and Beauty is his *Shah Jahan*, a very well-known piece, originally called the *Taj Mahal* when it was first published in the Bengali Journal, the *Sabuj Patra*. In this poem the sentiment he attributes to the Emperor-Builder that will always remain classic in their penetrating insight. The poem, in its architecture of words vies with the beauty of the architecture of the marble itself. He apostrophizes the Great Moghul towards the end and remembers that his personality is greater than his deed of glory. His work done, the 'chariot of his Life', his soul, goes on its way further forward. For him there is no perpetual clinging round that which is of this earth alone.

The Emperor's dream of Love and Beauty has here found its highest consummation in this great work of art of all-surpassing loveliness. The dream has taken the shape of a marble memo-

rial which is his gift to all lovers of the world for all time to come. And yet when all is accomplished, what does it amount to? Art, Beauty give us the soul's breathing spaces, the tense moments when we seem to live more deeply, more truly than in the ordinary moments of our life, 'the moments made eternity'. And the reader and spectator too hold their breath in wonder before such moments of visitations from Living Reality; but the life of the soul is not confined to this. These constitute for men the stepping-stones only to a Higher Reality. Through the portals of sorrow and joy connected with Love and Beauty we make our exit from this into a world where the call of the unknown takes us, to the 'Gateway of the Morning' that is yet to be. All scattered love and beauty make only the poet's path smooth for going further up and on. If ever there were poets who took the cry of going forward earnestly, surely Rabindranath Tagore was the best of them. Love and Beauty, more Love and more Beauty, as our personality grows and develops, are his ideal. They do not allow him to rest anywhere. He goes on from form to form, rejecting none, denying none, so that his soul might grow—and his realization is never complete. Though philosophically his ideas have been held to correspond partly to those of Heraclitus, Hegel, Bradley, and Bergson, it is difficult to comprehend them under any set form of philosophic dialectic. No 'vicious intellectualism', to use the late Professor William James's graphic expression, clings to Rabindranath's vision of the mighty movement of the soul; and poetry differs from metaphysics in this that the living impulses of life enter more into the former than into the inertia of intellectual thought, however seemingly dynamic. It is a great truth, this about the incapacity

of art, even at its best, for giving expression to our soul and all that it stands for. It has not been expressed so powerfully by our poet anywhere else than in this superb poem.

And now he, too, has passed away like his own Emperor, leaving behind him his work which will crown him perpetually in the memory of men. To

what new destiny his 'Jivana-Devata', the God of his Life, has called him we do not know. But so long as in Nature the grass has its greenness, the sky its play of colours, the clouds their veils of mystery, the change of seasons their ravishing poetry, and within us there is the living heart of man with 'blood that freezes, blood that burns', the poet will live for us, the poet will not die,

Birendra Nath De

MATERNITY WORK AND THE SHISHUMANGAL PRATISHTHAN

BY BIRENDRA NATH DE, C.I.E., I.C.S., (RETD.)

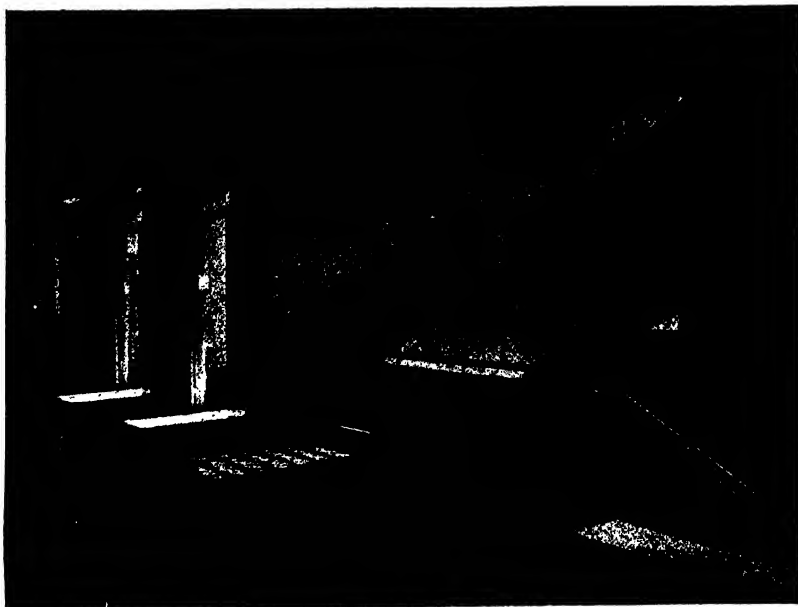
Nowhere perhaps has motherhood been more succinctly defined without loss of accuracy and precision than where Coleridge refers to a mother as 'the holiest thing alive'. This identification of a not uncommon human phenomenon with one of the attributes of divinity has been the most common feature of philosophical thought throughout the

ages. It is a little surprising, therefore, that until recent years no attempt has been made to descend from abstract speculations upon a metaphysical plane to the practical side of this highly intriguing mystery of human psychology.

The machine age coming in the wake of modern scientific researches has marked the beginning of an open revolt



THE NEW HOME OF THE INSTITUTION



EAST CORRIDOR, STAIRCASE AND CABINS

of the human species against the established natural tendencies of mankind. The emergence of a new man, drifting sharply away from nature and growing gradually less sensitive to the mere

subtle of nature's controlling agencies, has been a feature of the modern age. To-day, therefore, we have a human race more subservient to the machines—the veritable Frankenstein of its own



ANTENATAL WAITING AND CLASS ROOM

creation—than the machines to their creators, and, moreover, fearful of every natural reaction on the human species.

In consequence of this startling and 'unnatural' human development, the most natural functions are often complicated and distorted out of all proportions. Instincts and former gifts of nature have with the advance of 'civilization' gradually declined so that formerly normal reactions consequent upon

less have been the indigenous systems of midwifery, that a strictly natural child-birth is rare enough to be labelled as an almost unnatural phenomenon of modern city life.

Apart from the practical difficulties in the most important sphere of life, viz., reproduction and preservation of species, there arises simultaneously the problem of preserving the instincts and attributes of maternity and, if possible, restoring them to the same lofty level



MOTHERS' WARD

the subjection of man to natural changes have become foreign to the modern human constitution. The most common and the most glaring example of this state of affairs is found in maternity.

Nature's reply to the revolt of man against its sovereignty seems to be an attack upon the whole system of reproduction and preservation of species—a system almost entirely dependent upon the forces of nature. So relentless has been nature's revenge and so resource-

where they could command the same ideological respect, so often paid them by philosophers and poets of the past. It is doubtful whether the latter could be achieved without a thoroughly practical scheme for the restoration of maternity to its most natural and what used to be its most 'primitive' aspects. Since retrogression is impossible, we must devise plans which, though conforming with our most unnatural modes of life, would give to this world mothers

and children approximating as nearly as possible to their forbears of the distant past.

Modern civilization, in common with its predecessors, has been slow to notice the writing on the wall, but at long last ways and means are being tried to eliminate as far as practicable the ghastly spectres of high infantile and maternal mortalities and unnatural child-births with their disastrous repercussions on human life. Numerous institutions--mostly founded or controlled by philan-

sion which is controlled and guided by Sannyasins imbued with the highest principles of self-sacrifice and working with the ultimate object of building up a nation in every sense of the term. Swami Dayananda, an ardent member of this Mission with all his valuable experience of American institutions, is the organizing secretary of the Pratishtan. With true scientific insight this institution has commenced its task with the future parents of the nation at their earliest stages of



BABIES' WARD

thropists--have sprung up all over the country and for the most part function with all the zeal of proselytes to a new faith. A few of these institutions, keeping ever before them the ideal of universal service, are striving with all the equipment of modern science to extricate from the curse of nature the future of the human race.

Such an institution is the Shishumangal Pratishtan, Calcutta, conducted by the Ramakrishna Mis-

existence. It is undoubtedly in keeping with the maxim, 'childhood shows the man', that this institution is diverting a large part of its activities towards ensuring a healthy baby fully equipped with all the resources it could possibly command.

Eulogies on such institutions would be more appropriate in medical treatises than in the proposition discussed here. It would be sufficient for our purpose to point to certain salient features of an institution with which we are most

closely acquainted and to endeavour to show thereby how near to, or *per contra*, how far from the ideal are the best human efforts.

The striking feature of the Shishumangal Pratishthan is the system of smooth co-ordination of the activities of the institution in relation to the patients generally, viz., antenatal care, confinement (Home and Hospital), and post-natal care. Side by side with the above, the institution also undertakes gynaecological cases and trains midwives primarily for assimilation by the institution itself. Besides clinical efficiency, the institution lays great emphasis upon antenatal care, so much so that practically no case is undertaken without a proper course of antenatal treatment. More alive to its responsibilities, perhaps, than the majority of such institutions, the Shishumangal Pratishthan follows up every maternity case whenever possible until the child is of school-going age. This demonstrates the almost Teutonic thoroughness with which this institution pursues its aim of building up a nation with both the advantages which nature itself ought to bestow and those which modern scientific progress brings within our grasp.

Little indication of the organized efficiency of the Shishumangal Pratishthan has been given, and a layman cannot do better than examine the figures of this ten-year-old institution and compare them where possible with similar figures elsewhere. The numbers of maternal deaths for 1,140 hospital deliveries and 140 home deliveries in 1939 were 2 and nil respectively. In 1940 there were 1,574 hospital and 119 home deliveries and maternal deaths were 4 and nil respectively. The neonatal infantile deaths for 1939 and 1940 were 84 and 89 respectively. The mortality rates of Calcutta, viz., nearly 25 per 1,000 for mothers and 250 to 350

per 1,000 for infants compared with those for this institution for 1939 and 1940, viz., 1.75 per 1,000 in 1939 and 2.5 per 1,000 in 1940 for mothers, and 30.7 per 1,000 in 1939 and 26 per 1,000 in 1940 for infants respectively, speak for themselves. Furthermore, when it is considered that of 86 and 40 operations in 1939 and 1940 respectively in connection with gynaecological cases all were cured and discharged, nothing remains to be said by a layman in support of the medical side of this institution.

In absolute consistency with the principles followed by the Ramakrishna Mission, the Shishumangal Pratishthan opens its doors to all, irrespective of race, religion, colour, or creed, and caters as far as possible equally for the needs of the rich and the poor. In order to keep itself free from overcrowding, which is the bane of popularity, this institution refrains from advertising its wares, and, moreover, includes in its constructive programme a scheme for steady expansion so as to be able to cope with the evergrowing demands of the public. Its aim is to maintain its high degree of efficiency without in any way lowering its standard as a result of expansion. The training and recruitment of midwives is carried on with a double purpose—to train efficient midwives and to inculcate the spirit of service and self-sacrifice among an ever-widening circle of national womanhood.

Great as the progress of this institution may be, we feel that there is yet a long way to go before its final objective is reached. Unless and until the attainment of natural motherhood can be demonstrated throughout the country, and particularly to the rural communities, as something capable of achievement, the noble mission of this great institution will remain incomplete.

Lastly, an institution such as the

Shishumangal Pratishthan deserves the gratitude of the nation for its effort to revitalize the nation through the resurrection of 'motherhood' in the fullest sense of the term. Service, self-sacri-

fice, and sympathy for the human race seem to be the mainsprings of the principles of this institution, and every true national cannot but pray for the success of this gigantic enterprise.

THE LEADERSHIP OF YOUTH FROM HERDER AND BENTHAM TO LENIN AND TAGORE

BY DR. BENOY KUMAR SARKAR

YOUTH AS CREATOR OF 'AS-IFS'

The entire conception of progress might be treated, if so desired, in a sense as a fiction. According to Hans Vaihinger's *Die Philosophie des Als-Ob* (The Philosophy of 'As-if', 1911) almost every thought or idea is a 'consciously false acceptance' (*bewusst falsche Annahme*).¹ We live in a manner 'as if' the world corresponds to or agrees with our artificial fictions. Mankind deals with the world 'as if' a higher spirit has created it. *Eine Welt des Irrealen* (a world of unreal things) is thereby constructed over or superimposed upon a world of realities, such as the sensations, the physical attributes, the human body, etc.

As long as progress is eternally nothing but conflict-situations,—a series of right-wrong or good-evil, *sat-asat* or *dharma-adharma* complexes,—the concept of progress can very justly be regarded as an *Irreal*, a fiction, an 'as-if' of Vaihinger. The positivist is at liberty to deny the fact of progress unless he be an idealist at the same time. But the 'as-if' philosophy calls itself idealistic positivism or positivistic idealism. Progress does not, therefore, have to be negated as a category in

this system. At every stage it is possible to believe, on the strength of the objective data of the past, in the fiction that some improvement has been consummated, although at the same time certain evil elements are unquestionably in evidence.

We shall now analyse the spiritual agents in the making of these 'as-ifs' in progress, *bâditi*, improvement, *unnati*, or civilization. How are the 'fictions' being generated? The problem is to ascertain the forces that enable the world of ideals,—which are really the unrels,—to be superimposed on the positive, the factual and the real. The secret is to be found, as it appears to me, in the eternal youth of mankind. It is youth that creates the 'as-ifs', the *Irreal's*, the ideals. Let us examine the position in a concrete manner.

In every social pattern of to-day as of yesterday,—in the rural areas as in the urban,—it is not the 'haves' but the 'have-nots' who create culture or civilization, i.e., the 'as-ifs', fictions, ideals in progress. The 'haves' represent the *status quo*, the 'have-nots' embody the creative disequilibrium that challenges the *status quo*. In the 'haves' the world sees the fatigue of age and the inertia of tradition. The 'have-nots', on the contrary, exhibit the creativities of youth and the dynamics of adventure. The 'haves' repre-

¹ R. Mueller-Freienfels: *Die Philosophie des zwanzigsten Jahrhunderts* (Berlin, 1923) pp. 78-80.

sent the Bastille of conservation in possession, wealth, domination, imperialism, power. In the 'have-nots' are concentrated the strivings after possession, the urges for wealth, the yearnings after conquest, the pressure of expansion, and the revolt against the powers that be.

It is the triumph of 'have-nots' over the 'haves' that constitutes progress in every region or race as well as in every epoch. The remakers of mankind are the 'have-nots'. The world, therefore, belongs always and everywhere to the 'have-nots', the poor and the pariah.² It is in this eternal and universal series of achievements that the spirituality of world-history or human progress is to be found, and it consists in the subversions of the 'haves' by the poor and the pariah. The perpetual situation which enables the poor and the pariah to function as world-remakers and world-conquerors is the cardinal principle in the doctrine of creative disequilibrium.

The 'haves' and 'have-nots' are, as a rule, treated by Marxists and socialists generally as economic categories. In contemporary international politics these categories are being used as colonialists *vis-à-vis* non-colonialists among the great powers. But it is possible to employ these categories in a more extensive and fundamental sense.

Biologically considered, it is the young that are the 'have-nots' *vis-à-vis* the adults or the old who are the 'haves'. The key to progress lies, therefore, in the hands of the young, as I have said in my Bengali essay, *Unnatir Châbi Kâhâr Hâté?*³ (In

Whose Hands lies the Key to Progress)? Young men and women may be divided into two groups. The first are those who are between 16 and 20. They may be generally taken to be the pre-university school boys and girls. It is the dreams, visions, intuitions, pious wishes, and ideals of this group that constitute the most creative ideologies of the world in East and West. Unpractical and impracticable many of these ideologies are. But they are the products of unsophisticated heads and hearts and they are untrammelled by the *contrainte*, compulsion or control of any bosses or superiors. Autarchy, autonomy, independence is the stuff of which they are made. They are essentially spiritual and profoundly moral. If freedom of expression 'can at all be experienced ever by any individual it is between the ages of 16 and 20. It is the observations and criticisms of this group about the society and the tradition that contain the only sincere or honest and 'irresponsible' or free-lance view-points in regard to culture and the world as well as the future of mankind.

The religion of adoration or the mysticism of respect is not in the blood of these youngsters. They do not 'look before and after' and are not interested in taking their cue from others. It is these raw, untried, and inexperienced individuals who dare undertake adventures and take the law into their hands. Their thoughts and activities cannot yet be ruthlessly controlled by men of higher salary and higher rank. Meanness and treachery have not yet possessed the atmosphere of their chums and comrades. This is the age at which human beings can defy both money and social position and consider the entire world as being rotten from

² B. K. Sarkar: *The Sociology of the Poor and the Pariah (Man in India, Ranchi, July-September, 1940).*

³ Published in the monthly *Suvarna-bhumi* (Bangiya Sahitya Parishat, Academy of

Bengali Literature, Rangoon, Burma, January, 1941).

top to bottom and waiting for totalitarian reconstruction at their hands.

Authority, law, order, material prosperity, worldly reputation,—all social items are the permanent targets of youth between 16 and 20. Theirs is the world of non-material, transcendental, and spiritual values,—the kingdom that is not of this world, the really 'classless' society, i.e., the society which ignores the income-distinctions and rank-distinctions. The world, therefore, is being remade by them today and to-morrow as it was remade by them yesterday and day before yesterday. And this in the East as much as in the West.

It is for youngsters between 16 and 20 to sing, like Louis Untermeyer, the American poet, the song of world-remaking liberty. *These Times* (New York, 1917) of his embodies the eternal challenge of the young, as follows :

This is my hour, the sum of tireless
ages;

These times are those which all time
prepared;

And as I come, the old accounts are
squared;

Creation smiles, accepting me as
wages,

Not to make good the dream of gods
and sages,

A pat millennium, a world ensnared;
But with great boast that none has

ever dared,
I come; a challenge hurled at creeds

and cages.

It is not to be understood, however, that every youth between 16 and 20 throws out a challenge like this. Nor is it implied that none but such youths are capable of this kind of world-transforming challenge. In this psychology as in other social phenomena the student of science must have to avoid hasty universalization, or monocracy of all sorts.

The second group comprises those men and women who are between 26 and 30. As intellectuals they have left the period of academic pupillage and are in the prime of manhood and womanhood. They are perhaps no longer as free, irresponsible, autonomous, or autarchic as they were between 16 and 20. But they are still in a position to look at the world through their own eyes and orientate themselves to society and tradition without being helplessly dominated by the bread-givers and the legal superiors. They can still treat money, official hierarchy, and worldly position with contempt. The spiritual *Swaraj* or autonomy of personality is still somewhat in their own possession. It is still possible for them to deal with the pioneers, veterans, and authorities on terms of human equality. Dignity, i.e., man to man respect can still be demanded by them from the highest. The questions of bread and butter, family maintenance, social prestige, class-consciousness, and other items of material appraisal do not as yet compel this group to sell themselves off to the powers that be. The conventional superiors in morals, manners, sentiments, standard of justice, and evaluation of truth, beauty, and good cannot yet terrify them into subjection. It is such youths that can venture to challenge the *status quo* and defy the existing measures of value and go on cultivating the ambition of creating new worlds and new societies. Mankind continues in great proportions to be remade and officialdom transformed, even from a distance, by their very existence.

Creative disequilibrium depends for its functioning on the spiritual urges of these two groups of young men and women or rather this single group of persons between 16 and 30. The

quality, number, and variety of such individuals set the limits within which the social patterns can be remade or new ones established, i.e., the 'as-ifs', unreals or ideals, manufactured and rendered current coins.

While discussing the relations between science and morality in *L'Evolution des Valeurs*⁴ Bouglé observes that *ruiner le préjugé, pour ruiner le privilège, tel fut bien en effect le programme central de la philosophie française du XIIIe siècle* (the overthrow of prejudice in order to destroy privilege was in reality the programme of French philosophy in the eighteenth century). We shall go farther and observe that 'the overthrow of prejudice in order to destroy privilege' is the programme of every progress movement in every age and clime. The greatest obstacle to progress is privilege, *status quo*, tradition, prestige. The first step in the destruction of privilege or prestige is the overthrow of prejudice, superstition, and custom. It is the function of reason or science based on reason to demolish prejudice, superstition, and custom and render possible the regime of 'liberalism'.

In my analysis of the social patterns it is, as a rule, not possible except for

the young to command this prejudice-destroying reason. Age is prejudice, age is superstition, age is custom, age is tradition. It is youth that can *ruiner le préjugé*, and thereby overthrow prejudice, prestige, custom, superstition, and tradition. As indicated above and elsewhere the 'youth interpretation of history' or culture is not to be taken in a monocratic, or dogmatic manner.

It is the function of youth to demolish the region, the *milieu*, the society, the tradition, the epoch. Youth is nurtured on anti-society urges like those in Fichte's *Reden an die deutsche Nation* (1808).⁵ In the fourteenth address Fichte declares: *Nicht die Natur ist es die uns verdirbt, diese erzeugt uns in Unschuld, die Gesellschaft ist's* (It is not nature that spoils us. Nature creates us in innocence. It is society that is the cause of our degradation). In this revolt against society is to be found the creed of youth. Now, the world's progress is consummated by the overthrow of the influences of the region, the *milieu*, the society, the tradition, and the epoch. This is why the youth is almost invariably the leader of the world, the driver of its car of progress. The interests of human progress coincide very often with the creativities of youth.

⁴ Paris, 1929, p. 229. See also A. Liebert: *Der Liberalismus* (Zurich, 1938).

⁵ Leipzig, Reclam Edition, p. 244.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

With this issue the *Prabuddha Bharata* commences its forty-seventh year; and we take this opportunity to offer our cordial greetings to our friends and readers. We have tried to make

the present issue attractive in many ways: our only regret is that war conditions did not allow us to make it better. This number opens with the translation of *Kathamrita* or the *Teachings of Sri Ramakrishna* from the original Bengali by Swami Nikhilananda, President of

the Ramakrishna-Vivekananda Vedanta Centre of New York, U.S.A. About this book and the translation Aldous Huxley writes in the *Vedanta and the West*: 'M., as the author modestly styles himself, was peculiarly qualified for his task. To a reverent love for his master, to a deep and experiential knowledge of that master's teachings, he added a prodigious memory for the small happenings of each day and a happy gift for recording them in an interesting and realistic way. Making good use of his natural gifts and of the circumstances in which he found himself, M. produced a book unique, so far as my knowledge goes, in the literature of hagiography. No other saint has had so able and indefatigable a Boswell. . . . To read *through these conversations, in which mystical doctrine alternates with an unfamiliar kind of humour, and where discussions of the oddest aspects of Hindu mythology give place to the most profound and subtle utterances about the nature of Ultimate Reality, is in itself a liberal education in humility, tolerance, and suspense of judgement. We must be grateful to the translators for their excellent version of a book so curious and delightful as a biographical document, so precious, at the same time, for what it teaches us of the life of the spirit.' Our readers will have the delight of reading these conversations in the future issues. . . . In our own article *Must India Accept Socialism?* we have shown that India must seriously strive for re-invigorating her own ideals, which are quite adequate for our purposes, before she thinks of strutting in borrowed feathers. . . . The reader may begin the Sister's letter on *The Education of Indian Women* after studying Sir Jadunath's and Lady Abala Bose's remarks at the end of these Notes. The Sister's love for India and her unique capacity for inter-

preting Indian ideals were, perhaps, excelled only by her devotion to the self-imposed task of the education of women. The Ramakrishna Mission Sister Nivedita Girls' School is a standing memorial to her noble effort. . . . *Swami Vivekananda's* eightieth birthday will be celebrated on 9th January. But the world of light and leading knew him first at Chicago on 11th September, 1893. Dr. Nag sends an appeal for celebrating the jubilee of that epoch-making event in a fitting manner. Brahmachari Narayana through his vivid description, leads us to the holy temple of *Amarnath*. Alas, we are carried only on the wings of imagination! . . . Principal Sarma has specialized in the study of the Gita, and his *Shraddha and Jnana* will, we hope, inspire faith in one who has none. . . . Swami Nirvedananda writes rarely; but when he does, one admires his depth of thought and the art of expression. How beautifully he answers the question, *What is Religion?* . . . In *Swami Saradananda* we meet with the future leader who successfully held the reins of the Ramakrishna Math and Mission for about three decades. . . . Wolfram H. Koch has the privilege of sitting quietly in Switzerland, the only peaceful retreat in the present-day Europe, and thinking of *The Hermit Life*, the lack of which seems to spell disaster. . . . In *Tagore, the Poet of Love and Beauty* Dayamoy Mitra of the Lucknow University shows how Tagore's poetic genius left the sensuous levels of love and beauty and soared to mystic heights. . . . Worship of the Divine Mother takes many forms: and in *Maternity Work and the Shishumangal Pratishthan* B. N. De shows how one of these modes has taken practical shape. . . . Dr. Benoy Kumar Sarkar's genius excels in original thinking, and under his inspira-

tion we must accept the *Leadership of Youth*.

SISTER NIVEDITA

We reprint the following passages from the Puja number of the *Hindusthan Standard*.

'In 1900, two weeks before the Dusserah holidays, there assembled in the guest-house of the Mohant of Bodh-Gaya Dr. Jagadish Chandra Bose and Rabindranath Tagore, Sister Nivedita and Swami Saradananda, and two other Swamis of the Ramakrishna Mission, namely "Gupta Maharaj" and his nephew. I joined the party on a three days' leave from my college in Patna. We used to walk to the neighbouring villages and fields in the afternoon and sit down and meditate under the Bodhi tree at sunset; thereafter on return to the guest-house we had readings and discussion.

'Sister Nivedita was deeply grieved at the moral stagnation of Bengal—the people's seeming deadness to all higher appeals, their lack of a burning patriotic fervour and spirit of self-sacrifice. She cherished the highest admiration for ancient India's achievements and a burning desire to see those glories revived in our own days and our people rising by *their own efforts* to the full stature of an independent nation standing shoulder to shoulder with the nations of the West. When we visited the site

of the village of Urvil, where once had dwelt Sujâtâ—the village headman's daughter who had offered the famished Lord Buddha a pot of milk-pudding just after he had attained to Enlightenment,—Sister Nivedita praised the long long extinct family as ideal householders (*Grihastha*) and naturally her mind turned to modern times, by an inescapable contrast.'—Sir Jadunath Sarkar.

'... Men and women in India have been doing what the State has failed to do. It will not do, however, to ignore or forget that non-Indian men and women have been pioneers of new education in the country. It may be that many of them were moved to start schools in India to "Anglicize" the Indian, to produce a race "Indian in blood and colour, but English in tastes, opinions, in morals, and in intellect", to quote Macaulay's famous words. Amongst the few, the very few, who thought otherwise and worked for the love of India, impelled by respect for Indian traditions, the names of Mrs. Annie Besant, of Margaret Noble (better known as Sister Nivedita), of Sister Christine (Nivedita's colleague), have to be gratefully remembered. It is the example of their work that has inspired many amongst the living workers in the field of female education in India to chart their movement.'—Lady Abala Bose.

'What the world wants is character. The world is in need of those whose love is one burning love—selfless. That love will make every word tell like a thunderbolt. Awake, awake, great souls! The world is burning in misery. Can you sleep?'

REVIEWS AND NOTICES

THE DVAITA PHILOSOPHY AND ITS PLACE IN THE VEDANTA. BY VIDWAN H. N. RAGHAVENDRACHAR, M.A. WITH A FOREWORD BY PROF. A. R. WADIA. *Published by the University of Mysore. Pp. 282. Price Rs. 3.*

It is to be regretted that, although English education began in India long ago, a vast philosophical literature remains still unknown to those who do not study Sanskrit, with the result that uninformed criticism has greatly multiplied. The Acharyas of the three great systems of Vedantic thought—Advaita, Vishishtadvaita, and Dvaita—are thus considered more as theologians than as philosophers. They are supposed to be mere interpreters of the Upanishads. But Vidwan Raghavendrachar rightly argues that 'a scientific study of the three systems shows that each of the Acharyas is equally a philosopher.' Though each of them has an extraordinarily strong scientific sense, each arrives at a different conclusion because in the course of his philosophy he develops an interest in a particular aspect of reality.

It is true that a mere interpretation of the Vedas cannot be called philosophical. But the exposition of the philosophical implications of the Vedas is certainly good philosophy. A poet is not necessarily a philosopher, though there may be such a thing as a philosophical study of a poetical work. Theoretically, therefore, there is no reason why the Acharyas should be dismissed as theologians; and practically too, Vidwan Raghavendrachar shows that they are genuine philosophers. Madhvacharya is a philosopher of the highest order; but unfortunately the Dvaita system is not as widely studied as the other two. 'A work that would do justice to Madhvacharya as a philosopher', as Prof. Wadia points out, 'has been badly needed.' The present book, therefore, is quite a timely one.

The book is mainly a study of the Dvaita philosophy. But actually its scope is much wider. It consists of five chapters. The first chapter introduces the Brahmasutras and the three Acharyas, and removes certain misconceptions. The second, third, and fourth chapters faithfully summarize the main conclusions of Advaita Vedanta, Vishishtadvaita Vedanta, and Dvaita

Vedanta. 'Trained in the old, time-honoured, punditic traditions of Sanskrit learning', the author has proved that he is eminently fitted for such a task. In the concluding chapter which is also the most interesting part of the book, there is a learned criticism of the other two rival systems. It cannot be expected that the monists or qualified monists will agree with the conclusions of the author, nor can it be said that their philosophies have been fairly evaluated here. No Advaitin will accept the theory that 'Pratyaksha is superior to all reasoning and verbal testimony.' And it is hardly true to say that Shankara's philosophy negates the Jivas. But these faults must be ascribed to the Vidwan's enthusiasm for proving that the 'best Indian thought is prescribed in Dvaita Vedanta.' Pioneering cannot be successful without whole-hearted devotion, and we have to remember that the Vidwan has the distinction of being the first to bring Madhva's philosophy to the forefront in such an able and scholarly manner. The glossary at the end is a proof of the vast erudition of the Vidwan. In recommending the book to all lovers of Indian philosophy we are confident that the followers of all schools of thought will be benefited by its perusal.

SANSKRIT-BENGALI

UPANISHAT GRANTHAVALI, PART I. EDITED BY SWAMI GAMBHIRANANDA. *Published by the Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta. Pp. 474. Price Rs. 2-4 As.*

It contains nine of the principal Upanishads, namely, Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, and Shvetashvatara. The book opens with a learned introduction which deals in a brief but comprehensive manner with the main themes of the Upanishads. A running translation preceded by a word-for-word Bengali rendering of the component words of each Shloka is given. Critical and expository notes constitute a special feature of the book. Two indexes, one of the Shlokas and the other of the principal subjects, are added at the end. The print and get-up are quite attractive.

NEWS AND REPORTS

SWAMI MADHAVANANDAJI'S TOUR

Srimat Swami Madhavananda, Secretary, Ramakrishna Math and Mission, visited three branch centres of the Order in the Dacca District in November, 1941. Leaving Belur on the 22nd November, he reached Narayanganj the next day, and was received at the steamer Ghat by the gentry of the town. The following morning he performed the opening ceremony of the new two-storeyed annexe of the Mission Students' Home, called the Raja Sreenath Chhatra Niketan, the generous gift of Kumar Pramathanath Roy of Bhagyakul. The Swami also presided over a public meeting held in this connection at the Ashrama, in which he was given an address of welcome by the Local Committee of the centre, and two more—one in Bengali, and the other in Sanskrit verse, which was sung by the boys of the Mission Students' Home. In the course of his reply he spoke on the educational ideals of the Ramakrishna Order. In the afternoon he was accorded a reception at the same place by the public of Narayanganj, in a meeting presided over by Professor Haridas Bhattacharyya of the Dacca University. On the 25th, among other things, he gave a talk to the ladies in the morning at the Ashrama.

The next morning he left by car for

Dacca, where in the evening he delivered a lecture at the Lytton Hall to the students of the Dacca University on "Vedanta as a Universal Religion." In the afternoon of the 27th he gave a short discourse at the Mission centre on Srimat Swami Premanandaji Maharaj, whose 81st birthday fell on that date, and in the evening he gave a second lecture to the University students at the Jagannath Hall on "Swami Vivekananda and Indian Problems." On the 28th the Swami returned by car to Narayanganj in the evening.

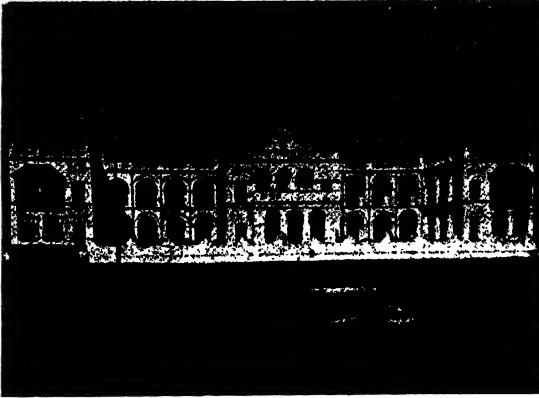
The next morning he left for Sonargaon, seven miles from Narayanganj. He was enthusiastically received at a place two miles from the village, and led in procession to the Ashrama, where in the afternoon there was a large gathering of ardent devotees of both sexes, who came from the villages around to meet the Swami. On the 30th a public reception was given to him in the afternoon at the Ashrama premises.

The Swami returned to Narayanganj the next morning, laid the foundation of a building for the Dispensary run by the Ashrama, and left in the afternoon for Belur, where he arrived in the morning of the 2nd December. He had a good appreciative audience at every meeting he addressed. The number of those who sought interviews with him was also considerable.

THE "STUDENTS' HOMES" OF THE RAMAKRISHNA MATH AND MISSION

It was realized long ago by Swami Vivekananda that mere academic education was not sufficient for our boys and girls. And changed environment has made it imperative on educationists to organize various extra-academical activities. Due to economic pressure and social pre-occupations, many homes, which should have been the natural field for such training, are no longer fitted for this purpose. Besides, from the hoary past, India recognized that the true aim of education should be man-making and not mere imparting of information. In order to achieve this, 'One should live from his very boyhood with one whose character is a blazing fire and should have before him

a living example of the highest teaching.' (Swami Vivekananda). In such a homely atmosphere the students can imbibe many ideas and learn many things without the least conscious effort. When, however, this opportunity is lacking, schools and colleges develop a tendency to multiply the contents of formal education, with the result that the students are literally oppressed by the burden of text-books. Training in such simple subjects, as hygiene, physical culture, manual work, religion, etc., can best be imparted as pastimes outside school hours. They should not form part of the regular curriculum, nor should any formal examination be held on such subjects.



STUDENTS' HOME, MADRAS

With a view to minimizing the evils of the unnatural educational atmosphere that prevails in our schools and colleges and for supplying a healthy background for the self-expression of the rising generation the Ramakrishna Math and Mission have organized many "Students' Homes" in India and Ceylon. The Homes under various names accommodated about 1,400 students (in round number) in 1941. Though the main features of these Homes are the same, they differ from one another in important details. For convenience of treatment we may divide them under the following headings:

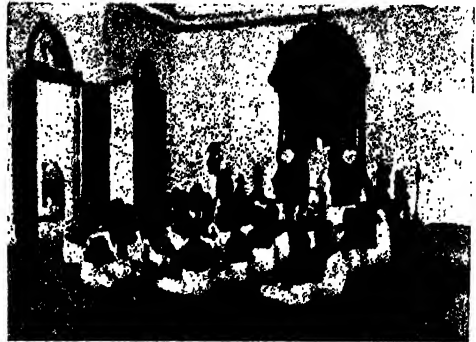
- (1) Homes for College Students;
- (2) Residential Colleges;
- (3) Homes for College Students and School-boys;
- (4a) Homes for School-boys attached to Math and Mission Schools; (4b) Unattached Homes;



VIDYALAYA (COIMBATORE)

(5) Homes for girls.

(1) *Homes for College Students*: The Ramakrishna Mission Students' Home, situated at Gouripur (P.O. Dum Dum), near Calcutta, celebrated its Silver Jubilee in October 1941. Beginning with coaching classes in a rented house in 1916 the institution crystallized into a Home for College Students and became a recognized centre of the Mission in 1919. It continued in rented houses in Calcutta until it was shifted to its present picturesque suburban area, away from the din and bustle of the city. The extensive land, the fine houses, the



PRAYER HALL, STUDENTS' HOME, MADRAS

high religious and academic atmosphere, and the brilliant achievements throughout its existence have gained for the Home well-deserved encomiums from the educationists of Bengal. This institution is typical of the other Homes described below.

The R. K. Mission Ashrama in Bombay, the R. K. Mission Institute of Culture in Calcutta, and the R. K. Mission at Barisal also accommodate some College students. The R. K. M. Home of Vizagapatam is the latest addition to these Homes.

(2) *Residential Colleges*: The R. K. Mission Vidyamandira at Belur, the Headquarters of the Mission, is the youngest institution of the Mission, being started in July 1941. The public appreciation is encouraging as is evidenced by the progress made during this short period. It is the only College of its type



SCRIPTURE CLASS, STUDENTS' HOME (DUM DUM)



BOYS AT GARDENING, STUDENTS' HOME (DUM DUM)



STUDENTS' HOME, CHERRAPUNJI

in Bengal and bids fair to remove a long-felt want. At present it teaches only up to the I.A. standard of the Calcutta University, but further development will take place in the near future. The Ramakrishna Vedanta College of Bangalore imparts religious and philosophical education.

(3) *Homes for College Students and School-boys*: The R. K. Mission Students' Home of Madras, plays an important role in the educational field of the Presidency. We are justly proud of this premier institution of the Mission and shall have occasion to write about its other activities in a subsequent issue. In the Home are accommodated some College students and the boys of the attached Residential High School and the Industrial School. The Home attached to the Ramakrishna Ashrama at Mysore, though a small institution, is run very efficiently.

(4a) *Homes for School-boys attached to our Schools* are either attached to (i) Day-Schools or (ii) Residential High Schools. The Homes attached to the R. K. Mission High School at Cherrapunji (Khassia Hills) and the Ramakrishna Gurukula at the Villangans (Trichur) deserve special mention as these institutions are devoted to the service of the backward classes and thus have to work under a great financial strain. There are also Homes attached to the R. K. Mission High School at Thyagarayanagar (Madras), the R. K. Mission Industrial School, Belur (Howrah), the R. K. Mission High School, Chingleput (Madras), the R. K. Mission High School, Mansadwip (Midnapore),

and the Ramakrishna Ashrama Gurukula at Rajkot. Mention should also be made of the Home of the Sanskrit School at the Gadadhar Ashrama, Calcutta. Of the Residential Schools, reference has already been made to that at Madras. The Vidyapith at Deoghar (S. P.) and the Vidyalaya at Coimbatore are the other two important Residential High Schools.

(4b) *Unattached Homes*: Of these the R. K. Mission, Vidyarthi Bhavan at

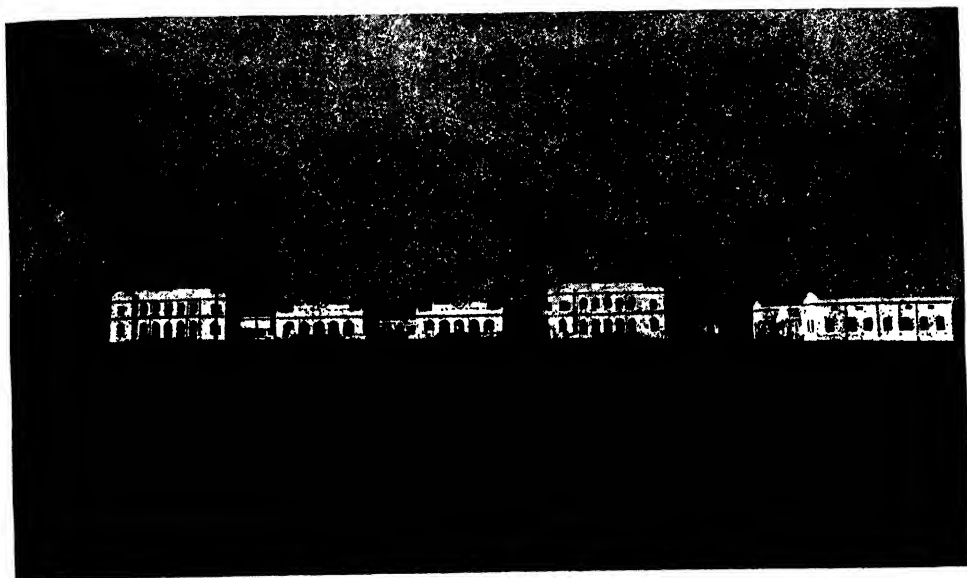
Narayanganj has been making rapid progress in recent years, proving thereby that it serves a real need of the locality. The R. K. Mission Ashrama, Baranagore (24-Pergs.), the R. K. Mission Sevasadana, Salkia (Howrah), and the R. K. Mission Ashrama, Taki (24-Pergs.), accommodate many poor students, supplying them with all educational necessities. The R. K. Mission Home for students at Batticaloa (Ceylon) can justly be proud of its excellent work. There are also many other Math and Mission centres which according to means accommodate a number of students. The following list will give the figures for the main institutions mentioned above:

Group (1)

R. K. M. Students' Home, Calcutta ...	43
R. K. M. Ashrama, Bombay ...	31
R. K. M. Institute of Culture, Calcutta ...	13
R. K. Mission, Barisal ...	10



STUDENTS' HOME, VIZAGAPATAM



VIDYAPITH, DEOGHAR



BOYS AT DRILL, VIDYAPITH, DEOGHAR

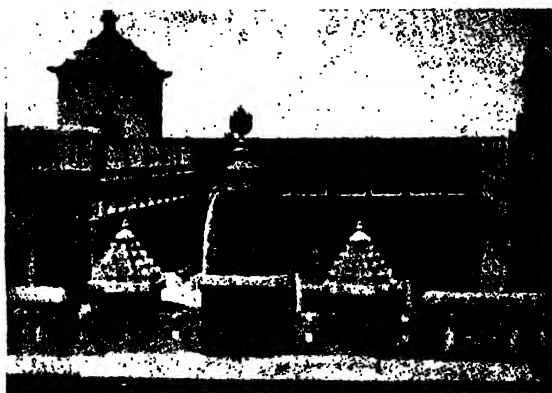


HOSTEL, VIDYAMANDIRA, BELUR

R. K. M. Home, Vizagapatam	...	14	R. K. M. High School, Cherrapunji	...	32
<i>Group (2)</i>	•		Ramakrishna Gurukula, Rajkot	...	25
R. K. M. Vidyamandira, Belur	...	22	The Gadadhar Ashrama, Calcutta	...	8
R. K. M. Vedanta College, Bangalore	...	39	R. K. M. Vidyapith, Deoghar	...	147
			R. K. M. Vidyalyaya, Coimbatore	...	100
<i>Group (3)</i>			<i>Group (4b)</i>		
R. K. M. Students' Home, Madras	...	198	R. K. M. Vidyarthi Bhavan,		
Ramakrishna Ashrama, Mysore	...	20	Narayanganj	...	35
<i>Group (4a)</i>			R. K. M. Ashrama, Baranagore	...	36
Ramakrishna Gurukula, Trichur	...	40	R. K. M. Seva-Sadana, Salkia	...	16
R. K. M. High School, Madras	...	57	R. K. M. Sevashrama, Silchar	...	16
R. K. M. Industrial School, Belur	...	28	R. K. M. Seva-Samiti, Karimganj	...	8
R. K. M. High School, Mansadwip	...	21	R. K. M. Ashrama, Taki	...	12
R. K. M. High School, Chingleput	...	20	R. K. M. Students' Home, Batticaloa	...	128



VIDYARTHI BHAVAN, NARAYANGANJ



SISTER NIVEDITA GIRLS' SCHOOL AND SARADA MANDIR

(5) *Homes for Girls* : Due to the paucity of competent women workers, the Math and Mission have not been able, so far, to make much headway in this direction. But the work already done is not inconsiderable. The Sarada Mandira attached to the R. K. M. Sister Nivedita Girls' School which has been alluded to in our Notes, the R. K. M. Sarada Vidyalaya of Madras, and the R. K. M. Ashrama of Sarisha (24-Pergs.) deserve all possible encouragement for the success attained so far. The Matri-Mandira of Trichur and the Home of Batticaloa also accommodate some girls, specially of the poorer classes. The figures for these institutions are :

R. K. M. Sister Nivedita Girls' School, Calcutta	...	45
R. K. M. Sarada Vidyalaya, Madras	...	78
R. K. M. Home, Batticaloa	...	10
Matri-Mandira, Trichur	...	28
R. K. M. Ashrama, Sarisha	...	15

These Homes have much to give to the nation. The students live there in an environment of discipline, co-operation, service, self-sacrifice, purity, and practical idealism that help an all-round development. Manual work is taken up spontaneously, and the best possible arrangements are made for physical exercise. The students are encouraged to manage their own affairs. And love for the country and devotion to God come naturally.



GIRLS AT PLAY, ASHRAMA, SARISHA

HER EXCELLENCY LADY LINLITHGOW'S VISIT TO SHISHUMANGAL PRATISHTHAN

Her Excellency the Marchioness of Linlithgow paid a visit to the Shishumangal Pratishthan, run by the Ramakrishna Mission, on the morning of the 19th December, 1941.

An address of welcome was presented to Her Excellency on behalf of the institution by its President Sir Manmatha Nath Mookherjee. . . .

In course of her speech, Her Excellency said: "This is not my first visit to Ramakrishna Mission centres. When I visited the Ramakrishna Mission centre in Benares, the work of the Mission there made a great impression on my mind. It is obvious that the work had been undertaken for the love of the work itself. Next time my visit was to the Ramakrishna Sevashram centre in Rangoon, and it was run by the authorities there to the best of the standards. In the Delhi T. B. Clinic centre which also I visited, they were carrying on the work of the clinic magnificently. It is proposed to build new premises for the clinic there, which I hope to visit very soon. It is work of this kind,—humanitarian work—that I

think we all of us should patronise, all of us should encourage. . . ."

Referring to her visit to the Ramakrishna Mission Shishumangal Pratishthan, Calcutta, Her Excellency said: "It is the first time that I have seen the work of the Mission for women's cause and it is this work which particularly interests me and on which I think the future welfare of the people as a whole depends a great deal. People, I think are gradually coming to realize the importance of this kind of humanitarian work. I feel sure they will eventually realize this at heart and it will get the support of the public of Calcutta as also of Government."

Concluding, Her Excellency said, "Some people may have the impression that I have only to say the word and lakhs will be rolling in. I very much wish it were so. I think I can assure you of my permanent support and interest in this institution and whatever influence I may have I will be only too happy to use it for the benefit of such an institution."

—*Hindusthan Standard*.

SWAMI VIVEKANANDA'S BIRTHDAY

The Birthday Anniversary of Swami Vivekananda falls on the 9th January, 1942.

FRONTISPIECE

This illustration, drawn by the celebrated artist Sjt. Abanindranath Tagore, depicts Umā in meditation. Giving up her royal style and not minding her tender age, she leads an ascetic life, desiring to attain her lord through Tapasyā. Umā's perseverance and sincere devotion please Shiva who fulfils her desire.

As a result of her intense love for Shiva, and her deep meditation on His divine form, she has become so completely merged in the thought of Shiva that her own person bears a close resemblance to that of her lord.

(Adapted from Kalidasa's *Kumārasambhavam*)

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Different moods of aspirants—Seeing God everywhere—Worship of Divine Mother—Master's attitude towards women—His love for Narendra (Swami Vivekananda)—God with form and without form.

Thursday, Aug. 24, 1882. (continued)

Master: ‘But in order to realize God, one must assume one of these moods: Shānta, Dāsyā, Sakhya, Vātsalya, or Madhura.

‘Shānta, the serene attitude. The Rishis of olden times had this attitude towards God. They wished for no other enjoyment. It is like the single-minded devotion of a wife to her husband. She knows that her husband is the embodiment of beauty and love, a veritable Madana¹.

‘Dasya, the attitude of a servant towards his master. Hanumān had this attitude towards Rama. He felt the strength of a lion when he did something for Rama. A wife feels this

mood also. She serves her husband with all her heart and soul. A mother also has a little of this attitude, as Yashodā had towards Krishna.

‘Sakhya, the attitude of friendship. Friends say to one another, “Come here and sit near me.” Shridāma and other friends sometimes fed Krishna with fruits, part of which they had already eaten, and sometimes climbed on his shoulders.

‘Vātsalya, the attitude of a mother towards her child. This was Yashodā's attitude towards Krishna. The wife also has a little of this. She feeds her husband with her life-blood, as it were. The mother feels happy only when the child has eaten to his heart's content. Yashodha would roam about

¹ The god of love in Hindu mythology.

with butter in her hand, in order to feed Krishna.

'Madhura, the attitude of a sweet-heart towards her beloved. Râdhâ had this attitude towards Krishna. The wife also feels it for her husband. This attitude includes all the other four.'

M. : 'Does one see God with these eyes, when one sees Him?'

Master : 'God cannot be seen with these physical eyes. In the course of spiritual disciplines, one gets a "love body" with "love eyes", "love ears", and so on. One sees God with those eyes. One hears the voice of God with those ears.

'But this is not possible without intense love for God. One sees nothing but God everywhere, when one loves Him with great intensity. It is like a person with jaundice, who sees everything yellow.

'Then one feels, "I am verily He." A drunkard, deeply intoxicated, says, "Verily I am Kali." 'The Gopis, intoxicated with love, exclaimed, "Verily I am Krishna."

'One who thinks of God, day and night, beholds Him everywhere. It is like a man's seeing flame on all sides after he has gazed fixedly at one flame for some time.'

'But that isn't the real flame', flashed through M's mind.

Sri Ramakrishna, who could read a man's inmost thought said, 'One does not lose consciousness by thinking of Him who is all Spirit, all Consciousness. Shivanath once remarked that too much thinking about God confounds the brain. Thereupon I said to him, "How can one become unconscious by thinking of Consciousness?"'

M. 'Yes, sir, I realize that. It isn't like thinking of an unreal object. How can a man lose his intelligence if he always fixes his mind on Him whose very nature is eternal Intelligence?'

Master (with pleasure): 'It is through God's grace that you understand this. The doubts of the mind will not disappear without His grace. Doubts do not disappear without Self-realization.

'But one needn't fear anything if one has received the grace of God. It is rather easy for a child to stumble if he holds his father's hand; but there can be no such fear if the father holds the child's hand. A man doesn't have to suffer any more if God, in His grace, removes his doubts and reveals Himself to him. But this grace descends upon him only after he has prayed to God with intense yearning of heart and practised spiritual discipline. The mother feels compassion for the child when she sees him running breathlessly after her. The mother, who first hid herself, now appears before the child.'

'But why should God make us run about?' thought M.

Immediately Sri Ramakrishna said, 'It is His will that one should run about a little. Then it is great fun. God has created the world in play, as it were. He is called Mahâmâyâ, the Great Illusionist. Therefore one must take refuge in the Divine Mother, the Cosmic Power Itself. She has bound us with the shackles of illusions. The realization of God is possible only when these shackles are severed.'

The Master continued, 'One must propitiate the Divine Mother, the Primal Energy, in order to obtain God's grace. She is Mahamaya Herself. She deludes the world with Her illusion and conjures up the magic of creation, preservation, and destruction. She has spread this veil of ignorance before our eyes. We can go into the inner chamber when She lets us pass through the door. Living outside we see only outer objects, but not that Eternal Being, Existence-Knowledge-

Bliss Absolute. Therefore it is stated in the Purâna that deities like Brahmâ praised Mahamaya for the destruction of the demon Madhukaitava.

'Shakti alone is the substratum of the universe. That Primal Energy has a twofold aspect, Vidyâ and Avidyâ. Avidya, ignorance, deludes. Avidya conjures up "lust-and-gold", which casts the spell. Vidyâ, knowledge, begets devotion, kindness, wisdom, and love, which lead one to God. That Vidyâ must be propitiated and thus is initiated the worship of Shakti.

'The devotee assumes various attitudes towards Shakti in order to propitiate Her: the attitude of a maid-servant, a hero, or a child. The Hero's attitude is to please Her in every possible way. This worship of Shakti is extremely difficult, and is not a joke. I passed two years as the maidservant and companion of the Divine Mother. But my natural attitude has always been that of a child towards its Mother. I look upon the breasts of any woman as those of my own mother.

'Women are, all of them, the veritable images of Shakti. In the northwest of India the bride holds a knife in her hand at the time of marriage; in Bengal, a nut-cutter. The meaning is that the bridegroom, with the help of the bride, who is the embodiment of the Divine Power, will sever the bondage of illusion. This is the "heroic" attitude. I never worshipped the Divine Mother in that way. My attitude to Her is that of a child to its mother.

'The bride is the very embodiment of Shakti. Haven't you noticed at the time of marriage how the groom sits behind like an idiot? But the bride—she is so bold!

'After the attainment of God, one forgets His external splendour and the glories of His creation. One doesn't think of His glories after the vision of

God. The devotee, once immersed in God's Bliss, doesn't calculate any more about external things. When I see Narendra, I don't need to ask him, "What's your name? Where do you live?" Where is the time for such questions? Once a man asked Hanuman which day of the fortnight it was. "Brother," said Hanuman, "I don't know anything of the day of the week, or the fortnight, or the position of the stars. I think of Rama alone."

Sunday, October 22, 1882. It was the day of Vijayâ, the last day of the celebration of the worship of Durgâ, the Divine Mother, when the clay image is immersed in water.

Master: 'How are you getting along with your meditation nowadays? What aspect of God appeals to your mind—with form or without form?'

M.: 'Sir, I can't fix my mind on God with form now. On the other hand, I can't concentrate steadily on God without form.'

Master: 'Now do you see that the mind cannot be fixed, all of a sudden, on the formless aspect of God? It is wise to think of God with form during the primary stages.'

M.: 'Do you mean to suggest that one should meditate on these clay images?'

Master: 'Why clay? Those images are filled with Consciousness.'

M.: 'Even then, one must think of hands, feet, and the other parts of the body. But again, I realize that the Mind can't be concentrated unless one meditates, in the beginning, on God with form. You have told me so. Well, God can easily assume different forms. May one meditate on the form of one's own mother?'

Master: 'Yes, the mother should be adored. She is indeed an embodiment of Brahman.'

M. sat in silence. After a few minutes he asked the Master, 'What does one feel while thinking of God without form? Isn't it possible to describe it?' After some reflection, the Master said, 'Do you know what it is like?' He remained silent for a moment, and then said a few words to M. about one's feelings at the time of the vision of God, with and without form.

Master: 'You see, one must practise spiritual disciplines to understand this correctly. If you want to see the treasure inside the room and acquire it, you must take the trouble to procure the key and unlock the door. Then alone can you take the treasure out. The room is locked; you won't achieve anything by simply standing outside and saying to yourself, "Here, I have opened the door. Now I have broken the lock of the chest. Here, I have taken out the treasure." Such thoughts are futile. One must practise spiritual discipline.

'The Jnânîs think of God without form. They don't admit the Divine

Incarnation. Praising Sri Krishna, Arjuna said, "Thou art Brahman, Absolute." Sri Krishna replied, "Follow me, and you will know whether or not I am Brahman Absolute." So saying, Sri Krishna led Arjuna to a certain place and asked him what he saw there. "I see a huge tree," said Arjuna, "and on it I notice fruits hanging like clusters of blackberries." Then Krishna said to Arjuna, "Come nearer and you will find that these are not clusters of blackberries, but clusters of innumerable Krishnas like me, hanging from the tree." In other words, Divine Incarnations without number appear and disappear in the tree of the Absolute Brahman.

'Kabirdâs was strongly inclined to the formless God. At the mention of Krishna's name he would say, "Why should I worship him? The gopis would clap their hands while He performed a monkey dance." (With a smile) But I accept God with form when I am in the company of people who accept that ideal, and I also agree with those who see God devoid of form.'

TO SRI RAMAKRISHNA

Fill us with holiness and that great love for Life
 That tenderly protects all life from harm
 In men and beasts and plants,
 Granting Thy vision of equality
 To our eyes bedimmed by strife and hate
 And rigid self-assertion in its endless forms;
 Cleanse our hearts of all their wayward clinging to the lifeless dolls
 And puppets of this ceaseless round of days and nights,
 And make us come to touch the fringe of Life at least
 In those we see and meet,—and not the veil that hides
 Their truth and ours from our sight and theirs;
 Thou who didst travel through the realms of Truth
 In all the many-coloured shades they take
 When rays of different saintly minds and different climes

Enfold them in their light,
 Give us the strength and the great tenderness of Thine unfaltering love,
 And all the clarity of Thine illumined ways,
 So we may gather ourselves and keep ourselves together and quite whole,
 Humble and yet unwav'ring instruments in Thy pure hands,
 Filled by Thy Presence and Thy holy Will;
 Let us not go astray lured by some flash of dead ambiguous light
 And tangled up in other presences, transient and changing, carrying
 death and gloom,
 That make but slaves of us instead of free-born souls;
 Grant us to live in that great freedom that is God's and Thine
 And thus fulfil our destiny as men !

—WOLFRAM H. KOCH.

IT NEVER RAINS BUT POURS

The parched earth longs for the rains.
 The dying trees droop and the harvest wails.
 Prayers rend the air and shake the heavens.
 But the gods above seem to be hard,
 And men below pine and thirst !
 Lo ! the clouds gather and the winds blow.
 Men look up and rejoice and showers follow and deluge the earth.
 They fall and fall.
 So are God's gifts sent down in never-ending streams,
 And man's ingratitude is shamed into remorse !

—S. C. SEN GUPTA, M.A.

COMMUNAL AMITY

BY THE EDITOR

Be united, speak in unison, and let your minds apprehend alike,—even as the gods of yore accepted the oblations in a spirit of harmony. Common be your prayer, common be the end of your assembly, common be your resolution, and common be your deliberations. I too utter for you a prayer of harmony and propitiate you through a common oblation. Alike be your feelings, united be your hearts, common be your intentions, and perfect be your unity.—*Rigveda* X.191, 2-4.

I

It is not our custom to dabble in politics. But when issues that would better remain distinct, get inextricably mixed up, and when designing people make confusion worse confounded with a view to gaining their own objective, it becomes imperative on everyone to do some hard thinking to keep his proper bearings. The communal problem has entered such a phase. And though we would feign steer clear of all political intricacies, the foaming currents and undercurrents threaten to lead astray everything that we hold sacred. If, however, for a moment we go out of our way, we shall never forget that a communalist enters the fray in order to gain his selfish end, whereas the truly religious man does so in order to save all that is treasured by humanity. We shall start with a proper analysis of the situation, because this will help us in our constructive suggestions.

A riot, which is the worst manifestation of communal tension, cannot be said to be difficult to deal with by any Government. It is a mob frenzy and as such is wholly a police job. No extraneous consideration should be allowed to befog this simple fact. It is extremely easy to bring under control or disperse an unarmed mob. If, therefore, a riot assumes uncontrollable proportion and drags on for months one may reason-

ably say that the situation has not been properly handled.

This brings us to more abiding causes of communal tension. But we shall have to deal with its outer manifestations a little more in detail before coming to the consideration of deeper problems. Let us start with the question of Pakistan, which is one of the worst symptoms of the communal cancer that is eating into the vitals of the nation. The Pakistan movement is not simply a political stunt, as some people would like to believe; for Mr. M. A. Jinnah declares, 'Pakistan is not a mere slogan or counter for bargain.' The Muslim League, if we are to believe Mr. Jinnah, is in dead earnest for the vivisection of India on communal lines. They will not, however, rest with a mere political division. For according to League politics the division is necessary for the preservation of Islamic religion and culture. But we shall be fools to think that Pakistan will stop with this preservation only. The League seems to be out for asserting its domination in all spheres of life over the portion of country that it hopes to wrest from the hands of the British politicians. 'The Pakistan movement, writes Mr. K. M. Munshi, 'is not merely political.... It has sinister cultural aspects with which we are too familiar.' Addressing a public meeting at Lahore he referred to the remark by Mr. H. Suhrawardy, Minister of Bengal, 'that the world will be

fashioned according to the tenets of Islam!' and Mr. Munshi asserted that it would certainly not be fashioned by the joint efforts of Hindus, Sikhs, and Muslims, nor would each community be permitted to fashion its own world according to the tenets of its religion. The State under the Pakistan scheme, it seems, will not have a civil Government responsible to a composite legislature consisting of all communities, but it will be a religious State pledged to rule according to the Islamic beliefs. In short Pakistan stands not only for breaking the solidarity of the Indian nation, but also for cultural domination. If most of our countrymen do not take it as a live question, it is not because they are unaware of its implications but because of a fatalism, born of long foreign domination, that has implanted in them the belief that things will somehow come out all right.

This silence, which amounts to a criminal acquiescence, has infected not only the Hindus but the Muhammadans as well. There are sporadic protests, but no systematic effort for counteracting this movement, which, to quote Sir P. S. Sivaswami Aiyer, 'is a dangerous piece of lunacy fraught with disaster to the whole country.' But lunacy or not, it is gaining ground in intensity at least, if not in volume. It has already outstepped the limits of politics and encroached on the sacred precincts of education, culture, and religion. The cry of 'Islam in danger', which is only a child of this movement, is raised in season and out of season. In Bengal particularly, this cry is not limited to the masses alone, but is issuing from the lips of those who hold responsible positions and ought, therefore, to know better. The primary schools are run on communal lines, and ordinary primary schools are giving place to Mak-tabs. Text-books are being re-written

with a view to the introduction of more Persian and Arabic words and Islamic ideas in general. 'A urinal is being constructed in a civil court compound; the Muhammadan in Bengal faces west at the time of his prayers; hence Islam is in danger, and the urinal must not be constructed facing west. A Hindu is worshipping the Goddess Kali facing north; the foot of Shiva is towards the west, which it must not do.' (*Modern Review*, November, 1941). The legislature has got a statutory Muhammadan majority, and laws are enacted even in the teeth of the greatest opposition from the Hindus. And then look at the increasing number of riots :

		Number of communal disturbances
1935	...	5
1936	...	2
1937	...	8
1938	...	24
1939	...	16
1940	...	21

If figures for other provinces are compiled, we think, there will be the same awful tale.

II

What is the attitude of the two major communities towards this dissipated tendency? Sir Sikandar Hyat Khan, the Chief Minister of Punjab, has dissociated himself from the Pakistan movement. But he still continues to be a stalwart of the Muslim League of which Pakistan is one of the main planks. We are not aware of any effective step he has taken for promoting communal harmony or for counteracting the evil effects of Pakistan. Commenting on Sir Sikandar's view that India's freedom would come through mutual confidence and communal harmony, Khan Bahadur Allah Bux said, 'If these

words of Sir Sikandar correctly expressed his convictions, then his duty is to bend all his energies to the establishment of mutual confidence and communal harmony, even now, without waiting for any declaration from the British Government.' The attitude of most of the Muslim leaders of Bengal and Assam who till recently governed these provinces, is not clear; but many of them are avowed advocates of the League doctrines. The Congress has not officially repudiated Pakistan, although Mahatma Gandhi has said: 'Vivisect me before vivisecting the country . . . If the division of the country is enforced, I will resist with all the non-violent means at my disposal.' Rajendra Babu has also stated: 'India was one, is one, and will remain one.' But in all these remarks one misses an outspoken and direct condemnation of Pakistan with all that it implies. The only Congress stalwart who speaks on this topic unequivocally is Mr. Satyamurthi and the only Muslim Premier who condemns communalism outright is Khan Bahadur Allah Bux of Sind. With him is also associated his colleague Pir Illahi Baksh, who says, 'We Muslims are Indians, live as Indians and die as Indians.' How we wish that this sentiment could find expression in other quarters as well. The League is out for protecting and promoting the interests of the Muhammadan community only, and does not think in terms of India as a whole. At the end of last year, when the League Council met, big communal riots had taken place in Dacca and Ahmedabad, the sufferers being predominantly Hindus. There were other riots in progress at Bombay, Nellore, Amraoti, and Dacca. But the Muslim League 'deeply deplored the serious riots at Amraoti and Nellore', which, according to the League, 'clearly indicated that they were not merely the outcome of sudden communal outbreaks

but were the result of calculated design to undermine the morale of the Muslims in areas where they are in microscopic minority.' Puja processions were held up in Bengal in order to stop music before mosques. And yet in a riot area like Dacca, an Id procession (a most unusual thing, as pointed out by Mr. Nausar Ali) was allowed to pass with disastrous results to both communities. To counteract such one-sided judgements and actions the Hindu Mahasabha has come into existence and it is a significant phenomenon that the popularity of the Mahasabha is growing exactly in proportion to the communal bias of the League. The attitude of the British Government on this problem is far from clear, and we shall show presently that Indians are becoming suspicious about their real intention. The position is very intriguing indeed.

III

The move for a better understanding must come from the British Government and the Muhammadans. The British Government have the power to do and undo things. The Muhammadan community happens to hold a key position in Indian politics and in many provinces has a deciding voice. Besides, it is the Muslim League that has taken a militant attitude for the vivisection of India. It is not reasonable to say that it is only a fad of the Leaguers and the Muslim community as a whole has nothing to do with it. We cannot forget that the most vocal and influential section of the Muhammadan community owe direct or indirect allegiance to the League. And though the saner and nobler souls utter their disgust at the extreme communalism that is running rampant, most people keep silent on many vital questions. Moreover, in those provinces where the Muhammadans are in majority, there seems to

be a clear bias towards the establishment of a Muslim hegemony. We shun politics; but we would repudiate any symptom of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interest. If the Muhammadans disbelieve the sincerity of the Hindus and are eager for a separate existence, the Hindus also cannot be blamed if they are scared by this move and imitate other communities in all their fanaticism. In all this controversy spirituality, culture, and politics have been hopelessly mixed up and small details have been made more essential than the essentials themselves.

On the whole this movement seems to be nothing but a wanton display of militant communalism aimed at black-mailing rival communities. There is no substance behind all the claims made by the League and the charges levelled against the sister community. They say that the Hindus will encroach on the Shariat or the Muslim Personal Law. But are they themselves always loyal to it? 'Apostasy from Islam,' said Sir Dinshaw Mulla, 'of either party to a marriage operates as a complete and immediate dissolution of the marriage.' But in 1939 the Muslim leaders in the Central Assembly got it enacted that 'the renunciation of Islam by a married Muslim woman, or her conversion to a faith other than Islam, shall not by itself operate to dissolve her marriage.' We only wish that this tendency to throw overboard all orthodoxy with a view to meeting exigencies was more in evidence in the League in all practical matters.

But were the Hindus so unreliable in their dealings with sister communities before things deteriorated to such an extent? History speaks otherwise. Look at the charitable societies and philanthropic and educational institutions

built by the Hindus. Only a very small number of these cater exclusively to the Hindus, while most of them are open to all communities. Is Muslim charity equally above communal discrimination? If exasperated Hindu charity now restricts itself into communal channels, recent history alone is to blame. What have the Hindus gained by their broad-mindedness? Instances are not rare when through pressure of communalism Hindu boys have to leave an educational institution built through the munificence of Hindu zemindars. That communal misunderstanding has a comparatively recent growth and that it is in its present form a political problem will be apparent from the following sentences of Srimati Rameswari Nehru, President of the All India Women's Conference, Srinagar: 'During the last two decades the Hindus and Muslims have considerably fallen apart . . . That spontaneous co-operation which was given by each community to the other on the occasion of festivals, the appreciation of their respective cultures, which was the natural result of familiarity with each other's religion, literature, traditions, habits, and practices, is on the wane particularly amongst the higher classes. Misunderstandings started on the political field have found their way into other fields of life and have resulted in the virtual estrangement of the two communities!'

The part played by British diplomacy in these inter-communal quarrels is not above suspicion. We shall quote from some accredited leaders noted for their loyalty to the British Government. 'I can only say,' asserts Sir P. S. Sivaswamy Aiyer, 'that the belief is widely prevalent that the Government are not interested in promoting reconciliation between the major communities for the simple reason that communal misunderstandings and quarrels ensure their posi-

tions as arbitrators. . . . In creating a system of separate electorate the Government have sown Dragon's teeth and cannot escape their share of responsibility for the tension between two major communities.' 'Is it sense,' asks Dr. M. R. Jayakar, 'to expect unanimity in a country where the seeds of disunion were planted deliberately?' And he adds, 'The seed of prolific discord and distrust was sown in 1892. Lord Morley, while yielding to Lord Minto, it should be remembered, said that it was destruction of democracy, that it would sow the seed of disunion, that they were sowing the Dragon's teeth and the harvest would be very bitter, and that England would some day have to make amends for the mischievous wrong by undoing the whole arrangement of religious minorities voting separately.' 'Any surrender (on the communal question) on the part of the Government,' says the Sind Premier, 'would confirm the charge that the British Government is interested in keeping the Indian communities divided, and that, in order to keep them divided, it must at some time or other help one section of the body-politic at the expense of all the others.'

Compare this state of affairs with what Abdul Razak, ambassador from the court of Persia, wrote about the middle of the fifteenth century: 'The people (of Calicut) are infidels; consequently I consider myself in an enemy's country, as the Muhammadans consider everyone who has not received the Qur'an. Yet I admit that I meet with perfect toleration, and even favour; we have two mosques and are allowed to pray in public.'

IV

Enough has been written to show that the man of religion has little to do with these phases of the communal tension.

To lay the blame on him is to avoid the clear issue of effective political and administrative control. With these remarks we shall now leave politics and deal with the cultural side of the problem.

A belief has grown in India that the Indian Muslims are more interested in foreign culture than in that of their own country. Christians in modern Europe find no difficulty in studying, appreciating, and eulogizing the ancient civilizations of Greece and Rome; and Christian historians are not ashamed of acknowledging Europe's indebtedness to Greek and Roman thought. But it is doubtful if the Indian Muslim community as a whole is equally appreciative of the value of and its indebtedness to Vedic and Pauranic civilizations of India, although Muslim scholars are not rare who are more liberal in their outlook. Says Dr. Syud Hossain: 'Ye the Mussalmans, the religion you profess has emanated from the Arabs; and the Arabs, the torch-bearers of Islam, are your spiritual ancestors. But geographically, racially, and by heritage you are Indians and the great Aryans are your real and physical ancestors. India is your common motherland. Be you Hindus or Muhammadaus, please try to feel within yourselves that you are dispossessed of any separate entity.' Add to this what Sir Akbar Hydari says: 'We have received from our past such a heritage of magnificence and splendour, and you have only to look at the grandeur and refinement symbolized in the sculpture of Ellora and the frescoes of Ajanta, in the beauty and grace enshrined in the Taj Mahal, to derive lasting inspiration from the very fact of their co-existence in one and the same country.' It is doubtful if the Muslim masses will subscribe to these sentiments. In Bengal they are loth to study Hindu mythology in the schools,

though biblical texts are never objected to.

We now turn to the other side of the question. Are the Hindus appreciative of the cultural contribution of the Muhammadans? For an answer look at the vast concourse of Hindus visiting Muslim mosques, mausoleums, and the old palaces and minars of the Pathan and Moghul emperors and divines. Only a few months ago the Hindus and Muslims, and the Hindus in greater number, combined in their effort to remove the 'Black hole' memorial from the heart of Calcutta. The deed was ascribed to Sirajuddoula's administration; but the Hindus considered him their national king, and would not tolerate such a desecration. On the whole we may not be wrong in our assertion that the Hindus have been more responsive to the influence of Islamic culture than the Muhammadans have been to that of the Hindus.

V

The fact is, India has evolved a common culture which is neither purely Hindu nor purely Muhammadan. 'This country that has given us birth,' to quote Sir Akbar Hydari again, 'has not sprung from any one race, creed, or culture, and the pages of its history are writ large with the contributions made not by any one community but by the different communities which it has nursed and who have given collectively of their best to make of it a beautiful land.' The points of contact are indeed too many to be enumerated here. Look at Hindusthani or Urdu which by its very origin symbolizes the effort of Hindus and Muslims to understand each other through a common jargon. Take also into consideration the huge number of Arabic and Persian words absorbed by the provincial dialects. Such liberal rulers as Pargal Khan and Hussain

Shah of Bengal actively encouraged Bengali. And there were thousands of Muslim potentates and literary men who enriched Hindusthani, Gujrathi, Sindhi, Marathi, and the other dialects. India's Vedic and classical literature percolated into Europe through the well-known efforts of Dara Shikoh. Indian fables migrated into the West through Persia and Arabia, and Indian Mathematics and Astronomy also chose the same route. Akbar the Great actively promoted communal harmony. It was during his reign that Indian music reached its pinnacle. Many Indian 'Râginis' still bear the Muslim impress. The 'Ghazal' and 'Thumri' are symbols of Hindu-Muslim fusion. Amir Khusroo is credited with introducing 'Khayâl' and 'Târânâ' in Indian music, and 'Khayal' was further developed by Sultan Hussain. The deep impress of Saracenic genius on the architecture of India is apparent to any one. Muslim influence has entered our kitchen as will be evidenced by our 'Polão,' 'Kâbâb,' and other preparations. In manners, dress, ornaments, utensils, etc., telltale things look straight into our face at every turn. Religious thought and customs too have not totally escaped this fusion, and searching inquiry will reveal many things that will take away the breath of the orthodox people of both communities. Muslim and Hindu divines still command the love and respect of both the communities. It was not by accident that during the middle ages saints like Kabir, Dadu, Chaitanya, Nanak, Nazimuddin Aulia, Pirana Saheb, and Namdev made their appearance and gave a new tone to Indian religious culture. Hindu contribution was very great in all fields of culture and the Muslim historical monuments, for instance, could not escape Hindu architectural influence.

Tagore recognized the grand contri-

butions of the Muhammadans in very glowing words: 'The Muhammadan has come to India from outside laden with his own stores of knowledge and feeling and his wonderful religious democracy, bringing freshet after freshet to swell the current. In our music, our architecture, our picture art, our literature, the Muhammadans have made their permanent and precious contributions. Those who have studied the lives of our mediaeval saints and all the great religious movements that sprang in the time of the Muslim rule, know how deep is our debt to this foreign current that has so intimately mingled with our life.' We are told by Dr. Nandalal Chatterjee of the Lucknow University that many Mussalman poets wrote Vaishnava lyrics. 'In the *Manasa-Mangal* there is a passage which indicates that a copy of the Qur'an was placed side by side with other sacred charms in the steel-chamber constructed for the protection of the hero.' 'Satya-Pir' is verily an inter-communal god. 'Muzaffarnama relates how in the time of Nawab Alivardi certain members of the ruling family enjoyed the "Holi" festival for several days at a stretch in the famous garden of Moti Jhil . . . Nawabs Sirajuddhola and Mirzafar also took part in such festivals.'

In the face of historical and factual evidence it is the height of folly to argue at this late hour that the present-day Indian culture is purely a Hindu concern and the Muhammadans must be saved from it. The Hindus also cannot be supported in their claim of absolute purity. But this much must be said to the credit of the latter community that there is no militant move among them for disclaiming this common heritage.

We feel, we have convinced our readers that no communal understand-

ing can be expected on the cultural plane, so long as either community tries to forge distinctions where no such thing exists or should exist. Without active co-operation, a feeling of pride in a common heritage, and a determination to overlook surface differences in a spirit of sportsmanship and *camaraderie*, all talk of communal harmony is mere moonshine.

VI

This very want of a common platform, however, should make the true lovers of India gird up their loins all the more, and all available avenues of possible understanding should be explored for the consummation of this noble aim. We do not believe that unco-ordinated effort in any single field will be effective. It is when an atmosphere of goodwill will be created and all efforts will be co-ordinated and brought simultaneously into play, that we may expect any permanent result. Let us examine in brief the various methods advocated. Sir Sivaswami suggests the participation of either community in the festivals of the other. The present political atmosphere is far from helpful to such a move. In fact the little co-operation that we had is dwindling away. The abolition of separate electorate is a more cogent factor. But that has to be enforced by a powerful Government. Communities must be forced to live together and not encouraged or allowed to drift away from each other. That is the *sine qua non* of any future understanding. This cannot, however, have any lasting result unless there is a wider diffusion of literacy. A common script and a common language are also advocated by Sir Sivaswami. But have the English-educated Indians given up their communalism? Nay, they are often the worst offenders, as pointed out by Pir Illahi Baksh of Sind. Sir Sivaswami also sug-

gests that the communities should be encouraged to study each other's classical literature and scriptures. But all these palliatives will be useless in the absence of Governmental sanction and mutual goodwill and respect.

Khan Bahadur Sayidur Rahman, Finance Minister of Assam, said that harmony can be achieved only by mutual contact, mutual understanding, and mutual appreciation, and that these must be based on human understanding and universal brotherhood. Noble sentiments, nobly expressed! But how one wishes that politicians acted as much vigorously as they are apt to talk oratorically!

The Sind Education Minister is more practical. 'We in Sind,' said Pir Illahi Baksh, 'are carrying a crusade against communalism . . . In our country the factors which create Hindu-Muslim trouble are the educated classes, who mislead the people, and the uncontrolled press, which creates a bad blood.' He also added that he wanted to destroy the present text-books as they preached communalism. One greatly appreciates such a firm stand. There is also no reason to doubt the sincerity of the Education Minister. But in provinces where the communal Dragon has already raised its head one naturally feels suspicious about the professions of politicians, who may use such a powerful instrument for the suppression and uprooting of all rival ideas.

All these ideas, we maintain, are inadequate when taken by themselves. But when inspired by a higher point of view they are very serviceable indeed. For the treatment of the more acute symptoms it is quite natural that the services of the police and the politician should be requisitioned. But if lasting results are to be expected these ideas should be backed up by a fresh spiri-

tual outlook. The differences are to be composed not for the sake of political statecraft; but it is 'for the sake of our humanity, for the full growth of our soul, that we must turn our mind towards the ideal of the spiritual unity of men', as Tagore puts it. This unity need not, however, be equated with dead uniformity. 'The true way to maintain harmonious unity is by according due respect to the true distinctions of the different parts. The artificial consolidation of the mangled in spirit, the crippled in life, the dependent, and the hard-pressed, can only remain a jumble of incongruous parts.' This sentiment had the sublimest expression on the spiritual plane in the words of Sri Ramakrishna: 'As many faiths, so many paths.' That is the last and the best message about spiritual harmony that the world could expect. And with these words, uttered by the sincerest and the most practical spiritual leader of the age and given shape to in various forms of indiscriminating philanthropy, the Hindu community extends its brotherly hand to all the other communities. Will it be taken up? It is on a clear answer to this that the future of India lies. On this message ultimately depends the spiritual and social salvation of India. Everything else, though absolutely necessary on its own relative plane, must be based on this. And so long as all the communities do not accept it whole-heartedly, so long will Indian solidarity remain a fiction. A unity that clearly recognizes the importance of variety and steadfast adherence to one's chosen ideal coupled with sympathy and respect for all other points of view, can alone solve our problem. Indulgence in recriminations or the proportioning of blame is not the sign of healthy growth, nor is a bid for spiritual domineering a practical proposition. We are all Indians

and will have to live and die as such rid of our ideas about the Kafirs and the
willynilly. The sooner, therefore, we get Yavanas, the better for all concerned.

A SECTLESS SECT

CALCUTTA,

10 February, 1898.

Dear Mrs. H.,

On Tuesday we picniced as Swami's guests on a lovely bit of river bank that has been bought for him to build a monastery on. It was just like a bit of Wimbledon Common, until you looked at the plants in detail;—then you found yourself under not silver birches and nuts and oaks, but under acacias and mangoes in full blossom, with here and there a palm in front of you, and magnificent blossoming creepers and cable-like stems, instead of bracken and bluebells underneath.

To-day we have been out house-hunting, and for the first time, we have come to a clear consideration of plans and activities, outside the merely personal range. I am anxious to write to you by this mail and tell you all I know, because to you I shall be absolutely frank.

To begin with that bogey of ours, 'sectarianism'. You have always said, 'Do let us avoid making a new sect', and so I have felt. I hate being labelled or being labellable. But I have now had time to consider the case quietly and alone, and I have come to the conclusion that a sect is a group of people carefully enclosed and guarded from contact with other equal groups. It is the antagonism to others that constitutes the sect, not union. Therefore, if members of various sects, without abandoning their own existing associations, chose to form a group for the special study of a certain subject, or the special support of a given creed or movement, it is surely no more a new religious sect than the Folk-Lore Society or the Society for the protection of Hospital Patients or the N.S.P.C.C. At the same time, the clear definition of such a group enables it to conserve the co-operative powers of the members instead of dissipating it—gives them area for appeal. Don't you agree?

Now that I have got the bearings of a thing like this, the word 'sect' seems to me a mere bogey, and our terror of a new one just as great a weakness as any other fear, say of scarlet fever.

Now as to the work here. The Swami's great care now is the establishment of a monastic college for the training of young men for the work of education, not only in India but also in the West. This is the point that I think we have always missed. I am sure you agree with me as to the value of the light that Vedanta throws on all religious life; what one does not realize is that this light has been in the conscious possession of one caste here for at least three thousand years, and that, instead of giving and spreading it, they have jealously excluded not only the gentiles but even the low-castes of their own race. This is the reform the Swami is preaching, and this is why we in England must form a source of material supplies.

With the educational definition of the aim, you are sufficiently familiar. You also know, well enough, that the spread of the devotion of Sri Ramakrishna is another way of defining the object, which would better appeal to certain minds. . . .

I think, don't you, that Swami is broad enough to appeal to other sections in England outside the missionary senders, and when we begin the women side, all women leaders ought to be in sympathy. The work promises infinite joy.

Yours,

—M. (SISTER NIVEDITA.)

THE WIDOW IN THE VEDIC RITUAL

BY PROF. DR. JATINDRA BIMAL CHAUDHURI, PH.D. (London)

As the Sahamarana rite is not at all Vedic, it cannot affect the position of the widow from the point of view of Vedic ritual. But it is of interest to note that even in later times widow-burning is sanctioned as an alternative course to be followed by those who are afraid of widowhood. Preference is always given to Brahmacharya.¹ Manu is absolutely silent about widow-burning and recommends Brahmacharya as the highest duty of widows.² Vishnu, mentioning the Brahmacharya before Anvârohana, shows that he prefers the former to the latter.³ The *Agni-purâna* also upholds the same view.⁴ Devânnabhatta in the *Vyavahâra-kânda* of his *Smṛiti-chandrikâ* specifically points out that a life of celibacy is certainly preferable.⁵ The religious injunction that Brahmin widows should not immolate

themselves shows that widow-burning is not commendable except under special circumstances.⁶ Leading a celibate life is thus the highest Dharma for the widower as well as the widow. Just as the widow is considered *Vidhāvâ* विधवा after her husband's death, the widower is also considered *Vidhava* विधव (really, without a wife) after the death of his wife if he has no sons

¹ The B-recension of the *Bṛihad-devatâ*, ed. by Macdonell, VII. 15: वयानामितरेषां च स्त्रीधर्मोऽयं भवेन्न वा । *Padma-purâna*, *Srishtikhanda*, XLIX. 72-73—न त्रियेत समं भर्ता ब्राह्मणी ब्रह्मशासनात् । प्रब्रज्यागतिमाप्नोति मरणादात्मघातिनी ॥ नरोत्तम उवाच—सर्वासामेव जातीनां ब्राह्मणः शस्य उच्यते । पुण्यं च द्विजमुख्येन अत्र किं वा विपर्ययः ॥ भगवानुवाच—ब्राह्मणया साहसं कर्म नैव कार्यं कदाचन । निःशेषेऽस्या वधं कृत्वा स नरो ब्रह्महा भवेत् ॥ *Harita*, *Gautama*, *Angiras*, and *Vyâsa* recommend Sahamarana for all widows except Brâhmanis. In much later times, however, the rule became somewhat relaxed; see *Aparârka* on *Yâjñavalkya*, I.87; *Mâdhava* on *Parâshara*, IV. 81; etc.

² For the etymological interpretation of धव, see *Yâska*, III. 15—विधवनाद्देति चर्मधिराः । अपि वा धव इति मनुष्यनाम । तद्वियोगाद्विधवा । As धव means मनुष्य, both man and woman, the husband is विधव when he loses his wife.

¹ Cf. the Mantras she utters: वंघव्यभयपीडिता, etc.

² V. 157 H.

कामं तु नृपयेद्देहं कुलमूलफलं शुभे ।
न तु नामाऽपि गृहीयात् पत्यौ प्रेते परस्य तु ॥ V. 157.
मृते भर्तारि साध्वी स्त्री ब्रह्मचर्यं व्यवस्थिता ।
स्वर्गं गच्छत्युप्रासपि यथा ते ब्रह्मचारिणः ॥ V. 160.

³ XXV. 14.
⁴ 221. 28.

⁵ तदभान्तरमपि ब्रह्मचर्यधर्माज्जघन्यं निकृष्टफलत्वात् ।

of excellent behaviour, versed in the Shruti, etc.⁸ The lot of a widower is as unfortunate as that of a widow; it is the losing of the equal half of life that renders either of them equally unfit for religious observances unless otherwise authorized. Just like a widow, a widower, too, is debarred from all religious affairs.⁹ A widower is not entitled to be entertained in the Shrāddha ceremony, just as the widow is not entitled to cook food for ancestors during the Shraddha.¹⁰

In the Vedic ritual the rights of the widower and the widow are perfectly counterbalanced. The surviving half performs the funeral and Shraddha ceremonies for the departed half, provided the two have no children.¹¹ In case of their death without any issue, only the Ekoddishtha Shraddha is performed for

* Smritinām Samuchchayah, Ānandāshrama Series, p. 93, verse 78, यस्य पुत्राः सदाचाराः श्रुतिज्ञा धर्मसंमुखाः । पितृभक्तिरता दान्ता न वेधेन्यं मृतास्त्रिय ॥

* Op. cit., verse 77, अप्रजो मृतपत्नीकः सर्वकर्मसु गर्हितः । Widows are not allowed to participate in sacrificial matters, specially in wedding ceremonies (Sāṅkhāyana-grihyasūtra, I. 11.5; I. 12.1. Old Brahmin women, however, have some access as they are taken into consultation (ibid I. 14.8.) in cases of doubt about rituals.

¹⁰ Pāraskara-grihya-sūtra, p. 437 of the Bombay edition, I. 8. 9.; Rishyashringa and Jābāla quoted in the Shrāddha-sūtra-kandikā, op. cit., p. 442.

¹¹ Shraddha-sūtra-kandika, Pāraskara-grihya-sūtra, Bombay edition, p. 462, I. 18. Smṛiti-chandrikā, Shraddha-kānda, p. 9, वैध, etc. Shraddha-mayukha, p. 20; also p. 24, अपुत्रा पुत्रवत्पत्नी पुत्रकायं समाचरेत्, etc.; and particularly I. 30 f. Shraddha-viveka, ऊर्ध्वस्तु, etc. Shraddha-kriyā-kaumudi, p. 456, I. 7 f.; also p. 459, I. 18 f. भार्यापिंडं पतिः कुर्यादन्नं भार्या तथैव च, etc.; also p. 462, I. 17 and p. 464, I. 8. Shraddha-manjari, Anandashrama Sanskrit Series, Vol. LIX, Poona 1909, p. 110, पत्नीभावे तु, etc. Karma-kanda-pradipa, Bombay 1921, p. 425, सर्ववस्तुविहीनस्य, etc., etc.

either of them.¹² Even though they have children, either of them is to offer water-libation to the departed one.¹³ Either survivor (he or she) performs the ancestral rites to appease the ancestors. The rights of the widow are by no means curtailed as she can offer Shraddha to both sides, her husband's as well as her parents',¹⁴ just as the widower does; the manes (Pitris) too, are six in number as usual in Shraddhas unless the Shraddha is an Ekoddishtha one. She also performs four Pārvaṇa Shraddhas in the sacred places or on the Mahālayā, etc.; and herein, too, she worships the ancestors of both sides.¹⁵ Just as in the case of the widower, all the male ancestors are worshipped along with their departed wives; if any of the ancestors has one half still surviving, she does not reckon the other half as a manes but worships the immediately preceding three as manes along with their deceased wives. The ritualistic procedure or Prayoga that she follows is exactly the same as that of the widower.¹⁶ She is not debarred even from performing the Vṛiddhi Shraddha¹⁷ which very few persons are entitled to perform. Thus while performing a Shraddha, she uses an upper garment as the third sacred thread hanging over her right shoulder, and she herself per-

¹² Shraddha-mayukha, collection of Hindu Law Books, Vol. XVIII, p. 25, सर्पिंडीकरणादृष्ट्वं etc. Shraddha-kriyā-kaumudi, p. 462. इति मार्कण्डेयपुराणेऽपुत्रपुंवत् अपुत्रस्त्रीणां, etc.

¹³ Shraddha-kriyā-kaumudi, p. 456, I. 14. cf. Shraddha-manjari, Poona 1909, p. 117, अपुत्रस्य विधवा पत्नी, etc.

¹⁴ Shraddha-manjari, p. 115, स्वभर्तृ प्रभृति-त्रिभ्यः, etc.

¹⁵ Op. cit., p. 115, चत्वारि पार्वणानि, etc.

¹⁶ Cf. the 'Prayoga' as has been given in full in the Shraddha-manjari, p. 115 f.

¹⁷ Shraddha-manjari, op. cit., यदि विधवा, etc. Cf. वाजपेययाज्ञिकवृत्ति as quoted therein.

forms all the rites pertaining to the *Sâmvatsarika* or other *Shraddhas*.¹⁸ In an *Ekoddishtha Shraddha*, she performs all the rites up to the *Samkalpa* and may then permit a priest to complete the rest on her behalf.¹⁹ Of course, she may herself perform the whole ceremony if she likes. If she permits a Brahmin to perform it, she alternately puts on the sacred thread on her left or right shoulder just as the priest does.²⁰ In the ritual literature nowhere is there any suggestion to debar her from performing any rite that a widower may perform.

During the lifetime of the husband the wife is not required to fast nor is she entitled to observe any rite in her own exclusive right, just as the husband also cannot do so in his own. But after the death of either of them they perform several rites as mentioned above, apparently separately, but really the rites are performed for the acquirement of religious merit by them both, and neither of them is entitled in this lifetime or after the death of either to perform any rite for individual good. In her lifetime as well as after her death the wife is the only religious partner of the husband. The widower cannot disgrace his deceased wife in any way; on the other hand, her memory is to be cherished throughout the rest of his life in all religious matters.

The above principle is also upheld by the *Purânas*, according to which, after the death of either the husband or the wife, he or she should, apart from

observing the rites mentioned above, also observe the *Trirâtri-vrata*, the vows for gifts, sacred bath, etc., the *Ekâdashi-vrata*, *Dvâdashi-vrata* as well as the *Trayodashi-vrata*²¹ for their common good.

Such stringent rules as are found in the *Shuddhi-tattva* of Raghunandana, *Yama-samhitâ* (ii. 53), etc., are only later growths not at all warranted by the Vedic custom. These rigidities were not known in the Vedic days, when women were shown every possible consideration in social as well as religious matters. Regarding tonsure, it may be noted, that it must have evolved at a very late period. The *Mahâbhârata* (XV. 27. 16), the *Brahmavaivarta-purana* (83. 101), etc., do not advise the widows to shave off their heads; in the former, widows are found arranging their hair, whereas in the latter they are simply advised not to dress it. The *Shambhu-samhitâ*, *Harayagriva-samhitâ*, and *Manu-samhitâ*²² (not the *Mânava-dharma-shâstra*) are strongly opposed to the observance of this rite. *Vedavyâsa* (1. 53), *Madhavâchârya*, *Anantadeva*, etc., who support this, are all later authors whose opinions are of no force against the Vedic authority.

Thus it is shown that from the ritual point of view both the widower and the widow are, no doubt, under certain obligations, but none is more handicapped than the other from the social and religious points of view. Failing in cherishing the memory of the other half for the rest of life, either may remarry; but such marriage is of no religious importance whatsoever. The rites performed by or for them are just the same as in the Vedic ritualistic literature, there is no connivance at or partiality for either party.

¹⁸ For this and the following details, see op. cit., p. 117;

स्वभर्तृ प्रभृतिभिर्भ्यः स्वपितृभ्यस्तथैव च ।

विधवा कारयेच्छ्राद्धं यथाकालमतन्निवृतः ॥

Smṛiti-samuchchaya; also quoted in the *Shraddha-manjari*, p. 115.

¹⁹ कंचिद्ब्राह्मणमुत्पिक्त्वेन परिकल्प्य तं ब्रूयात् ममांगया त्वमिदमुक्तश्राद्धाख्यं कर्म कुर्वति ।

²⁰ *Shraddha-manjari*, p. 118.

²¹ *Skanda-purâna*, *Kâshi-khanda* (Bangavâsi ed.), p. 2072 ff.

²² *Indian Antiquary*, Vol. III, pp. 136-137.

PEACE ON EARTH, GOODWILL TOWARDS MEN

BY SWAMI GNANESWARANANDA

May I change the biblical phrase and make it 'goodwill to all', which conforms more closely to the Hindu ideal? From time immemorial, the watchword and slogan of the Hindu view of life has always been, 'for the good of all, for the gain of all'. Consequently, the success and achievement of every activity of life is considered from the highest utilitarian standard, as to how much good it brings for all, instead of for the doer alone. The utilitarian standard of ethics which we discuss in the present age had its origin in human history in remote Hindu times. It was understood in a much broader sense including all beings within its scope and was carried to such an extreme by the early Hindus that the standard was applied even in the matter of cooking food. If the food was cooked only for an individual person or family, it was considered impure. The custom of compulsory ritual has always been to set apart a portion of the food, to be distributed to the five great worlds from whom we have been receiving so much benefit for our daily existence. These great benefactors are : (1) The world of the unseen Devas, or the gods and higher beings who are supposed to have some control over human welfare. (2) The world of the Rishis, or the seers of truth, from whom we have inherited all ancient knowledge and wisdom. (3) The world of the Pitris, or the departed forefathers whose name we bear, and whose prestige, honour, and dignity we inherit. (4) The human world. (5) The animal, vegetable, and mineral kingdom.

If you were the only human being on this earth what kind of a life could you

live under that circumstance? You could become no better than a cave-man or a savage forest dweller. So we owe a heavy debt of obligation to the world at large, and daily we should pay our homage of reverence and appreciation to all.

Therefore in doing any action, one ought to consider how much benefit it does to all. If an act of piety, religious exercise, or spiritual practice brings benefit only to the agent, it is considered selfish, and for that matter it is no longer spiritual. On the other hand, any endeavour which brings benefit to many, whatever may be the nature of the act, has always been considered spiritual. According to that standard of cosmic utility, even one's religious practice should be performed in such a form and spirit that the results can be shared by all beings. In India at the conclusion of any spiritual practice or religious ceremony a special ritual is always performed, which sends the fruits of the action to all directions in the universe, so that all creatures may derive benefit from the good act.

Even after going through all the different steps in the time-honoured procedure of one's meditation, the concluding process must be a renunciation of the fruits of the exercise. The Yogi does not want any personal benefit from the practice of his meditation. If any benefit is to be derived, let it go for the advancement, happiness, peace, and prosperity of all.

Those people who believe in a personal God or who meditate on the form of any special deity, offer the fruits of their meditation to God with the words :

'Oh, God, Thou art the Soul and the basic reality of every being that is, was, or will be. By offering the fruits of my meditation to Thee, I offer them to all. May it please Thee to grant peace, prosperity, purity, goodness, and truth to all beings in the universe.'

Those of a philosophic bent of mind, not caring about a personal ideal, and considering themselves as the fountain-head of all good thoughts, meditate on the idea that from their cosmic consciousness constant streams of good thoughts are pouring all around on the visible and the invisible universe, creating a strong vibration of truth, goodness, and beauty in the hearts of all beings. Under all circumstances we must renounce all expectation of results from our practice of meditation. If any is to come, let it be shared by all beings.

Moreover, when we act for others it always helps us to manifest our inner spiritual perfection in a more distinct and pronounced way. When we *give*, we are great spiritually; whereas, when we *beg*, no matter what it is, we always become small. The ocean of our spiritual perfection dwindles down into a mere drop at the very idea of begging.

Suppose, because of poverty a self-respecting person has gone down into a state of extreme hunger and suffering. I doubt if any of us could approach the door of a rich person to ask for our own food. There would always be a sense of terrible shock and hesitation for any self-respecting person even to think of begging for himself. But suppose he finds another, almost at the point of death by starvation. Under the spiritual inspiration of saving another person's life, that very same man can go to any person to beg for food, without feeling humiliated at all. On the other hand, a great spiritual strength and power will be manifested in his person-

ality with the realization that in this case he is *giving*. He could inspire or even compel some one, with the force of his sympathy and feeling, to come forward to render necessary help.

Comparing these two events, we can easily convince ourselves of the truth that whatever we do for our own benefit undermines our spiritual strength. In a very subtle way it makes us feel small and humiliated. But whatever we do for the benefit of others at once kindles the spirit of universality, goodness, and spiritual strength within us.

Therefore, if our meditation and spiritual practices are done only for our own benefit, in the last analysis we do not gain much. But if it is performed with the intention of helping or serving others, the little drop of our spirituality multiplies into an ocean.

There is a common saying that a labourer is only worthy of his hire. He cannot expect more than a few pennies for his work. A very beautiful story is told to illustrate this point. Some day-labourers were working for the king. After strenuous work, they received their hard-earned wage. At the end of the day they used to stand in line and receive their money thrown at them with spiteful negligence. In that group of workers there happened to be one who worked only to help the labourers, and to see that the work was well done. It was his pleasure to do the work. He did not work for any wage; therefore, whatever he did was done with an attitude of love to help the workers and to construct something of beauty and utility. It did not take long for the higher officials to discover that the best worker in the field was not on the pay roll and did not seem to care at all for his wages. That attracted the attention of the superintendents. Gradually it be-

came known to the king who watched him and finally discovered that he was not a day-labourer, but a lover of humanity, utility, and beauty. Loving all the workers, he was never too tired to help them; loving the king he wanted to see that the king's work was done with utmost perfection, beauty, and utility, since to create was his particular joy. That drew the attention of the king more and more until he became one of the dearest friends of the king. So much so, that the king would not do anything without his advice and guidance. In fact, he became the 'right hand' of the king.

This little story shows that if we care for our daily wages only, it will be thrown at us, hurting the dignity of the inner spiritual self. Whereas, if we can resist the temptation of receiving a daily wage, can develop a spirit of love for all, as well as a love for beauty and utility through our actions, it will draw the attention of the 'king', who is the source of all power and strength, and will eventually make us realize our unity with the fountainhead of all power and absolute perfection.

It is absolutely necessary to develop an altruistic attitude regarding our meditation. Do not look forward for any results, as to how much progress you have made in the course of the few months or years that you have been practising, what you have received, and how much more there is to come. This spirit of impatience for results has been compared to the attitude of a foolish planter who, after transplanting a small tree, would uproot it every morning to see how far the roots had spread. If we always keep a part of our mind engaged in the calculation of our gain and loss in the trade of our meditation, it can at best be a business enterprise and not a method of spiritual unfoldment. For that reason it is absolutely

necessary for a student of spirituality to forget all about results.

It has been my unshakable conviction that the greatest amount and degree of service that one can render to the universe can only be in the realm of thought. There is a common saying that 'thoughts are things'. In my estimation, thoughts are even more potent, substantial, and permanent than mere things. If you give a coin or a car to another it will be spent, lost, exhausted, or worn out before long. But if you can give your genuine good thoughts to him, beyond any doubt and contradiction, it brings more benefit than anything else. Owing to our gross and materialistic impatience, we fail to appreciate the value of thoughts. But with higher unfoldment we come to understand that we can help the world more by creating spiritual vibrations of thought, than by offering any material thing.

Very often we come in contact with people who need help. It is not possible for us, no matter how rich or affluent we may be, to supply the material want of all needy persons whom we meet. Because of this condition, a spiritual person always feels some disturbance in his mind. That disturbance hampers the progress of his spiritual unfoldment. As a remedy for the disturbances that arise out of the sufferings of others, this special exercise should be practised. Raise a very potent and powerful thought vibration during every meditation sending out a current of love, peace, and goodwill for all beings. In the first place, you will find that at least the worry which you used to feel from the sufferings of others will be gone. You yourself will enjoy a more calm and peaceful state of mind regarding the sufferings of the world. Secondly, viewing the matter from an objective

angle, it can be established that those needy persons actually get the help which you send to them in the form of your good thoughts.

Many people raise the objection that by sending out a good thought for a hungry person you might solve your own problem. You might feel calm and peaceful yourself, but does the hungry person get that piece of bread which he needs so badly? With all the emphasis at my command, I will insist that in bringing the much needed material relief as well, such thought vibrations are far more potent than a few material things. It is my strongest conviction that even a hungry man does not suffer so much from the want of a piece of bread, as he does from the lack of a spiritual state of consciousness, which if he could have, would place him above all sufferings. This consciousness he undoubtedly receives from the sincere good thoughts of a spiritual benefactor. Moreover, it has been found that the powerful good thoughts of a spiritual person are caught or contacted by others having the material resources, who feel the urge to supply the material need. The 'goodwill' of the Yogis and spiritually advanced people are contacted imperceptibly by the wealthy people of the country, inducing them to help the poor and needy.

However, the subjective benefit is to be considered the most important of all. I do not know if in the future history of the world a time will ever come

when objectively all needs, sufferings, and sorrows will be abolished. They will remain as long as creation lasts. But any person can go out of the consciousness of suffering by means of his higher spiritual understanding. The remedy always will be a subjective one. So if we can rise above the consciousness of suffering subjectively and help others to do the same, we shall be solving the deepest problem of the world.

It reminds me of a very beautiful instance recorded in the life of the great American, Lincoln. The story is told that he was one day marching at the head of an army. Looking ahead on the road he found a little insect lying on its back, trying very hard to get on its feet again. Hearing the sound of the horses' hoofs, the helpless insect became all the more excited in trying to get away from the road, and in its desperate effort, only became more exhausted and almost gave up in a terrible frenzy. Lincoln saw this and at once stopped the army, got down from his horse, took the little creature on his hand, and put it away from the road, setting it in a safe place on its feet again. He mounted his horse, feeling very happy, and was about to start, when he was asked, 'What was the meaning of doing that?' With a smile Lincoln answered, 'Now I feel very much better.'

This is the real spiritual benefit which one derives from service of any kind. *One feels much better, subjectively.*

We Vedantists in every difficulty ought to ask the subjective question, 'Why do I see this? Why can I not conquer this with love?'

SWAMI SARADANANDA

BY SWAMI PAVITRANANDA

(Continued from the previous issue)

AN ITINERANT MONK

Soon the monks began to feel a longing for a life of complete freedom—when they could wander from one to another sacred place and practise Tapasyâ whenever the place was suitable—all alone, depending on God and God only for help, support, and protection. They wanted to test their faith in God by forsaking the shelter of even the Baranagore monastery. So Swami Saradananda went to Puri and practised Tapasya at various places for some months. After returning to Baranagore he started for pilgrimage—this time towards Northern India.

He visited Benares, Ayodhya and came to Hrishikesh via Hardwar. At Hrishikesh he passed some months in Tapasya—for his food depending on Bhikshâ. He greatly enjoyed the life at Hrishikesh—the place was so suitable for spiritual practices. In the summer of 1890 with Swami Turiyananda and another Gurubhai he started for Kedarnath and Badrinarayan via Gangotri. This pilgrimage was full of thrilling experiences for them. Some day they had to go without food, some day without shelter. There were occasions when their very life was at risk. But Swami Saradananda was calm under all circumstances. Even in such a difficult journey he was not slow in acts of utmost sacrifice. It is said they were once climbing a very steep hill on the way. The two Gurubhais were ahead, Swami Saradananda was behind. They had each a stick in their hands with which

anyhow they could manage to keep balance. The climb was so dangerous that to lose the foothold meant a sure death. As Swami Saradananda was going up slowly, he found a party coming behind in which there was an old woman. She found it hard to climb, as she was without a stick. Swami Saradananda quietly handed over his stick to the old lady—following the historic example, 'Thy necessity is greater than mine.' Afterwards only by hard cross-examination could his Gurubhais elicit from Swami Saradananda what had been the case with his stick. When they heard of the incident, they were struck dumb. Such a sacrifice when the very life was in danger!

After visiting Kedarnath, Tunganath, and Badrinarayan, Swami Saradananda came to Almora in July 1890 and became the guest of Lala Badrinath Sha, a devotee whose house always remained open for the children of Sri Ramakrishna. He was fascinated by the solemn grandeur of Kedar but could not stay there more than a night because of the extreme cold. But it was a moonlit night. Swami Saradananda came out at dead of night once to see the beauty around. What he saw was beyond description. He wrote in a letter, 'As soon as I came out, I met with a wonderful sight. The surrounding peaks seemed flooded with silver at moonlight. The snow ranges threw bright reflection of light. . . . There was dead silence all round—not a breath of sound could

be heard except the heavy rush of waters of the holy Mandakini flowing near by. I have never seen such a beautiful but terrible place.' He wanted to pass some time in Tapasya at Badrinarayan, but had to return after a stay of few days, as he was to follow the programme of the party.

Coming to Almora, Swami Saradananda wrote to Swami Vivekananda and Swami Akhandananda to meet him there. As a matter of fact he was waiting for them, for nobody knew when they would meet again as each of them was then an itinerant monk. Towards August 1890 the Swamis came to Almora, and they three together started for Garhwal. During this time Swami Vivekananda wanted that they should keep their whereabouts secret from their friends. So none was allowed to write letters. After seeing various places in the Garhwal State as they arrived at Tehri, the capital of the State, Swami Akhandananda fell ill. As there was no good doctor there, he was brought to Dehra Dun by his two Gurubhais. On the way at Rajpur near Mussurie they met Swami Turiyananda unexpectedly. Swami Turiyananda was separated from Swami Saradananda from on the way to Kedarnath and he came here for Tapasya. It was such a pleasant surprise to meet him here. When Swami Akhandananda was a bit better, he was sent to Allahabad, and Swamis Vivekananda, Turiyananda, and Saradananda went to Hrishikesh. There Swami Vivekananda left the party to wander alone. While staying at Hrishikesh Swami Saradananda heard that Swami Brahmananda was practising Tapasya at Kankhal near Hardwar. Swamis Saradananda and Turiyananda went to Kankhal to meet him there. Swami Brahmananda was the spiritual child of Sri Ramakrishna. He was

always held in high esteem and love by all the children of Sri Ramakrishna. So they were glad beyond measure to see him again. Here they learned that Swami Vivekananda was at Meerut. The party went to Meerut to have the pleasure of seeing their leader. At Meerut they all lived together for a few months, before they came to Delhi. At Delhi Swami Vivekananda left them again to wander alone. After this, for a period, Swami Vivekananda practically remained obscure from his Gurubhais, except for a chance meeting with one or two of them. It was only after six years that Swami Saradananda met him again, when Swami Vivekananda became world famous and Swami Saradananda had to go to London at his bidding as a preacher of Vedanta.

From Delhi Swami Saradananda came to Benares visiting the holy places like Muttra, Vrindavan, Allahabad, etc., on the way. At Benares Swami Saradananda stayed for some time practising intense meditation.

Here an earnest devotee in search of a Guru, met him and was so very impressed by him that he afterwards took Sannyasa from him. He then became Swami Sachchidananda and was remarkable for his steadfast devotion to Swami Saradananda. In the summer of 1891, Swami Abhedananda met Swami Saradananda at Benares, and the two Gurubhais, accompanied by the above-mentioned devotee, made a ceremonial circuit on foot, as is the practice with orthodox pilgrims, round the sacred area of the city covering about forty square miles. This caused so much hardship on them that all the three were attacked with severe fever. Some time after they had recovered from fever, Swami Saradananda got blood dysentery, which compelled him to return to the monastery at Baranagore in September 1891.

At Baranagore with better facilities for medical care, Swami Saradananda completely recovered. Then he started for Joyrambati to see the Holy Mother, who was considered by the children of Sri Ramakrishna to be the visible representation of the Master on earth. At Joyrambati Swami Saradananda had a very happy time of it—spending the days in spiritual practices and enjoying the blessed company of the Holy Mother. But he got here malaria and suffered for a long time even after returning to Baranagore.

The monastery at Baranagore was transferred to Alambazar in 1894. As Alambazar was very close to Dakshineswar, the old memories of Dakshineswar days came very strongly to Swami Saradananda, and he passed some time there practising Tapasya at the Panchavati and for his food depending on begging.

PREACHING VEDANTA IN THE WEST

The Brotherhood at Alambazar for a long time knew nothing about their leader Swami Vivekananda. When the news of the success of a Hindu monk reached the shores of India, the young monks thought that it must be he. For who could have so much dynamic spiritual power if not he whom the Master charged with the mission to supply food to the spiritually hungry world. Soon their surmise was confirmed to be true. Letters came from their beloved 'Naren', who had appeared before the world as Swami Vivekananda. Naren changed his name from place to place during his wandering days in India in order to hide his personality, and Swami Vivekananda was the name which he had assumed last. When his work in the West made headway, Swami Vivekananda was in need of an assistant, and the choice fell upon Swami Saradananda. When Swami Vivekananda came to

London for the second time in 1896, a pleasant surprise greeted him—for Swami Saradananda had already come there. How great was their joy to meet again after such a long time! Swami Vivekananda learnt from him the details about the monastery at Alambazar and his Gurubhais. They were glad now that the mission of the Master was on the way to fulfilment.

Swami Saradananda at first felt very nervous at the mere idea of facing an audience. But Swami Vivekananda knew that this fear was entirely baseless and paid no heed to it. Swami Saradananda had to lecture. The very first speech was, however, very much appreciated. Afterwards with great care and affection Swami Vivekananda trained his brother disciple in the art of elocution, which made him a finished lecturer.

Swami Saradananda delivered a few lectures in London, but he was soon sent to New York, where the Vedanta Society had already been established. The sweet and gentle personality of the Swami and his masterly exposition of Hinduism at once drew a large number of Americans to him. Soon after his arrival in America he was invited to be one of the teachers at the Greenacre Conference of Comparative Religions, where he began his work with a lecture on Vedanta and classes on the Yoga system. At the close of the Conference, the Swami was invited to lecture in Brooklyn, New York, and Boston. At the Brooklyn Ethical Association he lectured on the Ethical Ideals of the Hindus. Everywhere he made friends and won the love and esteem of earnest followers. Swami Vivekananda was greatly delighted to hear of the success of his Gurubhai through newspaper cuttings sent to him. His dignity of bearing, gentle courtesy, the readiness to meet questions of all kinds,

and above all, the spiritual height from which he could talk, won for him a large number of friends, admirers, and devotees. Swami Saradananda afterwards settled down in New York to carry on the Vedanta movement in a regular and organized way. There was no doubt that he was making an impression among some of the best people in New York and its environs as the reports of his work at this time testify.

After returning to India Swami Vivekananda started the Society which afterwards has become the present Ramakrishna Mission. For this as well as for organizing the monastery at Belur, the Swami wanted an able hand. Swami Saradananda was known for his calm judgement, infinite patience, and extremely loving heart—just the qualities needed for organizing a new institution. So he was called back—exactly at a time when he was at the height of usefulness.

Swami Saradananda sailed on 12 January 1898, and reached Calcutta early in February visiting London, Paris, Rome, etc., on the way. In London he met his old friends, in Paris he was impressed with the artistic aspect in French life, in Rome he saw the Vatican Library and the sculpture gallery with great interest. He also visited the famous St. Peter's Cathedral again. It is said, while he visited it the first time on his way from India to London two years back, he fell into an ecstasy and became oblivious of the surroundings. Does this experience confirm the remark of the Master that he was a companion of Jesus in the previous incarnation?

SECRETARY OF THE MATH AND MISSION

Since his arrival at the Math Swami Saradananda gave himself up to his duty with great devotion. His Western

experience with the Indian background of spirituality made him wonderfully fitted for the task. He was soon made the Secretary of the Ramakrishna Math and Mission, an office which he held for thirty years till his last day.

After his return from America Swami Saradananda gave a series of lectures on the *Religion of the Vedanta* in the Albert Hall, which were highly appreciated by the Calcutta public. He also subsequently gave a series of highly interesting lectures on the Vedas and the Gita, in a conversational style, which were very popular. Some of these lectures have since been published in book form and are remarkable for their lucidity of thought, penetrating vision, and spiritual drive. He spoke not so much from the intellect—though their intellectual value was superb—but from the depth of his spiritual realization; and as such, his words were highly inspiring.

The activities of the Swami were manifold, and they began to widen more in scope as time rolled on and the organization became so large that its various problems, sometimes of complex nature, were almost beyond the limit of one single hand to tackle with. Swami Saradananda stood like a rock—calm and quiet—guiding its destiny with unflinching dependence on the Master. Seeing this thing, the Holy Mother used to say: 'Sarat is holding the Sangha, just as the mythical hydra-headed Vāsuki is holding the earth on its hoods.' That this was literally true, anyone who had an intimate knowledge of the activities of the Ramakrishna Math and Mission and the heavy burden Saradananda had to bear, would not doubt. It is said that one day at Dakshineswar Sri Ramakrishna in a state of ecstasy sat on the lap of young Sarat and said afterwards, 'I was testing how much burden he could bear.' Yes, the burden Swami Saradananda

bore in his long period of secretaryship was almost superhuman.

In 1898 when plague broke out in Calcutta in an epidemic form, the monks of the Ramakrishna Order organized relief. They not only nursed the sick and the inflicted without the slightest consideration of personal safety, but also organized sanitation and did much to remove the panic. Of this work, Swami Saradananda bore a great part of the brunt.

After a few months, Swami Saradananda started for Kashmir on receipt of a wire from Swami Vivekananda who was ill. In the trip Swami Saradananda met with an accident which nearly cost his life. On the way between Rawalpindi and Srinagar the horse of the coach by which he was going suddenly took fright and ran down an abyss about four to five thousand feet deep. When the coach came down half the depth it struck against a tree, which gave an opportunity to Swami Saradananda to come out. Just at that time a boulder fell from the top and knocked the horse to death. Swami Saradananda thus escaped very miraculously. What was more wonderful was that Swami Saradananda did not lose his equanimity even at such a critical hour. When asked as to what he felt at that time, he would say that his mind was steady like the compass of a balance, and he was dispassionately watching the whole situation.

Similar calmness had been seen in him when on his voyage to London in the Mediterranean sea his ship was overtaken by a cyclone. Everybody in the

ship was restless, running up and down in despair of life. Many gave vent to their fear in cries. But Swami Saradananda was the silent spectator of the whole scene—so calm and so detached!

Once he was crossing the Ganges in a country boat on his way from Calcutta to Belur. A devotee also accompanied him. A severe gale arose and the boat was almost sinking amidst dashing waves. But Swami Saradananda was calmly smoking a *hooka*. This calmness so much exasperated the devotee that he threw the pipe into the Ganges. To this not very pardonable fury of the devotee he answered only with a kindly smile.

No wonder that with such an almost superhuman strength of mind the Swami could do the onerous duties of the Secretary of the Ramakrishna Math and Mission for long years without the thought of rest, or leave, and without the least complaint or murmur. When anybody would come to him with a problem which defied all human solution, the best he would say was, 'The Master will set everything right. Be at rest.' It was this implicit faith in the ultimate goodness of the Divine Will which was the secret of his equanimity of mind under all circumstances.

After he had met Swami Vivekananda in Srinagar, he made all arrangements for his medical care. When the Swami felt a little better, he was sent to Calcutta via Lahore, and Swami Saradananda became the guide of the Western disciples in their pilgrimage to some sacred places before he returned to the Math.

(To be concluded)

THE LEADERSHIP OF YOUTH FROM HERDER AND BENTHAM TO LENIN AND TAGORE

BY DR. BENOY KUMAR SARKAR

(Concluded)

LEADERSHIP BETWEEN 16 AND 30

People can easily concede that the creative career of poets, novelists, painters, and musicians commences very early, as a rule, in their teens. But it may be difficult for many to be convinced that in philosophy and the sciences, both natural and social, creativity commences likewise in youth. Generally speaking, it is the custom to associate great philosophical and scientific works with age, i.e., advanced years. The position needs elucidation.

It is, indeed, true that by the 40th, 45th, 50th, 55th, or 60th year some large-sized tomes are or can generally be produced by authors. In these works the authors can exhibit vast learning, multifarious data, and copious information derived from far and near. All these items may render the scientific or philosophical publications somewhat of the best sellers and the authors' names quite well known. On account of age and experience it may also be the fact that the volumes indicate ripeness of judgement and factual grasp of the principles or generalizations. Some of the greatest 'classics' are alleged to be the works produced at 40-50.

And yet it has need to be emphasized that in very many instances the fundamental or dominant ideas, hypotheses, ideologies, or maxims were first visualized, hinted at, suggested, or even developed in their broad features by the authors while they were rather young. May be, the very maiden

speeches, essays, brochures, pamphlets, or articles contained the most salient principles of what by the 40th-60th year took the form of five-volume tomes or encyclopaedic treatises. Creativity is not to be treated as equivalent to monumentalism in size or success in the bookmarket. It has to be seen in the flashes or sparks of insight, imagination, intuition, discovery, invention, or enlightenment such as mark the intellectual output of a laboratory worker, a clinic investigator, or a researcher in the fields, factories, farms, and communities, or settlements.

The biographical accounts of some of the leading historians, philosophers, natural scientists, engineers, technologists, economists, and other savants may furnish us with interesting data about the age at which some of the dominant theories, postulates, or doctrines were conceived and formulated. A statistical study dealing with a large number of philosophers and scientists in diverse fields is likely to indicate, as I believe, (1) that many of the epoch-making, fruitful, and influential ideas or ideals have been discovered and formulated by their authors almost in the course of their first attempts or *débuts*, at any rate, before the 30th year of life, and (2) that the subsequent works, i.e., the publications after the 30th year have been more or less but the developments and modifications or enlargements, nay, repetitions of the discoveries made in earlier years.

This, however, is not a *categorically* universal proposition. Exceptions will have to be admitted from diverse points of view and in regard to individual authors. But, altogether, the greatest object of reverence and worship to every author, discoverer, or inventor, is his own youth, the most creative and determinant period of his career.

In order to illustrate the extraordinary value of the creative visions, urges, dreams, ideals, pious wishes, or utopian schemes of youthful years we may analyse the bibliographies of a few persons prominent in social philosophy or sociology. Our chief interest for the time being is to ascertain the age of the authors at which some of their most dominant or characteristic ideologies found rough or precise expression in print. We are taking Herder, Bentham, Fichte, Malthus, List, Comte, Blanc, Marx-Engels, Spencer, Ward, Pareto, Tönnies, Loria, Durkheim, Tagore, Vivekananda, Hobhouse, Scal, and Lenin and placing them in the following table :

Authors	First Expression of Dominant Ideas	Age at which the Dominant Ideas are first expressed
1. Herder (1744-1806)	i. <i>Ueber die neuere Deutsche Literatur</i> (1767) ... ii. <i>Auch eine Philosophie der Geschichte</i> (1774) ...	23 30
<i>Principles</i>		
2. Bentham (1748-1832)	<i>of Morals and Legislation</i> (1776) ...	28
3. Fichte (1762-1814)	<i>Versuch einer Kritik aller Offenbarung</i> (1792) ...	30
4. Malthus (1766-1834)	<i>Essay on Population</i> (1798) ...	32
5. List (1789-1846)	i. <i>Der Volksfreund aus Schwaben</i> (1818) ...	24

Authors	First Expression of Dominant Ideas	Age at which the Dominant Ideas are first expressed
ii. <i>Deutscher Handels-und-Gewerbe Verein</i> (1819) ...		
6. Comte (1798-1857)	<i>Le Système de Politique Positive</i> (1809) ...	30 24
7. Blanc (1813-82)	<i>L'Organisation du Travail</i> (1839) ...	26
8. Marx (1818-83)	<i>Das Kommunistische Manifest</i> (1848) ...	30
9. Engels (1820-95)		
10. Spencer (1820-1903)	<i>Social Statics</i> (1851) ...	23 31
11. Ward (1841-1918)	<i>Education</i> (1873) ...	32
12. Pareto (1848-1923)	<i>The Index Functions of Equilibrium in Social Bodies</i> (1870) ...	22
13. Tönnies (1855-1936)	<i>Gemeinschaft und Gesellschaft</i> (1887) ...	32
14. Loria (1857-1926)	<i>La Teoria Economica della Costituzione Politica</i> (1886) ...	29
15. Durkheim (1858-1917)	<i>Review of Schaffle's Bau und Leben des Sozialen Körpers in the Revue Philosophique</i> (1885) ...	27
16. Tagore (1861-1941)	<i>Hindu Ideals</i> , controversy with Bankim Chatterji in <i>Bharati</i> (1884) ...	23
17. Vivekananda (1863-1902)	Lecture at the Parliament of Religions, Chicago (1893) ...	30
18. Hobhouse (1864-1929)	<i>Labour Movement</i> (1898) ...	29
19. B. N. Seal (1864-1938)	<i>Neo-Romantic Movement in Literature</i> (Calcutta Review, 1899) ...	25
20. Lenin (1870-1924)	<i>What are the Friends of the People ?</i> (1894) ...	24

The *Leitmotif* of Herder's (1744-1808) world-culture movement was in evidence in the work on modern German literature published at 28 in 1767 and in that on the philosophy of history at 30 in 1774. Bentham (1748-1832) was 28 when his *Principles of Morals and Legislation* was published (1776). Fichte¹ (1762-1814) established his philosophy of religion at 30 with the publication of the *Essay towards a Critique of all Revelation* (1792). By this work 'he was marked out', says Adamson, 'from all the living writers on philosophy as the one who seemed able with strength and capacity to carry on the great work of Kant.' *The Essay on Population* by Malthus (1766-1834) was published in his 32nd year in 1798. The fundamental theories of 'nationalist economy' and the *Zollverein* were propagated by List (1789-1846) by the 24th year with the editing of *The Friend of the People from Swabia* in 1818 and by the 30th year with that of the *Journal of the German Commerce and Industry Association* in 1819.

Comte (1798-1857) laid the foundations of his ideology of three stages in an essay published in 1822 as the *System of Positive Politics*. He was then 24 years old. The *Organization of Labour* by Blanc (1818-82) came out in his 26th year in 1839. The *Communist Manifesto* was published in 1848 when Marx (1818-83) was 30 and Engels (1820-95), 28. The anarchistic utopianism of Spencer (1820-1903) was formulated in his 31st year in *Social Statics* (1851). Ward (1841-1913), the American sociologist, prescribed his educational panacea in 1873 when he

was 32. Pareto² (1848-1928), the Italian sociologist, published the mathematical ideologies for his subsequent economics and sociology in his 22nd year in 1870. Tönnies (1855-1936) was 32 when his *Community and Society* was published in 1887. In his 29th year the Italian Marxist Loria (1857-1926) published the *Economic Theory of Political Constitution* in 1886. Durkheim (1858-1927) was 27 when his review of Schäffle's *Constitution and Life of the Social Body* appeared in the *Revue Philosophique* of Paris (1885).

It was in his 23rd year that Tagore (1861-1941) offered his challenge to Bankim Chatterji in regard to Hindu ideals (1884). I am referring to Tagore, the writer of essays, and not to Tagore, the poet. Vivekananda³ (1863-1902) was 30 when at the Parliament of Religion held at Chicago in 1893 he declared the message of Young India. The socialistic liberalism or neo-liberalism of Hobhouse (1864-1929) found expression in *Labour Movement* (1893) in his 29th year. The paper on *Neo-Romantic Movement in Literature* by Brajen Seal⁴ (1864-1938), which was published in 1880 in his 25th year, is an important document about his comparative

¹ V. Pareto: *The Mind and Society* (Translation of *Trattato di Sociologia Generale* by A. Livingston), London, 1935, Vol. I. p. xvi, Vol. III. pp. 1412-1418.

² *The Complete Works of Vivekananda*, 7 vols. (Mayavati Memorial Edition). The Chicago lectures are to be found in Vol. I. (1931) pp. 1-22. See Vol. III. (1932), chapters entitled *My Plan of Campaign* (pp. 207-227), *The Work before Us* (pp. 269-284), *The Reply to the Address at Calcutta* (pp. 309-321).

³ Author of the *Coefficients of Numbers* (1891), *The Test of Truth, Vaishnavism and Christianity*, and *Origin of Law and Hindus as Founders of Social Service* for the International Congress of Orientalists (Rome, 1899), *New Essays in Criticism* (1906), Prefaces to P. C. Ray's *History of the Hindu Chemistry*, Vol. II. (1906), *Meaning of Race, Tribe, Nation* (Universal Races Congress, London, 1911).

⁴ R. Adamson: *Fichte* (London, 1881), pp. 21-35; C. E. Vaughan: *Studies in the History of Political Philosophy*, Vol. II. (London, 1925), chapter on Fichte, pp. 94-142; J. Baxa: *Einführung in die-romantische Staatswissenschaft* (Jena, 1923).

methodology in science, philosophy, and culture. Most of Seal's writings were available as manuscript by 1899, i.e., about his 35th year. In his twenty-fourth year Lenin⁵ published his *What are the Friends of the People?* (1894).

The twenty-one publications mentioned in the above schedule are not to be taken as necessarily the most important or the best known of the works by the authors enumerated. Hardly known are Fichte's essay of 1792, the journals of List published in 1813 and 1819, Pareto's thesis of 1870, Tagore's challenge of 1884, Durkheim's review of 1885, and Lenin's brochure of 1894.

Ward's work of 1873 perhaps does not at present have an independent existence outside his two-volume *Dynamic Sociology* (1888). And very few people remember a work on labour from the pen of Hobhouse, although everybody is well acquainted with his 'solidaristic' liberalism not only in politics but in general philosophy and sociology as well.

My contention is that these twenty-one publications, large, medium, or small, relatively famous, or relatively unknown, were substantially important in the authors' lives as representing some of the directions along which their dominant ideologies moved in subsequent years. Nine of the twenty-two dates indicate that the authors were between 30 and 32, thirteen under 30. One should go into the psychology of authorship more intensively and one may be convinced that in, perhaps, every instance the ideologies have to be traced back to much younger years. In the first place, the ideological origin of a book is, as a rule, five years older than

the date of publication. Secondly, the small essays, articles, pamphlets, review of books or journals, notes or other writings,—published or unpublished,—all ought to be taken into consideration. It is perhaps during the college days that the ideologies were passing through the brains of the young intellectuals. There is, therefore, nothing surprising or extraordinary that the foundations of what is known as Comtism were established by the 24th year of the author, and of Paretianism by the 22nd.

This may be said about almost every intellectual, author, inventor, or discoverer. Exceptions may not be rare. But generally speaking, it may be asserted that in almost every field it is the inspiration and intuition of creative youth, the activities of the period 16-30, that are the most profoundly original and distinctive factors in personality. Besides, these are the elements and forces responsible for the 'achievement' which by the 40th, 50th or 60th year or even later renders a person a national figure or an international 'capacity' in philosophy and science, industry and technology.

The real, effective, spiritual leaders of the world, i.e., the remakers of mankind are, in my evaluation, the young men and women between the ages 16 and 30. It is just a convention of mankind,—but a mere convention all the same,—that the formal, official, material, or social leadership of no philosopher or scientist, inventor or technical expert is recognized in the world of arts and letters, sciences and industries, until the fellow is aged and looks somewhat wise, i.e., has put in a decade or two of earthly flesh after the genuinely creative activities. But the conventional is not always the acceptable.

As for the upper terminus of youth, I leave the question open as to whether it should be placed at 30 or 35. Per-

⁵ Author of *Materialism and Empirio-Criticism* (1908), *Imperialism* (1916) and *The State and Revolution* (1917). See N. Bukharin: *Historical Materialism a System of Sociology* (New York, 1925).

haps it is hardly ever as high as 40. The entire subject is important enough for specialized psycho-physiological researches from the standpoint of creativity.

It is, then, to creative youth, to youth the world-remaker, that I render my

homage not only for the past and the present of social transformations but also for the adventures, challenges, revolts, insecurities, and uncertainties of to-morrow and the evolutive disharmonies, conflicts, and disequilibria of day after to-morrow.

THE EMPIRICAL BASIS OF RELIGION

BY PROF. P. S. NAIDU, M.A.

Those who contemplate the events of the contemporary world with a sense of present awe and future concern are convinced that all the ills of civilization are due to a forced development of man's intellect, and a retardation of his moral nature. Even the scientists, the more thoughtful ones among them at least, are convinced that man's morals have not kept pace with his intelligence. The emotions have been neglected. The brain has been over-developed at the expense of the heart, which is becoming weaker and weaker as the days pass on. Physical and biological sciences have been intensively cultivated, while psychology, sociology, and ethics have been neglected. What, then, is the remedy? Many are of opinion that a new orientation should be given to the education of our youth. Education is the panacea for all ills. 'Educate the youth in the proper way and you will achieve the desired result. Look at Germany and Italy!' say they. But, the critic observes quite legitimately, 'Morality cannot be taught. By precept alone you can never build up character. You can teach physics and chemistry, but you cannot teach good behaviour through lectures, and certainly you cannot teach character.'

Those who have turned these problems over in their minds, and have spent

a great deal of thought over them, have come to the conclusion that *irreligion* is the root of all troubles at the present day. In the early days of scientific progress the faith in God was not undermined. One could be, like Newton, a leader of scientific thought and also a pious Christian. Whatever tendency the materialism of science had to undermine man's moral nature, was offset by the natural piety of the men and women of those days. Came gradually the spread of science and the increase of man's power over nature and the consequent belief that man lived only to eat and drink and enjoy. The conflict between science and religion resulted in a victory for science. The dominant temper of science was grossly anti-religious. 'The soul may be there or it may not be there. Why worry about it? Get along with the affairs of this world of sense, and that will satisfy you.' That was the implacable attitude of science. Contemporary events in Europe have revealed the folly of such an attitude. The pursuit of science has engendered in the minds of men a spirit of passionate attachment to things of this world. A false sense of values has been created by the so-called civilized amenities of life provided by science. The passions are fiercely stimulated and the satisfaction of these

burning desires is the be-all and end-all of science; and the whole game is carried on under the aegis of a civilization which is supposed to be raising the standards of our life!

What is the solution to the harassing problem before us? How are we to restore the balance between the progress of science and the progress of morals? Are we to go back to the old unquestioning faith in the realities of religion? That may not be possible in the present temper of the world. It is just at this point that the new empirical attitude comes to our aid, and suggests a suitable solution to the difficult problem which is facing us.

To go back to the old attitude of unquestioning belief is impossible even in the field of religion. Man's mind having tasted the strange new pleasures and the intoxicating new powers of the empirical inductive approach to nature, will refuse to accept dogmatic assertions based solely on authority and capable only of deductive proof. Religion, therefore, must become empirical if it is to survive. Those of us who are anxious for the future of religion are told that we must seek out a new empirical basis for religious experiences and religious doctrines.

This challenge has been taken up by Professor Macmurray and answered in his brilliant book, *The Structure of Religious Experience*. The Professor has a brilliant analytic mind. His publications cover a wide range of subjects. His books on political philosophy reveal a remarkable power of analysis, and a grip over contemporary political theory and practice. What he has to say about the new orientation to be given to religion and religious experience is worth listening to.

Professor Macmurray is of the opinion that 'the only temper compatible with religious maturity is an empirical one.'

Any other temper is a mark of immaturity and primitiveness. What, then, is this empiricism?

In answering this question a distinction is drawn between the factual aspect of experience and its value aspect. This distinction is familiar to students of philosophy at the present day, though it must be admitted that axiology as a branch of metaphysics is of very recent origin. The factual aspect of experience is the subject-matter of scientific study. Science is not concerned with values. The philosopher has to deal with them. It is in the value aspect of experience that religion should be grounded. An analysis of values should, therefore, be undertaken by us in order to discover the exact point at which religion enters into our experience and vivifies life.

Values may be broadly classified into logical, aesthetic, and ethical. Man's nature may be analysed into its cognitive, affective, and active elements. And corresponding to each one of these we have a value. We have a truth value grounded in cognition, a beauty value grounded in feeling, and a goodness value grounded in behaviour or conduct. These are what we have already designated as logical, aesthetic, and ethical values. Where does religious value come in? If modern psychology is right, then, religious values appear to have no place in this scheme.

Professor Macmurray starts from a different position and comes to the same conclusion. Values are either extrinsic or intrinsic; they are either utilitarian or self-sufficient. The former are dealt with by science and the latter by aesthetics. Once again religion seems to have no place in the general scheme of things. We have run into a *cul-de-sac* so far as religion is concerned.

A way out of this blind alley has been pointed out by Professor Macmurray. If utilitarian and intrinsic values exhaust

the whole field between them, then, is not that the very reason for seeking a new attitude of synthesis? The religious attitude is just this synthetic attitude. And in this attitude the personality of the being who takes up the new attitude is of the greatest importance. All valuation is in the last resort dependent on a valuer, and in the peculiar synthetic valuation that we are contemplating, human personality is of central significance and importance.

Religious valuation starts with the recognition of the central fact of personality. In this type of valuation we find a phenomenon absent from other types of valuation. Not only is the valuer valuing objects and persons in the environment, but he is also valued by other persons. He is the valuer and valued at once. Moreover he values himself. And to the extent he is the subject and object of his own valuation does the whole fabric of valuation shift and change round the different centres of value.

A critical consideration of all these aspects of religious valuation pushes to the forefront a fact of supreme significance. It is that the relation which one member bears to others in a community is the foundation for the religious valuation of the individuals in that community. 'The task of religion,' says Professor Macmurray, 'is the realization of fellowship.' '...the task of religion is the maintenance and extension of human community.' Human fellowship together with all that it implies is the basis for religion.

Human fellowship is the expression of the experience of mutual relationship. It is this relationship, this experience of a common life, that is at the root of religious reflection. When this common life is threatened with dissolution then religious reflection becomes intense. As human fellowship is an empirical fact,

it is believed that in it we have the empirical basis for religion and religious experience.

This essay of Professor Macmurray, admirable as it is, yet suffers from a defect which is inherent in all Western thought based on Western science, the defect, namely, that sense experience is to be looked upon as the only kind of experience that is real and trustworthy. Supra-sensuous experience is completely neglected. Until the West is able to shake itself free of this blind faith in sense experience it will continue to go along its present road of war and destruction, greed and hatred. The end of it all is seen in a significant sentence in the concluding paragraph of Professor Joad's *Philosophy for Our Times*: '...the religion of Christianity as taught by the organized churches seems to me unlikely to satisfy the need which has grown so urgent that men are driven to make an idol of the State, and to accord to men the reverence due to God in the vain hope of satisfying it.' Organized Christianity has failed because it harbours within its bosom earthly values and sense experience. It is wedded to the spirit of Western science.

Human fellowship, communion, community, relationship—these are the foundation for Prof. Macmurray's conception of religious empiricism, and these words remind us very powerfully of the 'Herd' instinct and the 'gregariousness' of Western psychology. The works of Trotter and Tansley come uppermost to our mind as we read through the Professor's arguments in support of empiricism in religion. McDougall has analysed these 'Herd' instincts and has shown clearly that the urge here is solely for securing the near presence of other members of the species. In other words, it is bodily contiguity in space that is

the natural goal of this instinct. So, the core of this instinct is of the flesh, fleshy. To seek for the empirical basis of religion in sentiments which are ultimately reducible to bodily sensations may be *scientifically* praiseworthy, but it is most blameworthy from the religious point of view, because the very heart of religion is supra-sensuous in essence.

Insistence on empiricism is perfectly legitimate and desirable. But it should be clearly understood that empiricism in the field of religion is entirely different from scientific empiricism. We may agree whole-heartedly with the view that religion to be real must have its roots deep and firm in living dynamic religious experience. But we disagree completely from the view which insists on holding that religious experience should be real in the sense in which scientific experience is real. Scientific reality is of a lower order and of limited validity, always subject to doubt and revision. 'Show me God, and I shall believe!' says our friend the agnostic, and thinks himself very clever. I can easily turn round and ask, 'Where is your electron. It is an illusion. I refuse to believe it exists. Show me the electron!' And he cannot show it for the simple reason that it is by its very nature invisible. Before I can see the electron I have to undergo a very severe discipline in scientific investigation, learn the difficult and abstruse methods of observation, calculation, and inference. In other words very special training is necessary before one can see the electron. You cannot take the man in the street and show him the electron just as you can show him a horse or a palm tree. In exactly the same way the sages of all ages and climes have invited us to go through the difficult training and then enjoy the beatific vision of God. You can see God just as you can see the electron or the gene,

only you must first go through the necessary training.

It is to be regretted that faith in God and religion has been reduced to mere intellectual assent to the creeds and dogmas. A profound knowledge of the scriptures may coexist with utter disbelief in religious values. Sri Ramakrishna has pointed out that a learned pundit need not necessarily be beloved of God. It is this unfortunate confusion of ideas that has led to all kinds of errors in regard to the nature of religious experience.

The correct position in regard to religious empiricism is stated most emphatically by William James in the opening sentence of the second chapter of his great work, *The Varieties of Religious Experience*: 'Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto.' It is James again who spoke of the *Divine More*. Expounding this aspect of the pragmatic metaphysics of James, Professor Patrick says (in his *Introduction to Philosophy*), '...James shows us by the pragmatic method that God is what we live by. In many of our experiences we seem to touch another dimension of existence than the sensible and merely "understandable" world... we feel a real connection with it, we get real power from it, and in it we find the source of ideal impulses. This strong feeling or even conviction that so many of us have, that *this natural world, this world of wind and water, is not the whole of reality, but that it is, so to speak, soaking in or is bathed in another order, in another kind of reality to which we may give the name spiritual or ideal, seems, so James*

thinks, to be pragmatically verified by its results.'

'In our experiences we distinguish a lower and higher part of ourselves and we feel that this higher part is in some way continuous with More of the same quality. This Divine More is exterior to us, and yet we are in some kind of harmony with it, and upon this harmony our peace and security rest.' This harmony has been destroyed and disharmony has been ushered in by Western science. So, the world is now at war. Peace and security have been destroyed, and the blame for this sorry state of affairs must be laid solely at the doors of Western science.

The most striking point in the contention of James is this—the Divine More can be pragmatically verified ; it can be experienced by us ; we can see it just as we can see the objects of sense, only we have to develop the atrophied faculty with which to see. This revelation is not in the least surprising to us of this land, for our mystics and sages have borne unmistakable testimony to the fact of experiencibility of God. Their experience is as real, as vivid, and as compelling as the experience of any scientific research worker in the laboratory. When the scientist tells us that he has *seen* the electron, we believe at once without hesitation though neither he nor we can ever see the electron. And to-morrow the scientist may deny as vehemently what he affirms to-day with great show of conviction. The so-called road of scientific progress is littered with discarded theories and hypotheses each one of which was, in its own day, an 'ultimate truth'. Yet we trust science ! The ever changing scientific law, the veritable 'old man of the sea', is our ideal of truth !

The less said about the infallibility of scientific truth the better it is for science herself, for science is only relative and can never reach ultimate truth. The sooner we give up faith in the ability of science to solve the riddles of this universe the better it will be for all of us, for science is a blind guide in the realms of higher values.'

It is to the great seers and Sannyasins of our land that we must look for guidance in the matter of religion and religious experience. They have told us in unmistakable language that the senses must be transcended if we are to see God. He who would move and live and have his being in the pure realm of God must first cultivate the intuitive faculty which is *man's* most precious gift from Him. These sages extend a very cordial invitation to us 'to taste God and see his good'. They have tasted and been enthralled by the beauty of the experience. They tell us that we too can share the ineffable bliss of divine Anandam. What motive have they to mislead us ? None at all. These pure souls, these Nitya-siddhas and Jivan-muktas walk the earth solely out of pity for our miserable condition. Let us put ourselves in their charge and enter the land where religious experience is real and immediate.

We conclude then that religious experience is real, and is within the reach of all of us. That experience is not to be had through the senses or through any earthly reality based on the senses. It is to be had through mystic intuition and Yogic discipline. Hinduism throws open the door through which the intuitive empirical experience of God may be easily had by those who care to enter.

TOWARDS A BETTER MOTHERHOOD¹

By S. C. Roy, M.A. (London), I.E.S.

Women are the mothers, creators, protectors, and saviours of nations, all in one. All great men owe their greatness to their mothers. Ideal Indian women in the past, viz, Maitreyee, Gārgi, Sitā, Sāvitrī, were all cultured and well educated. Our scriptures as well as works on sociology lay stress on the importance of women's education and the high status of women in society. We have passages like the following in the old Indian treatises: यत्र नायस्तु पूज्यन्ते रमन्ते तत्र देवता the gods delight to dwell in places where women are respected; कन्याप्येवं पालनीया शिक्षणीयास्तियत्नतः daughters are also to be reared up and educated with great care in the same way (like the sons).

Besides, the social philosophers have always recognized that the place held by women in a particular society is a sure index of the culture and civilization of the people of that society. No nation ever progressed that did not educate and elevate its womanhood. No regeneration in our national life is possible without raising the cultural status of our womanhood. Educate a mother, and the whole family, nay, the whole nation will be elevated.

The need for all-round advancement in Indian education is a national necessity. But that advancement cannot be achieved without proper education of our motherhood. If we look into the past history of any nation in the world, we shall find that the progress in its culture and civilization was due largely to the extent and quality of education among its women. It is, therefore, needless to say that the status and position

enjoyed by the women are the index of civilization in a nation. The Hindus believe in the divinity of motherhood as a corollary to their conception of Godhead as the Supreme Mother. In Islam also a very high social status is given to women, so much so that they are allowed under law to inherit the property of their parents in the same way as their brothers do (unlike under the Code of Inheritance among the Hindus). The Christian Bible as well as the Old Testament of the Jews also upholds the dignity of womanhood and the respect for the gentler sex. The Buddhists and Jains too enjoin the greatest courtesy, kindness, and consideration to women.

I welcome the League of Women's Education, as I believe it has immense possibilities for the future of women's education in India. We need the co-operation of our educated ladies in furthering the cause of education and would value their considered opinions and suggestions in all matters connected with the promotion of women's education. We in Assam have launched a vigorous campaign for the removal of the darkness of ignorance and illiteracy in the villages; and educated women of India are expected to come forward with their helpful advice and valuable suggestions to ensure that their sisters may not be deprived of their due share of facilities in this educational advancement and that they may take their legitimate place of honour in guiding the destiny of the nation by promoting university education and mass literacy campaign.

¹ An address delivered at the Women's Education League Conference at Shillong.

We need lady doctors and nurses for treating and nursing the sick and suffering among the women folk of the Province. We need female teachers for our schools and lady professors for our colleges. Education—higher education of the collegiate and university standard—must be claimed for our sisters for the purpose of recruiting workers for these professions; but it is not for employment or occupation or earning of livelihood alone that we need education. Promotion of culture is and should be its primary aim.

Now, what is culture? To quote from a book of Jewish thoughts, 'Not what a man has—knowledge, skill, or goods of life—that determines his culture, but what a man *is*. Culture is not so much mastery of things as mastery of self. And only that nation can be called cultured which adds to or at least broadens and deepens the spiritual assets of mankind, which introduces some distinctive note into the soul life of the world, which teaches humanity a new angle of vision towards the Infinite, and which by its living, and if need be, by its dying, vindicates the eternal values of life—conscience, honour, liberty.

'Judged by this test, some of the littlest of peoples,—of Judea, Greece, Elizabethan England,—stood foremost among cultured nations as champions of the sacred heritage of man. Judged by this test, many a poor Jew—though he be devoid of the graces, amenities, and comforts of life, is yet possessed of culture. An ancient language, a classical language, a holy language is as familiar to him as his mother language. Saturated is he with the sublimest of literatures, which hallows his life and endows him with high faith and invincible courage.

'Sympathetic appreciation of this indomitable type, of this harmonious,

albeit rugged personality, might well be taken as a touchstone of a man's mentality, culture, and humanity.'

It is not 'advancement of learning', but 'promotion of culture' in this wider sense that I should place as the motto for our educational institutions.

The unity of the Indian nation can come only through his motto being observed and followed by our teachers and students. The mother is the unifying factor in a happy family. The English family has elicited the admiration of all visitors to England by the hearth or fireside as the symbol of domestic happiness, because it is near the fireside that all members of the family and children gather around the mother and enjoy the peace and serenity of domestic life.

The Jewish mother kindles the Sabbath lamp on Friday evening after completing the preparations of the Sabbath. 'This is symbolic of the Jewish women's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste, family life whose hallowing influences are incalculable. She is the centre of all spiritual endeavours, confidante, and fosterer of every undertaking.' 'Be careful not to cause women to weep, for God counts her tears.' It is women alone through whom God's blessings are vouchsafed to a house.

Indian civilization also lays stress on Shānti (peace) and Vishwa-maitri (universal love); and the spirit of Islam is the spirit of submission to the will of God and of resignation in utter dependence on the Almighty Lord, which cannot but provide humility in every man and equality and fraternity among the nations. Christianity inculcates the virtue of love of God and service of men, of peace and goodwill

on earth, as the very picture of the Kingdom of Heaven.

On the piety and devotion of our women depends the stability and order as well as progress and improvement of our society and family life. It is our women who have kept the religions alive and the fire of morality and purity burning in our society through all the centuries and generations of atheism, agnosticism, scepticism, and other evils of 'isms'. As Mr. Lazaras has said, 'In the days of the horror of later Roman Empire throughout the time of the migration of nations, it was not war alone that destroyed and annihilated all those people, of which, despite their former world-dominating greatness, nothing remains but their names; it was rather the ensuing demoralization of home life. . . . Among the nations (e.g., Jews) that suffered most severely and more cruelly by wars than any other nation, the inmost living germ of morality—strict discipline and family devotion—was at all times preserved. This wonderful and mysterious preservation of the Jewish people is due to the Jewish women. This is her glory, not alone in the history of her own people but in the history of the world.' And this applies to the womanhood of all other nations as well.

It may be interesting to know how the education of girls was opposed by the orthodox society when it was first introduced in modern India after the advent of the British settlers. I glean the following from an account given by Pandit Sibanath Sastri in his illuminating work *Ramtaran Lahiri and the Contemporary Society of Bengal*.

Drinkwater Bethune or Beaton, President of the Education Council and member of the Governor General's Council, was very devoted to his mother and his regard for women generated in him a keen desire to serve the Indian

women. In co-operation with Iswar Chandra Vidyasagar and Madan Mohan Tarkalankar, Beaton started the Bethune School on 7th May 1849. He used to give presents to girls and take them to his house. He played with them and sometimes became a horse and allowed the girls of his school to ride on his back. But this was preceded by earlier endeavours. In 1817 a School Society was founded. In those days differences of opinion arose as to whether girls should be taught. Babu Radhakanta Deb, a landholder and one of the Secretaries of the School Society, expressed his opinion in favour of the girls' education. One of the Pāthashālās for boys under the School Society began to admit girls. The prize-giving function of the school used to be attended by girls. But controversies were still centring round the question whether girls should be taught with boys. In 1819, a member of the Baptist Mission Society, issued an appeal on the necessity of educating Indian women, whose condition was miserable. This led to the establishment of the Lauson and Pearce's Seminary.

Women of this school started a Female Juvenile Society for the purpose of spreading female education. The lady members of the Society began to start girls' schools in different parts of the town; Radhakanta Deb was a great patron of theirs and presented to them a pamphlet written by himself entitled **स्त्रीशिक्षाविषयक**.

In 1821 the British and Foreign Society deputed Miss Cooke for promotion of girls' education, raising funds themselves for meeting her expenses; but there were differences of opinion among the members of the Society immediately on her arrival. At this juncture, the Church Missionary Society came forward to help her. She was

learning Bengali and had to visit Bengali homes for the purpose. One day she found a girl crying at the door of a boys' school, because the teacher refused to admit her while her brother was reading there. Miss Cooke met this girl's mother and other ladies of the neighbourhood and with their consent and co-operation it was decided to start a girls' school. Within a short time as many as ten girls' schools were started in different quarters and 277 girls were reading in these schools. Miss Cooke worked for two years and then married and became Mrs. Wilson. As she could not devote much time, some English ladies approached Lady Amherst and started under her patronage the Bengal Ladies' Society. They started many schools for girls and raised funds for a big school building. Raja Vaidyanath donated Rs. 20,000/- for this.

The Adams Report on Bengal Education, published in 1834, mentions nineteen girls' schools with 450 girls in many places outside Calcutta (e.g., Serampore, Burdwan, Kalna, Katwa, Krishnanagar, Dacca, Bakharganj, Chittagong, Murshidabad, Birbhum, etc.) were started. Many of these were under the auspices of the Bengal Ladies' Society, but most of them were under the Christian Missions as part of their propaganda.

The first non-denominational school was started by Beaton in 1849, as stated above. There were in those days great agitation against girls' edu-

cation. Madan Mohan Tarkalankar wrote in support of this and sent his own girl to school. Debendranath Thakur, Ram Gopal Ghosh, Ramtaran Lahiri, and other Brahmo leaders also helped. A quotation from *Mahânirvânâ Tantra* कन्याध्वं पालनीया शिक्षणीयाऽतिशतः formed the motto of this movement, and this was inscribed on the carriage for the girls' school. When the conveyance for girls' school passed along the street, people began to talk scandals shouting, 'The age of Kali has come, girls are beginning to read books, the whole society would be undermined.' 'When these young girls are defying public opinion and taking to books, you may rest assured they will learn A, B, C, D and talk like Ma'am Sahibs,' 'Wait for a few days and you will see them driving landows to the Maidan themselves to enjoy fresh air in the open.'

This is how girls' education was viewed with misapprehension at the start. To-day we have not only hundreds of girls reading in schools, but dozens of them are reading in the colleges with their brothers. We have as many as four colleges for women in Assam alone, besides co-education in most of the men-students' colleges. We know how our women are coming to their own and falsifying the worst fears of the scoffers of the last century. May the Women's Education League help in this forward march while retaining the best of oriental culture and combining it with the best in the sciences and civilizations of the West.

CHRISTIANS IN THE INDIAN ENVIRONMENT

BY A HINDU

Under the above heading Mr. John Barnabas of Lucknow wrote two very interesting articles in the *Indian Social Reformer* in October last year. The articles are noted for their close analysis and bold conclusions. The problem before Mr. Barnabas was to find out the causes that had checked the rate of increase of the Christian population in India. And in this the Hindus are, perhaps, more interested than the Christians themselves since any material increase in the Christian population must necessarily be at the cost of the Hindu. It is a well-known fact that there are very few converts from the Muhammadan or Sikh communities. Factors, therefore, that help the rate of conversion, may in general be taken as antagonistic to the Hindu cause. It is interesting also to study the position of the Muhammadan community *vis-a-vis* the Christian; for it clearly shows how a community can save itself from foreign missionary inroads.

It should not be understood that in this article I want to pit the Hindus against the Christians, but I am only eager to put our own house in order, so that the whole nation may have a harmonious development. It is our settled conviction that India cannot progress through communal bickerings and it is against India's genius to cry down any religion or calumniate any community. Freedom of spiritual thought and action is what distinguishes India from all other nations. It sounds jarring to our ears, therefore, when Mr. Barnabas says, 'When high caste Hindus became converts to Christianity, they lost their economic stability owing to

the *ill-conceived intolerance of the Hindus.*' I may put it the other way and say that the Hindus had to take shelter under social ostracism when the intolerance of the Christian missionaries threatened their very existence. But let Mr. Barnabas himself refute his own theory: 'The attitude of the missionary, and consequently that of the Indian Christian, to other faiths has been one of competition and not that of co-operation. In a study of comparative religion the theological schools in India compare the best in Christianity with the worst in Hinduism and Islam. Hinduism is depicted as the born enemy of the good Christian and, therefore, the more you fight the Satanic religion the better Christian you are.' Mr. Barnabas speaks euphemistically about the 'other faiths' and 'Hinduism and Islam'; but from practical experience we know that outside the theological schools, at least, the missionary tirades are directed against the Hindus alone. The *padre* dares not attack other faiths in the public. The fact is that the mild Hindus are courteous to a fault towards other communities. Instances are quite frequent when a Brahmin, who avoids the touch of a pariah, gladly shakes hands with him when the latter changes his faith. And in general it may be asserted, though it may sound paradoxical, that conversion raises the status of the convert in the estimation of the Hindu public. Is this intolerance? The Hindus may refuse to inter-marry or inter-dine; but that is a feature prevalent even in the domestic affairs of the Hindu community.

The other cogent reason for the slowing down of Christian expansion is political. Writes Mr. Barnabas : 'We started identifying ourselves more and more with our rulers....And our logic was that, if Christianity is worthy of embrace, Western civilization must be worthy of emulation.' This is the crux of the problem. The Hindus can tolerate any religion, but they cannot submit easily to cultural conversion or conquest. It may be news to many Christians that the Saviour is worshipped in the Indian way in many Hindu homes and monasteries. Why should we accept the foreign customs when we can become good Christians by remaining socially what we are? Time has come when the inner core of religion must be separated from the chaff. The Hindus can and do admire Christianity, but they cannot accept Christianity. The Sikhs and the Jains maintain their cultural integrity and are, therefore, loved and accepted as their own by the Hindus. Let all Indians be true to their national culture and com-

munal harmony will be automatically established. The Hindus detest conversion instinctively, because, as pointed out by Sir S. Radhakrishnan, 'Even as human personality depends on the persistence of memory, social life depends on the persistence of tradition.'

Mr. Barnabas shows that there were three distinct historical stages in the conversions to Christianity : At first they got their recruits from the intellectuals, the 'caste-Christians'. Then came the turn of the poor 'famine-and-flood Christians.' Lastly there was 'the mass-movement of rice-Christian' drawn chiefly from the so-called depressed classes of the Hindu community. It is among the last and the hill-tribes that the Christian missionary is still successful, and it is here that the Hindus have most miserably failed in their social duty. In this connection we shall do well to remember that it is a higher degree of social equality and sympathy, more than anything else, that protects Islam so effectively from other aggressive faiths.

NOTES AND COMMENTS

TO OUR READERS

In January the *Teachings of Sri Ramakrishna* consummated for us a horizontal synthesis among different communities and a vertical synthesis among diverse sects within the same community. This month they lead us further to a reconciliation of varying standpoints of philosophy and practice. . . . Sri Ramakrishna's birth-day will be celebrated on 17 February. Let us join Mr. W. H. Koch in his fervent prayer *To Sri Ramakrishna*. . . . S. C. Sen Gupta holds that *It never rains but pours*. The world is athirst for it. . . .

To the Hindus spiritual synthesis is already a living reality. But are the other communities equally eager for a *Communal Amity* on the basis of mutual toleration, appreciation, respect, and helpfulness? . . . It will be a mistake to think that the Ramakrishna movement is welding another sect. Sister Nivedita in her *A Sectless Sect* gives the lie to such a false notion. . . . Dr. Chaudhury is noted for his extensive researches on the position of women in ancient India; and when he asserts that the *Widows in Vedic Rituals* were the cocquals of their husbands, we have to accept his thesis

without any demur. . . . Swami Gnaneshwarananda, founder of the Ramakrishna Mission Ashrama of Patna and the Vedanta Centre of Chicago (U. S. A.), lived and died, preaching *Peace on Earth and Goodwill to All*; and in the present article can be had a glimpse of the divine light that guided him. . . . We meet with *Swami Saradananda* again, this time not in his teens, but at the helm of the Ramakrishna Math and Mission. . . . Dr. Sarkar furnishes further proof about the *Leadership of Youth* between the ages of sixteen and thirty years. . . . Prof. Naidu proves that there is an *Empirical Basis of Religion*. But this empiricism is substantially different from scientific empiricism. 'The life of religion', as James puts it, 'consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto.' . . . The Director of Public Instruction, Assam, is convinced that it is only through the whole-hearted effort of our enlightened women that *A Better Motherhood* can be ensured and India can make real progress. . . . A Hindu argues that the *Christians in the Indian Environment* are quite safe so long as they are true to India.

SCIENCE IN MODERN LIFE

Writing in *The Scholar* of December, 1941, under the above caption, Dr. J. C. Ghosh, D.Sc., F.N.I., remarks: 'Science is something more than the discovery of facts and of principles correlating them. It is a method, a confidence, a faith. It is a method of controlled observations and experiments recorded with absolute honesty. It is a confidence that truth can be discovered. It is a faith that truth is worth discovering. . . . Its method teaches patience; it stands for detachment and suspension of judgement; it emphasizes the value of both imagination and

doubt.' In international relations science has succeeded in eliminating to some extent all limitations of boundaries. 'The creative spirit of man cannot be localized or nationalized.' It has also abolished human slavery,—'a machine can easily take the place of the slave, and human muscles need no longer bear the drudgery that machines can bear.' It has also raised the standard of life and improved means of sustenance, so that there need be no tribal war for capturing 'the fisheries and the fields of maize and corn', as the Red Indians did.

But politicians often misuse science. Scientists are conscripted for devising more potent means of destruction, and are even themselves used as cannon fodder. A scientist, and in fact everyone, has to admit, however, that 'it is not enough to provide mankind with tools of progress. It is a much higher task to teach them how to use these tools.' Schemes of post-war reconstruction 'will fail to achieve much if the underlying principles are national self-interest and aggrandizement as against welfare of humanity.'

INTER-COMMUNAL RESPECT

Writing in *The Social Welfare* of 27 November 1941, Mr. K. M. Munshi reports that Mufti Moulvi Mahommed Naeem, a learned Muslim divine, a member of the Working Committee of the Jamait Ul-Ulema-in-Hind, spoke in part at Bhaini Saheb as follows: 'I am a devout Muslim myself. I respect a devout Hindu. We can then both understand each other and be friends. I was in jail with X, a devout Hindu. If X got up earlier than I did, he would spread my mat for my prayers and his mat for his Sandhyâ. If I got up earlier I would do likewise. This is what I want.' Mr. Munshi then adds, 'Mufti Saheb was right. Half the

trouble in India arises from the fact that the Hindu nationalist is too facile to be respected by his devout Muslim friend. I remember my days in Yerravada Jail, when my friend Mr. Nurie studied his Koran and I my Gita, and both of us respected each other.' We agree with Mr. Munshi that the Hindus cannot command respect from others unless they sincerely follow their own religion. We also agree with him that there are some devout Hindus and Muslims who can easily live on terms of mutual love and respect. But how few are they, and how rapidly has the situation deteriorated!

Mr. Munshi, however, is no visionary. He knows how rare are souls like Hakim Ajmal Khan, Dr. Ansari, Maulana Abul Kalam Azad, Khan Abdul Gaffar Khan, Dr. Khan Saheb, and Mufti Saheb, and how small is their influence on the Muslim masses: 'And if this race of men could re-acquire their hold over the Muslim masses in India what wonders India would not perform!'

In inter-communal relations, of course, we cannot dictate to other communities as to what they should do or should not. But are we quite sure that our intra-communal courtesy and chivalry are what they should be? Who cares to bring a real and lasting unity, as distinguished from political fraternization, among the diverse elements in our own community by treating all of them with proper respect? Do the vegetarians stop from sneering at the non-vegetarian communities? Do the Brahmins show any human consideration in their dealings with the pariahs? And do we really place our religion at the forefront of all our activities, individual or collective? One cannot command respect from others unless one shows it in a greater degree towards one's own kith and kin, and unless one has a genuine

love for one's own faith. We do not want to exaggerate the existing differences or the spiritual bankruptcy of many of our co-religionists. But why should they not be more realistic in their outlook?

NATURAL INSTINCT AND HISTORICAL FORCES

In his convocation address at the Dacca University Sir Sarvapalli Radhakrishnan said, 'As a rule they (i.e., the Hindus and Muhammadans) have respected each other's forms of worship and worked together to achieve a culture which is neither Hindu nor Muslim, but Indian. In art and architecture, in music and painting, and even in religion, interaction of the two faiths is quite manifest. Teachings of Kabir and Nanak, Dadu, Chaitanya, and Tukaram, and the development of Sufi mysticism indicate a spirit of harmony in which leaders of religion worked.' All this is very true. But we must remember that behind this fusion was the active guidance of some true lovers of India and her ideals. Left to natural instincts and the play of historical forces, it is extremely doubtful if this common civilization could have been evolved. There is no such thing as historical necessity; or even if it does exist, it is only the result of deliberate action. Instances are not rare when, under the guidance of energetic leaders, nations made their own history or changed its course substantially. There are also other instances when nations sank deeper and deeper by trying to rest on their laurels and neglecting to take proper note of contemporary events. We cannot, therefore, agree with Sir Sarvapalli in his optimism when he says, 'I take it (i.e., communal misunderstanding) as a passing phase, for it is against natural instincts and historical forces.' 'Historical forces' are blind

and natural instincts are too selfish and disruptive. They cannot be relied on for a higher order of things. Man's better self must assert itself and a deliberate choice must be made before real communal unity can come.

THE 1941 CENSUS

The all-India population, discovered at the recent census, was 388·8 millions as against 338·1 millions in 1931. This represents an increase of 15 per cent. The increase by itself is not very great. The Eur-American and Japanese races have shown greater, and at times phenomenal, rates of increase. The question that should be investigated is whether production has kept pace with or rather outstripped this rate of demographic expansion. We would not feel happy unless the standard of living has gone higher. The Indian masses are proverbially poor and a parallel growth

of population and national wealth is only a symptom of a chronic disease.

The accuracy and rationality of the census figures have been challenged by the Assam and Bengal branches of the Hindu Mahasabha. At its last Burdwan session (Nov. 1941), the Bengal branch 'demanded a fresh census in the province under the exclusive control of the central Government, free from all interference from the Provincial Government, as also a test census at an early date, and called upon the Government not to reconstitute any local self-governing bodies on the basis of the recent census operations.' (*Hindusthan Standard*, 2 December 1941). The implications of the resolution are obvious. In Assam too the Sabha has emphatically protested against the arbitrary and irrational division of the Hindu community into Hindus and tribal population.

REVIEWS AND NOTICES

HISTORICAL AND ECONOMIC STUDIES. Edited and published by Prof. D. G. Karve, Fergusson College, Poona 4. Pp. xiv+238+vi. Price Rs. 3.

This volume presents a rich collection of historical, political, and economic essays written by eminent scholars on the occasion of the Silver Jubilee of the Historical and Economic Association of the Fergusson College, Poona. The editor rightly remarks: 'Much original research, more independent thinking, and even more of synthetical presentation are common characteristics of most of the studies presented herein.' The conclusions in the various contributions are based on reliable facts and figures.

The historical part consists of six contributions. Prof. D. V. Potdar's scholarly account of *Bajirao I in the Land of the Brave Bundelas* has evidently improved much of the Maratha history, and it will be a great help to the later historians. There are three articles of general interest—*Some Aspects of Social Life Under the*

Maratha Rule by Prof. Otkar ; *Valabhi, the Ancient Buddhist University* of Mr. Dikshit ; and *Where stands Clio ?* by Prof. Sharma. Mr. Sharma laments the want of a proper national Indian history and organized research works. 'A great country, surely, must have a great number of great historians'—says the essayist and he concludes: 'Are there not any among our budding scholars who will at least think it worth while to nurse such an ambition?'

Three articles have been devoted to political science. Prof. S. V. Kogekar's *Foundations of Political Science* is a very valuable and brilliant contribution. Prof. Palande and Kelkar in their articles, *The State and the Individual*, and *What Shall We Do With Our Indian States ?* give very thoughtful discourses on the subjects.

The biggest portion of the book deals with problems of economics and consists of thirteen informative essays pregnant with thoughts and suggestions of great import to India in her present struggle. *Popula-*

tion and Progress by the editor himself is worthy of his scholarship.

In short, the whole space is beautifully spotted with precious pearls and selected gems, which are artistically arranged. All interested in India's cultural and social problems will miss much if this volume is neglected.

✓ **NIMBARKA SCHOOL OF VEDANTA.**
By UMESH MISHRA, M.A., D.LITT., KAVYA-TIRTHIA. *Published by the Allahabad University. Pp. 105.*

The philosophy of Nimbarka stands midway between the absolute monism of Shankara and the qualified monism of Ramanuja. The short treatise under review deals in a clear and systematic way with all the salient features of this philosophy. In justifying the growth of different systems of philosophy the author says: 'There being people of divergent taste, it is but natural that we should have various schools of thought in accordance with their different needs. . . . Proceeding on the assumption that everybody is not qualified for every kind of teaching and that the various schools of thought are only to represent the different stages in the growth of the intellectual and spiritual life of such people, it requires no apology to evolve any consistent school of thought to satisfy the longing of a particular group of people.'

The philosophy of Bhedābheda or Dvaitādvaita propounded by Nimbarka did not originate with him. He was preceded by Āshmarathya and Audolomni of the Brahmasūtra and by Bhāskara and Yādavaprakasha of later centuries. And he was succeeded by many able scholars.

The author takes one after another all the various problems of philosophy and presents in a faithful and lucid manner their solutions arrived at by the Bhedābheda doctrine. We recommend the book wholeheartedly to our readers.

EUROPE ASKS: WHO IS SRI KRISHNA. By BIPIN CHANDRA PAL. *Published by The New India Printing and Publishing Co., Ltd., Calcutta. Pp. 176. Price Rs. 2.*

The book under review is a collection of fourteen letters written by Mr. B. C. Pal to a Christian friend who is evidently a non-Indian. The Hindu doctrine of Avatāra has been much misunderstood by foreigners, as also by a section of our own people.

The book will prove of interest to all those who love India and are desirous of an acquaintance with Indian religious thought. It will help the Westerner to have a sympathetic and tolerant attitude towards the East. In its third revised edition the printing and get-up of the book have been greatly improved.

SANSKRIT-ENGLISH

VAN-MANDANA-GUNA-DUTA-KAVYA.
By VIRESVARA. *EDITED FOR THE FIRST TIME WITH AN INTRODUCTION IN ENGLISH AND APPENDICES BY PROF. JATINDRA BIMAL CHAUDHURY, PH.D. (LONDON), OF THE UNIVERSITY OF CALCUTTA. SAMSKRITA-DUTA-KAVYA-SAMGRAHA, WORK No. 2. Published by the author from 3, Federation Street, Calcutta. Price Re. 1.*

Dr. Chaudhuri's publications are always quality-works and the present work too bears clear stamps of his thoroughness and sound scholarship. An accurate and unique knowledge of the facts and figures about oriental works renders Dr. Chaudhuri's choice about new publications epoch-making. The present work is very important from the point of view of the history of Duta-kavyas as Dr. Chaudhuri points out in his learned Preface. The detailed contents like a mirror bear a true picture of the whole work and the Introduction collects various informations about the poet and his family and lends a true insight into the merit of the work. No pains have been spared for making the work most acceptable and enjoyable to the scholarly world which is laid under a deep debt to Dr. Chaudhuri for this masterly production.

Dr. Chaudhuri's work is a beauty, a joy for ever. Excellent paper, print and get-up; masterly execution; variations in types for various purposes; useful appendices and indices; and above all, most reasonable and impartial views. Dr. Chaudhuri's Van-mandana-guna-duta is a model work.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

BENGALI

KSHAYISHINU HINDU. By PRAFULLA KUMAR SARKAR. *Published by Messrs. Gurusdas Chatterjee and Sons, 203/1/1, Cornwallis Street, Calcutta. Pp. 210. Price Re. 1-8.*

It was recognized long ago in India that the truths enunciated by the Vedas are

eternal whereas the laws and customs laid down by the Smritis change from time to time. The long history of the Hindu race abounds with instances when old customs and manners yielded place to new ones under the exigencies of altered circumstances of life. Conditions have changed again and our social customs require a new adjustment, on the speedy and successful execution of which will depend the future of the race.

The book under review is a timely publication. By a critical analysis it lays bare the evil effects of many of our social laws and traditions which have either outlived their utility or are sheer malgrowths on the diseased social body. The caste system has divided the nation into infinitely minute sub-divisions, about 3,000 in number, that threaten the solidarity of our national life. The economic and political effects of such divisions are not less disastrous. The marriage system within limited circles has a degenerating effect on the vitality of the race. The neglect of the masses and women, untouchability, forced widowhood, ostracism, and many a similar baneful practice have been shown responsible for the decadence of the Hindu race. The author draws our pointed attention to the relative decline in the growth of the Hindu population of Bengal in comparison with the Muslims. In a country with a democratic form of government constituted on communal basis no

community can look with complacency on such a phenomenon. With a rare wealth of facts and figures the author traces in a sound and scientific manner the various causes of this decline and offers very valuable and constructive suggestions for their eradication.

A perfect civilization, the author holds, must represent a harmonious blending both of the milder and sterner qualities of man. The development of one at the exclusion of the other deprives mankind of a fuller expression of the infinite possibilities of life. The ideals of Ahimsâ, love, and fraternity are only one-sided. The exclusive cultivation of these qualities can neither lead a society to perfection, nor ensure its safety for long. There must be the manly virtues of courage, fortitude, and self-defence too. Opinions may differ, but it cannot be gainsaid that the lofty virtues of Ahimsa and the rest cannot be inculcated to be practised on a nation-wide scale.

The views expressed by the author on the doctrines of Mayāvāda, Naishkarmavāda, and Sannyasa suffer from a lack of understanding of their true import. The most glorious periods of Indian history are those in which religion thrived, and religion is ever associated with and subsists on those doctrines in some form or other.

We recommend the book to every well-wisher of the Hindu society and also to its every member.

NEWS AND REPORTS

SWAMI MADHAVANANDAJI'S TOUR

Srimat Swami Madhavanandaji, Secretary, Ramakrishna Math and Mission, visited Bankura on the 20th December, 1941. The next morning he performed the opening ceremony of the new Dispensary building of the Mission Sevashrama, and at a public meeting held there on this occasion, presided over by Mr. A. K. Ghosh, District Magistrate, Bankura, and attended by the *elite* of the town, he spoke on the ideal of Service. The same afternoon he addressed a ladies' meeting at the town hall, after which he was presented a civic address at the Municipal Office. The next morning he visited on invitation the Medical School Hospital and spoke to the students. In the

afternoon he delivered a lecture at the town hall to the local students, and in the evening he addressed a public meeting in the same place, the subject being: 'What Swami Vivekananda has done for India.' It was presided over by Rai Bahadur S. K. Sahana.

On the 23rd the Swami paid a flying visit to Jayrambati, and on the next day he left for Garbeta, in the Midnapore District, where in the afternoon he addressed a public meeting in the local High School. The next morning he left for Midnapore, where in the afternoon he spoke on 'Religion' at the Mission Sevashrama before a distinguished gathering. On the 26th December he held a *conversazione* for the ladies who came to meet him, and returned to Belur the same evening.

THE SECONDARY SCHOOLS OF THE RAMAKRISHNA MATH AND MISSION

Swami Vivekananda said, 'Our boys receive a very negative kind of education. It has some good points; but it has a tremendous disadvantage, which is so great that the good things are all weighed down. In the first place, it is not man-making education. It is merely and entirely a negative education. A negative education or any training that is based on negation is worse than death.' What the Swamiji speaks about the boys' education is equally true about that of the girls. In either case no account seems to have been taken of the *milieu* in which they move and have their being. Education in our country is not 'child-centred'. Besides, it has scant regard for the religious and moral development of the students. In the name of religious neutrality the students are left to the mercy of fanatics outside the schools. Their undeveloped morality easily succumbs to the influence of baneful films and literature, and their untrained political and social enthusiasm runs riot at the slightest suggestion. Students learn from their history that their forefathers were fools, from their science that they are still in a lower scale of evolution, from their literature that the softer emotions are the best in life, and from their geography that they belong to a sub-continent of many nations resigned to fatalism through the influence of a tropical and enervating climate. On the top of all this, the education imparted is highly theoretical, having no relation with concrete situations in life. The result is growing unemployment in the economic field and increasing chaos in social life. The old ideas of Shraddhâ and discipline are conspicuous by their absence.

The Secondary Schools of the Ramakrishna Math and Mission, spread all over India, Ceylon, and the Straits Settlements, actively encourage religion and morality, and instil into their *alumni* a love and regard for national ideas and ideals. They steer clear of politics, social prejudices, and communal wrangles, and yet find scope enough for building up a common nationality. Discipline is the *sine qua non* of this education. The schools take due cognition of local circumstances and adjust their curricula accordingly. Dignity of labour is inculcated through various kinds of manual work, which we shall have occasion to deal with in a subsequent issue. Laws of health and

hygiene are enforced through practical means, and physical fitness is ensured through games and exercise. The boys are familiarized with advanced foreign ideas without doing any violence to the noble national sentiments they possess. In the education of the girls particular care is taken for preserving the fine national traits of character as illustrated in the lives of our social and spiritual heroines. Out of these schools our students come out with a new inspiration for service, social betterment, and spiritual uplift; and yet they are wonderfully fitted into contemporary social patterns.

These schools may be divided under the following heads: (1) Higher Secondary Schools teaching up to the Matriculation Standard—(a) Residential and (b) Ordinary; (2) Lower Secondary Schools or Middle English Schools.

In the following account the boys and girls are treated together. We shall first write about the schools in India, those in Ceylon being taken up at the end. The figures are all for 1941.

Higher Secondary Schools of the residential type: These are three in number (1) The Residential School run by the R. K. M. Students' Home, Madras; (2) The R. K. M. Vidyapith, Deoghar (Behar); and (3) The R. K. M. Vidyalyaya, Perianaickenpalayam, Coimbatore.

The number of students in these institutions in 1941 were:

R. K. M. Students' Home (Residential School Section) ...	121
R. K. M. Vidyapith ...	147
R. K. M. Vidyalyaya ...	100

These schools are guided by the spirit of the ancient Gurukulas; but their curricula are very comprehensive and combine many good features of the Public Schools.

The *Ordinary Higher Secondary Schools* were 8 in number.

Names of Schools	Number of students
R. K. M. High School, Madras ...	2,365
R. K. M. High School, Chingleput	113
R. K. M. Sister Nivedita Girls' School, Calcutta ...	670
R. K. M. Sarada Mandir, Sarisha	140
Ramakrishna Gurukula, Trichur	496
R. K. M. Sarada Vidyalyaya, Madras ...	799
Ramakrishna Gurukula, Rajkot ...	60
R. K. M. High School, Cherrapunji	104

The Sarada Vidyalaya of Madras is a girls' school managed entirely by ladies. It has a section for training lady teachers for elementary schools, and to this section is attached an elementary school for girls. The R. K. M. High School of Madras is by far the biggest of the schools. It has a girls' section too, education being imparted separately. The Sister Nivedita Girls' School gives free education. In the other schools also a large number of students enjoy free studentship. The Gurukula of Trichur, located in a village, is devoted to the education of Harijan boys and girls; and the High School of Cherrapunji (a small township in the Khasia Hills) to that of the hill-tribe boys and girls of Assam. The Sarada Mandir (girls' school), Sarisha, is located in a rural area in the 24-Perganas. The total number of boys in all these Higher Schools is 3,330, and that of girls is 1,785.

There were 8 *Lower Secondary Schools* in India, the roll-strength being 1,114 boys and 193 girls.

R. K. M. Shiksha Mandir

(Extended M. E. School), Sarisha	372
R. K. M. School, Dacca	254
R. K. M. (Extended) M. E. School, Mansadwip	214
R. K. M. School, Shella, Khasia Hills	56
R. K. M. School, Agna, Sylhet	69
Saradeswari Girls' School, Dinaj- pur	81
R. K. M. Girls' School, Faridpur	92
R. K. M. School, Asansol	169

The two Extended Middle English Schools at Sarisha and Mansadwip have two classes of the High School standard attached to them for imparting agricultural education.

As the system of *Secondary Education* in Ceylon differs from that of India, the schools there may be grouped thus: (a) Senior English Schools, (b) Junior English Schools,

(c) Senior Anglo-vernacular Schools, and
(d) Junior Anglo-vernacular Schools.

Location of Schools		Number of	
		Boys	Girls
<i>Group (a)</i>			
Trincomalie		231	
Batticaloa		145	
<i>Group (b)</i>			
Jaffna (mixed)		117	30
<i>Group (c)</i>			
Trincomalie (boys)		202	
Karativu (boys)		329	
Mandur (mixed)		203	158
Arappattai (mixed)		191	87
Kalladi (mixed)		189	68
Anaipanthi (mixed)		50	140
<i>Group (d)</i>			
Kokuvil (mixed)		65	78

The R. K. M. Shivananda Vidyalaya of Batticaloa, mentioned under *group (a)*, is a residential High Secondary School for boys, run on the same line as those of the same class in India.

REPORTS PUBLISHED

The following branches of the Ramakrishna Math and Mission have published their reports of work during the year or years noted against each.

R. K. M. Seva-samiti, Sylhet ...	1939, 1940
R. K. M. Sevashrama, Lucknow	1939, 1940
R. K. M. Students' Home, Madras	1941
Sri Ramakrishna Ashrama, Ootacamund	1941

OBITUARY

We record with the deepest sorrow the passing away of Swami Sahajananda (lovingly called Nagenda by the members of the Ramakrishna Math and Mission) on the 16 December, 1941, at the age of fifty-six years. The Swami hailed from Dacca and joined the Sevashrama at Kankhal in 1912. Thus he served the Mission for about thirty years and for the last ten years he was head of the Sevashrama at Vrindavan.

BIRTHDAY OF SRI RAMAKRISHNA

The Birthday Anniversary of Sri Ramakrishna falls on the 17th February, 1942.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Householders and non-dualism—Mâyâ and compassion—Joy and suffering are characteristic of physical life—Law of Karma—Joy of God-consciousness—Ideals of Jnâni and Bhakta—Brahman and Shakti are non-different—Master extols Narendra.

August 19, 1888. It was Sunday, the first day after the full moon. Sri Ramakrishna was resting after his noon meal. The midday offering had been made in the temples, and the temple doors were closed. Taking advantage of the holiday, M. arrived at the temple garden to pay the Master a visit and spend some time in his holy company. In the early afternoon, the Master seated himself on the small couch in his room. M. prostrated himself before him and took his seat on the floor. The Master was instructing him in the philosophy of Vedanta.

Master (to M.): “The knowledge of Self is discussed in the *Ashtâvakra Samhitâ*. The non-dualists say, “Soham”, that is, “I am that Supreme Self.” This is the opinion held by the

Sannyasins of the Vedantic school. But this is not the right attitude for householders, who are conscious of doing everything themselves. That being so, how can they declare, “I am that, the inactive Supreme Self”? According to the non-dualists, the Self is unattached. Good and bad, virtue and vice, and the other pairs of opposites, cannot in any way injure the Self, though they undoubtedly afflict those who have identified themselves with their bodies. Smoke soils the wall certainly, but it cannot in any way affect Akâsha, space. Following the Vedantists of this class, Krishnakishore used to say, “I am Kha”, meaning Akasha. Being a great devotee, he could say that with some justification;

but it is not becoming of others to do so.

'But to feel that one is a free soul is very good. By constantly repeating, "I am free, I am free", a man verily becomes free. On the other hand, by constantly repeating, "I am bound, I am bound", he certainly becomes bound to worldliness. The fool who only says, "I am a sinner, I am a sinner", verily drowns himself in worldliness. One should rather say, "I have chanted the name of God. How can I be a sinner? How can I be bound?"'

(To M.) 'You see, I am very much depressed to-day. Hriday¹ has written me that he is very ill. Why should I feel like this? Is it because of Maya or compassion?'

M. did not find suitable words for a reply, and remained silent.

Master: 'Do you know what Maya is? It is the attachment to one's relatives, such as parents, brother and sister, wife and children, nephew and niece. Compassion means love for all created beings. Now, what is this, my present feeling? Is it Maya or compassion? But Hriday did so much for me! He served me whole-heartedly and nursed me when I was ill. But later on he tormented me also. The torment became so unbearable that once I was about to commit suicide by jumping into the Ganges from the high embankment. Still he did so much to serve me! Now my mind will be at rest if he gets some money; only, to whom shall I appeal for it? Who cares to speak about it to the rich people?'

At about two or three o'clock in the

afternoon Adhar Sen and Balaram, two householder devotees of the Master, arrived. After saluting him they sat on the floor and asked him if he was well. The Master said, 'Yes, I am well physically, but a little troubled in mind.' He did not refer to Hriday and his troubles.

The conversation drifted to the Goddess Simhavâhini.

Master: 'Yes, once I visited the Goddess. She was worshipped by one of the branches of the Mallick family of Calcutta. This family was in straitened circumstances, and their house was in a dilapidated condition, with moss growing here and there. Some places were covered with pigeon dirt, and the cement and plaster in the walls were crumbling down; but other branches of the family were well off. This family had no signs of prosperity. (To M.) Well, what does that signify?'

M. remained silent.

Master: 'The thing is that everyone must reap the result of his past Karma. One must admit the influence of tendencies inherited from past births and from the Prârabdha Karma². Nevertheless, in that dilapidated house I saw the face of the Goddess radiating a divine light. One must believe in the divine presence in the image.

'Once I went to Vishnupur. The Raja of that place has several fine temples. In one of them is installed an image of the Divine Mother called Mrinmayi. There are several lakes near the temple, known as Lâlbândh, Krishnabândh, and so on. In the water of one of the lakes I could smell some of the unguents which women use to make their hair fragrant. How do you explain that? I did not know at that time that the women devotees offer

¹ A nephew of the Master who had looked after the latter's physical comforts during his years of spiritual discipline. Later on he was expelled from the temple garden on account of certain of his actions which displeased the temple authorities.

² Those actions as a result of which a man has obtained his present birth.

such unguents to the Goddess Mrinmayi while visiting Her temple. Near the lake I went into divine ecstasy, though I had not yet seen the image in the temple. In that state of Samadhi I saw the divine form from the waist up, rising from the water.'

In the meantime other devotees had arrived. Some one referred to the political revolution and civil war in Kabul. A devotee said that Yakub Khan, the Amir of Afghanistan, had been deposed. He told the Master that the Amir was a great devotee of God.

Master: 'But you must remember that joy and sorrow are the characteristics of the embodied state. In the Chandi by Kavi Kankan, it is written that Kâluvir was sent to prison and a stone was placed on his chest. Yet Kalu had had his birth as a result of a boon from the Divine Mother of the universe. Therefore joy and sorrow are inevitable when the soul accepts a body. Again, take the case of Shrimanta who was a great devotee. Though his mother Khullanâ was very devoted to the Divine Mother, there was no end to his troubles. He was almost beheaded. There is also the instance of the wood-cutter who was a great lover of the Divine Mother. She appeared before him and showed him much grace and love; but he had to continue his profession of wood-cutting and earn his livelihood by that arduous work. While Devaki, mother of Krishna, was in the prison house, she had the vision of God Himself endowed with four hands, holding mace, discus, conch-shell, and lotus. But with all that she could not get out of prison.'

M.: 'Why speak only of getting out of prison? This body is the source of all our troubles. She should have been freed from the body.'

Master: 'The truth is that one must

reap the result of the Prarabdha Karma. The body remains as long as those actions do not completely wear away. Once a blind man went to bathe in the Ganges, and as a result was freed from his sins. But his blindness remained all the same. (All laugh). It was because of the actions of his past birth that he had to undergo that suffering.'

M.: 'Yes, sir, the arrow that has already left the bow is beyond our control.'

Master: 'However much a devotee may experience physical joy and sorrow, he is always rich in knowledge and devotion, which never leave him. Take the Pândava brothers, for instance. They had to experience very persistent sufferings, but they did not lose their God-consciousness even once in the midst of all those trials and dangers. Where can you find men like them, endowed with so much wisdom and devotion?'

Just then Narendra³ and Vishwanath Upâdhyâya entered the room. Vishwanath was the Resident of the Nepal Government, in Calcutta, and a great devotee of the Master. Sri Ramakrishna used to address him as 'Captain'. Narendra was then twenty-two years old and was studying in college. They saluted the Master and sat down. The Master requested Narendra to sing. Narendra had an angelic voice and poured his entire heart and soul into music. On hearing him sing the Master would frequently go into Samadhi. The Tânpurâ, a stringed instrument, hung on the west wall of the room. The devotees fixed their eyes on Narendra as he began to tune the Tanpura and the drums.

Master (to Narendra): 'This instrument does not sound as well as before.'

³ Swami Vivekananda.

Captain : 'It is now full. Therefore it is quiet like a vessel filled with water. Or it is like a holy man who remains silent when his heart is full of God-consciousness.'

Master : 'But what about sages like Nârada and others?'

Captain : 'Sir, they talked because they were moved by the sufferings of others.'

Master : 'You are right. Nârada, Shukadeva, and others, after the attainment of Samadhi, came down a few steps, as it were, to the plane of normal consciousness, and broke their silence out of compassion for the sufferings of others and to do good to them.'

Narendra began to sing :

The Lord, who is all Beauty, all
Goodness, and all Truth,
Lights the inmost shrine of the heart :
Beholding it day and night, we shall
at last sink down
Beneath that sea of Loveliness.

No sooner did the Master hear a few words of the song than he went into a state of deep Samadhi. He was seated with folded hands, facing the east. The body was erect and the mind completely bereft of worldly consciousness. The breath had almost stopped. With eyes transfixed, he sat motionless as a picture on a canvas. His mind had dived deep into the ocean of God's beauty. After a while he regained his normal consciousness. In the meantime Narendra had left the room and gone to the eastern verandah, where Hazra was seated on a blanket with a rosary in his hand. Narendra started talking with him.

By this time other devotees had arrived. Coming down from the Samadhi, the Master looked around. He could not find Narendra there. The

Tanpura was lying on the floor. He noticed that the earnest eyes of the devotees were riveted on him.

Master (referring to Narendra) : 'He has lighted the fire. Now it matters not if he stays in the room or goes out. (To Captain and the other devotees) : Superimpose upon yourselves the bliss of God-consciousness, then you also will experience ineffable joy. The bliss of God-consciousness always exists. It is only hidden by the veiling and protecting power of Maya. The less your attachment to worldly objects, the more your love for God.'

Captain : 'The more you proceed towards your home in Calcutta, the further away from Benares you will be, and *vice versa*.'

Master : 'As Râdhâ advanced towards Krishna, she got more and more of the sweet fragrance of His body. The nearer you approach God, the more do you love Him and feel attracted to Him. As the river approaches the ocean, it feels increasingly the ebb-tide and flow-tide.

'The Jnâni experiences God-consciousness within him, like the flowing of the Ganges only in one direction. To him the whole universe is unreal, like a dream. He is always established in the Reality of Self. But such is not the case with the lover of God. His feeling does not flow only in one direction. He feels both the ebb-tide and the flow-tide of divine ecstasy. He laughs, weeps, dances, and sings in the ecstasy of God. The lover of God likes to sport with Him. In that ocean of God-consciousness he sometimes swims sometimes dives, and sometimes rises to the surface like lumps of ice in the water. (Laughter).

'The Jnani seeks to realize Brahman. But the ideal of the Bhakta is the Personal God—a God endowed with all

powers and with the six treasures.⁴ Yet Brahman and Shakti are, in fact, not different. That which is the Blissful Mother, is again Existence-Knowledge-Bliss Absolute. They are like the gem and its lustre. When one speaks of the lustre of the gem, one thinks of the whole gem; and again when one speaks of the gem, one refers to its lustre. One cannot conceive of the lustre of the gem without thinking of the gem, and one cannot conceive of the gem without thinking of its lustre.

'The Absolute, Existence-Knowledge-Bliss, is one and one only. But It is associated with different limiting adjuncts on account of the difference in Its powers of manifestation. Therefore one finds various forms of God. Hence the devotee sings, "O my Divine Mother, Thou art all these." Wherever you see actions, such as creation, preservation, and dissolution, there is the manifestation of Shakti. It is the same water, whether it appears calm or raises waves and bubbles. That Absolute alone is the Primordial Energy which creates, preserves, and destroys. Thus it is the same "Captain" whether he remains inactive or performs his worship or pays a visit to the Governor General. Only we designate him by different names at different times.'

Captain : 'Yes, sir, that is so.'

Master : 'I said the same thing to Keshab Sen.'

Captain : 'Keshab is not an orthodox Hindu. He follows manners and customs according to his own whim. He is a rich aristocrat and not a holy man.'

Master (to the other devotees) : 'Captain forbids me to go to Keshab.'

Captain : 'But, sir, you act as you will. What can I do?'

⁴Unsurpassable splendour, power, fame, beauty, knowledge, and dispassion.

Master (sharply) : 'Why should I not go to Keshab? You feel at ease in visiting the Governor General, and for money at that. Keshab thinks of God and chants His name. Aren't you the one who is always saying that God alone has become all this—the universe and its living beings? Doesn't God dwell in Keshab also?'

With these words, the Master left the room abruptly and went to the north-eastern verandah. Captain and the other devotees remained, waiting for his return. M. accompanied the Master to the verandah, where Narendra was conversing with Hazra. Sri Ramakrishna knew that Hazra loved to indulge in dry philosophical discussions. Hazra would say, 'The world is unreal, like dream. Worship, food-offerings before the Deity, and so forth, are only hallucinations of the mind. The aim of spiritual life is to meditate on one's own real Self.' Then he would repeat, 'I am He.' But with all that he had a soft corner in his heart for money, material things, and peoples' attention.

Sri Ramakrishna addressed them with a smile, 'Hello! What are you talking about?'

Narendra (smiling) : 'Oh, we are discussing a great many things. They are rather too deep for others.'

Master (with a smile) : 'But pure knowledge and pure love are one and the same thing. Both lead the aspirants to the same goal. The path of love is much easier.'

Quoting a song, Narendra said,

O Mother, make me mad with thy love!

What need have I for knowledge or reason?

He said to M. that he had been reading a book by Hamilton, who wrote, 'A learned ignorance is the end of philosophy and the beginning of religion.'

Master (to M.): 'What does that mean?'

Narendra explained the sentence in Bengali. The Master beamed with joy and said in English, 'Thank you, thank

you.' Everyone laughed at the charming way in which he said these words. They knew that his English vocabulary was confined to half a dozen words at most.

VEDANTA AND SELF-SURRENDER

BY SWAMI TURIYANANDA

What is the use of writing so much? To me it has been like 'squeezing the almanac', as the Master used to say; 'What does it matter if the almanac predicts a heavy rainfall? Not a drop can be squeezed out of it.' Much is written in the scriptures about the various states like liberation in life, the state of the Paramahansa, etc. If they are not experienced in life, they are no more than 'the learning contained in books and riches in other hands, which are of no avail in times of need'.

Would I be in this strait had I found the Treasure? But this much I seem to have realized to some extent that nothing is to be gained by being fidgety. And it appears to be an unalterable conviction with me that without His grace and mercy it is impossible to realize Him. I do not think anybody has anywhere said that there is any other refuge but His lotus feet in any state whatever—why the Paramahansa state alone. 'You fool, always think of Râma, what a hundred other thoughts will profit! What's the use of vain words, O Tongue, always utter the name of Rama! Hear thou the story of Rama's life, O Ear, what's there in songs and music, etc.! O Eye, see everything as pervaded by Rama, eschew everything except Rama.'

This is the real truth. If one can firmly grasp this, one will be saved.

Otherwise birth and death and suffering without intermission are inevitable. 'The uncle moon is every child's uncle.' 'Whoever takes refuge in Him, to him He belongs.' Everybody has the right to call on Him. He is no 'god-mother', but everybody's own mother. 'None has been wafted here on the waters of the flood'. Why should you be like 'cattle'? You are Mother's children. You are the true children. Nothing but that. Really, Mother's children have no fear. So you have no fear, nor I. We shall live as She disposes. That is all. I do not know what is good or what is bad—it is too much for this intellect. 'You are beyond good and evil and take me also beyond them;'—this is my heart's prayer. I do not know how and along what road you will take me, but I have the firm faith that you will take me. The Master said, 'None will fast—everybody will have food, only some will have in the morning, some at noon, and some in the evening.' Let Thy will be done. The knower of Brahman is a far cry—this is too much for me to understand. Have not I told you that my stay is, 'I am the Saviour out of the ocean of the mortal Samsâra.' (Gita XII. 7); '... for the goal of the unmanifested

¹ Meaning a helpless state without friends or relations.

is very hard for the embodied to reach.' (Gita XII. 5).

Deluded as I am, I cannot quite rid myself of my identification with the body; so knowledge of the imperishable and unmanifested Brahman is too difficult for me. But that does not mean that there is no go even if knowledge of Brahman is not had. I hope I have got this conviction, thanks to the grace of the Master. Let me tell you what happened one day. I had gone to Dakshineswar to see the Master. Several others were also present, one among whom was a great pundit in Vedanta. The Master asked him to tell something of Vedanta. The pundit explained Vedanta for nearly an hour with great earnestness. The Master was greatly delighted to listen to it. Everybody marvelled. However, after praising him much the Master remarked, 'But really I don't like this finesse and details. There are my Mother and I. All your profundities about knowledge, the object of knowledge, and the knower, —meditation, the object of meditation, and the meditator,—and similar other triads are all very well. But for me there is only "Mother and I" and nothing else.' He said these words in such a way that they seemed to become firmly rooted in the hearts of all, at least for the time being. All the conclusions of Vedanta appeared to be lacking in colour. The Master's words, 'Mother and I', appeared to be far more easy, straight, and appealing than those triads of Vedanta. Since then it was borne in upon me that 'Mother and I' alone should be the stay.

It is very true that contemplation, repetition of names, austerities are all activities of the mind. But realization

is no other than mental activity. But this is no mind which apprehends sense-objects. It is the activity of the pure mind alone, cleansed by these contemplations, repetition of names, and austerities. 'The meaning of contemplation, etc., is in realization' implies that the mind is to be purified and that realization is had as soon as the mind is purified. 'Realization does not mean fetching of the Real from somewhere. The object is there already; only it is covered and has to be uncovered. The covering is also of the mind. Nothing can cover the Real. The Real is self-evident—eternally existent. Therefore the illustration of the necklace. The necklace is round the neck, only it has been forgotten and so one looks for it here and there. No sooner is it known than somehow it is discovered. The Real was there even when its knowledge was absent. When knowledge dawned it was said that the Real was discovered. Otherwise it is ever-present. Only the pure mind can know it. The pure mind is referred to here: 'Excessive attachment to sense-objects is termed mental impurity. And non-attachment to these very things is called purity.' By renouncing sense-objects and by loving God this mind becomes pure.

The tame cat turns wild by living in the jungle. This imagination itself ripens into realization. The imagination of to-day is the realization of to-morrow. Only it should be firm. Realization is possible only through previous imagination. How can realization be possible without imagination? 'The Atman has first to be heard, then thought of and meditated upon,' and when It is seen it is realization. That is all.

NON-VIOLENCE AS A MORAL AND POLITICAL DOGMA

BY THE EDITOR

I string the bow of Rudra for the destruction of all who molest the Brahmins, I fight for the protection of the pure, and I pervade heaven and earth.—*Rigveda* X. 125.

I

In the heyday of the Non-co-operation Movement in India, when the preoccupation of the police with other duties encouraged the wild elements of society to ransack the countryside, a guileless people asked wonderingly whether those who undermined the sanctity of their hearth and home should be resisted and punished. Very recently a determined and violent, but small and organized, band of ruffians was able to render thousands homeless in Dacca and Ahmedabad—there was no resistance. And just now, when foreign powers are dealing hammering blows at the eastern and western gates of India, the old question is revived again. This proneness to vacillation at crucial hours is in part the result of historical factors and in part the effect of deliberate choice.

‘Resist not evil’, said Jesus Christ; and Sri Krishna in the Gita said, ‘Therefore, do thou arise and acquire fame. Conquer the enemies and enjoy an unrivalled domain.’ (XI. 33). ‘But, after all,’ writes Swami Vivekananda, ‘it turned out to be exactly the reverse of what Christ or Krishna implied. The Europeans never took the words of Jesus Christ seriously...And we are sitting in a corner, with our bag and baggage, pondering on death day and night, and singing, “Very tremulous and unsteady is the water on the lotus-leaf; so is the life of man frail and transient.”...Who are following the teachings of the Gita?—The Europeans! And who are

acting according to the will of Jesus Christ?—The descendants of Sri Krishna!’

Non-violence as an ethical code for the furtherance of a spiritual life, was well known in India from very early times. According to the Mimāṃsakas, all killing other than for the purpose of a sacrifice or in contravention of the injunction of the scriptures, is a sin. The Chhândogya Upanishad (III. xvii. 4) refers to Ahimsā or non-killing. The Gita decries it in no uncertain terms: ‘That action is declared to be Tāmasika which is undertaken through delusion, without heed to the consequence, loss (of power and wealth), injury (to others), and one’s own ability.’ (XVIII. 25). It should be noted here that in the conception of the Gita violence consists not so much in the physical act as in the mental attitude. In fact the Gita insists more on the giving up of malignance than mere physical injury. The idea becomes quite clear when we read: ‘He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kills these people, he kills not, nor is he bound (by the action).’ (XVIII. 15). The reason for raising this question to the subjective plane is simple enough. There are people who do not resist from inability or some ulterior motive. But the mental rancour is not eliminated thereby. The man will ever be on the look-out for an opportunity to wreak vengeance upon the enemy.

Non-violence is a help to spiritual

progress, since it purifies the mind. But it, along with non-resistance, is also recognized as a necessary concomitant of the highest life : 'He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear, and wrath, is indeed the Muni of steady wisdom.' (Gita II. 56). The Sannyasin must necessarily be non-violent : 'Regarding all with an equal eye he must be friendly to all living beings. And being devoted, he must not injure any living creature, human or animal, either in act, word, or thought, and renounce all attachment.' (*Vishnu Purana* III. 9).

So far all Hindus are agreed. But non-violence as an indispensable moral code admits of graded application. It begins with non-injury to one's fellow-beings. Gradually it extends to certain sections of animals. Along with this the emphasis shifts from the mere physical act to the mental attitude, till the *summum bonum* is reached in the life of the monk in whom everything merges into a universal love.

II

Such a gradation is hardly in evidence in the New Testament. There it is indistinguishable from a religious tenet. It will be a mistake to think, however, that non-violence as an inelastic religious creed, as distinguished from a moral code, was the gift of Christianity. It is equally erroneous to hold that we inherited it from the Buddhists. *The Cambridge History of India* writes : 'We are told that Pârshwa enjoined on his followers four great vows, viz, not to injure life, to be truthful, not to steal, and to possess no property... Buddha always warned his disciples against hurting or causing pain to any living being; but Mahāvira fell into exaggerations even here, and he seems in reality

often to care much more for security of animals and plants than for that of human beings.' (Pp. 154-162).

The Ājivakas led by Mankhaliputta Gosala were akin to the Jainas in their general outlook. But they were not as thorough-going in all matters as the latter. Gosala divided action into acts, speech, and thought. He regarded thought as a half Karma. Mahāvira laid equal stress on mental and physical acts. According to him sins may be committed unconsciously. Buddha did not agree with either of them, and held that man commits no sin if the act is unintentional. We are told that one, Senâpati Singha, a warrior, asked Buddha whether it was wrong to wage war for the protection of their homes; and Buddha replied : 'He who deserves punishment, must be punished... The Tathâgata does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace, are blameworthy.'

This view approximates to that of the Gita, already mentioned, with this proviso, that, while the physical act is given much importance in all the foregoing views, the Gita judges every act from its spiritual reaction on the agent. In other words, while all other schools are bent on enforcing non-killing as a negative virtue, the Gita views it in the perspective of positive spiritual attainment. Outer acts are a mere framework for the inner aspiration. They need not necessarily take the same form under all circumstances. Sri Krishna, therefore, felt no compunction in urging Arjuna to a bloody battle. For a Kshatriya it was a question of honour, a matter of Svadharma, or natural duties. Arjuna shrank from his obvious natural duty and Sri Krishna reminded him that as an Aryan it ill befitted him to be so dejected : 'Yield not to unmanliness, O son of Prithâ !

Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thy enemies!' Nevertheless Arjuna waxed eloquent on the virtues of a monk. 'Thou hast been mourning', came the crushing reply, 'for them who should not be mourned for. Yet thou speakest words of wisdom! The (truly) wise grieve neither for the living nor the dead.' (Gita II. 1-11).

Non-violence is not for the householder. Jesus, a monk, preached the monastic virtue that when one smites on the right cheek the left should also be turned to him. But this can scarcely be the Dharma for a householder. 'When one has come to kill you,' says Manu, 'there is no sin in killing him, even though he is a Brahmin.' (VIII. 350).

III

We must not make a fetish of non-violence and with a proselytizing zeal enforce it on our fellow-beings. That will be the worst form of violence as it will undermine their personalities, which have to be developed through a process of education along the lines most suited for each. Taking vigorous exercise, for instance, is a very good thing. But can you make an invalid ride for miles together or box and wrestle for hours on an end? The experiment will end disastrously. In the social field too, any experiment with human souls is equally, if not more emphatically, condemnable. Any misguided leadership that does not take into consideration personal differences, both vertical and horizontal, is sure to bring social and political imbecility. The Kshatriyas of Europe were saved from such a catastrophe by virtually rejecting Christianity, though at the cost of higher spirituality.

But India fared otherwise. The

inertia that is so palpably present in India to-day, was received by her as a legacy at the hands of her own Buddhists, who undermined the hierarchic arrangement of the Hindu society and preached Moksha or salvation for all and sundry irrespective of their moral and spiritual status and preparation. 'The right and correct means', says Swami Vivekananda, 'is that of the Vedas—the Jāti Dharma, that is the Dharma enjoined according to the different castes—the Svadharma, that is, one's own Dharma, or set of duties prescribed for man according to his capacity and position—which is the very basis of Vedic religion and Vedic society. On the advent of Buddhism, Dharma was entirely neglected, and the path of Moksha alone became predominant.' History shows that the Buddhist influence ran counter to this conception of Dharma and graded arrangement of society. By putting a premium on mere dogmas and outer forms and undervaluing intellectual comprehension, it created the proper atmosphere for mass hypnotism and uncritical acceptance of ideas foreign to one's nature. Undigested lofty ideas entering undeveloped minds became soon vulgarized and through a progressive softening of the brain brought in national imbecility.

IV

But in modern times, the technique of apotheosizing an anti-Dharmic idea and making it popular has been borrowed from the West. We have shown that the Hindus were very realistic in their social outlook. Hindu society does not stand for a dead uniformity or a regimentation of its members. It is a hierarchic arrangement showing the highest solicitude and offering all possible opportunity for the development of human personality. There is no group tyranny. It was Hegel who con-

ceived of the State as a super-arching reality entitled to the ungrudging loyalty of the individuals composing it. Apart from the State, human personality has no value in such a scheme. The idea formulated by Hegel, or rather the inner spirit of Europe that found expression in Hegel's philosophy, was taken hold of by Marx, Lenin, Hitler, and Mussolini, and individuality in continental Europe has been completely sacrificed at the altar of Governmental exigency. Under modern conditions, high-sounding principles are formulated for advancing national aims and the propaganda machine is set in motion with a view to broadcasting collective suggestion and creating mass movements. The illusion which such a method leads to, and which is kept up at the point of the bayonet, cannot possibly be spontaneous.

This technique and philosophy of mass movements have been borrowed by the East from the West. There is no fault in acquiring new knowledge and new methods of work. But when by a gigantic, collective hallucination a whole section of humanity comes to take the vainest fantasies for incontestable truth, the position becomes really intolerable. Among these idols of modern worship are the two Indian terms non-resistance and non-violence. They are preached as gospel truths with all the fervour of religiosity because statecraft requires it. Individual or group capacity is seldom taken into consideration. It is Buddhist democratization of high ideals, practical patriotism of modern nationalists, and fanaticism of sectarians rolled into one with a leaven of Hindu mysticism.

Hinduism is openly against such a democratization of ideals. It cannot be supported on ethical grounds, for it involves a suppression of one's natural

tendencies. It cannot be upheld from the pedagogic standpoint, which takes the differences of the students as the *raison d'être* for its graded methodology. It cannot be winked at from the sociological point of view, because dead uniformity is anti-social and variety is the law of life. Politically and economically it will spell disaster, for life depends on a variety of co-ordinated activities, a well-defined division of labour. Rationally, it is an absurdity. The scriptures cannot support it, for in the beginning 'He considered, "Let me be many."' And 'as fire entering this world assumes various forms, so does the One become many, and still remains outside all this manifestation.' Spiritually it is intolerable, since each must have the right to establish whatever relation he wants to have with his God.

In the present case we are faced with the autocracy of non-violence, which not only monopolizes the whole social, moral, and spiritual field to itself, but is bent on eschewing even all graded application of itself. It is considered to be a powerful weapon in the hands of leaders who have to deal with huge unarmed masses. In a political fight on a big scale, individual consideration is perforce ruled out of court. It is mass psychology, mass appeal, and the reaction of the opponent that are the determining factors. But in so far as this weapon is perfected for an organized political fight it loses its appeal as a moral and spiritual factor.

V

When every claim made in its favour is conceded, non-violence appears nothing but a negative virtue, and as such it can scarcely claim an equality of status with the more positive ones. A Vidhi or a positive injunction has something more forceful, more energizing, more elevating than a Nishedha or a

prohibition. A positive dynamism, a reaching out for more and more, a balanced evolution, that is the natural concomitant of any real virtue, is sadly lacking in this negation. Through it you may be saved from an imminent danger, but you do not progress. Surely it is far better to take risks and fail than to stagnate and vegetate. Spirituality consists in positive effort for a higher ideal and not in mere withdrawal from the common walks of life. In this connection one is reminded of the famous song of Meerâbai, the mystic princess of Rajputana :

If by bathing daily can Hari be realized
 Sooner would I become an aquatic animal;
 •
 If by eating fruits and roots can Hari be realized
 Sooner would I become bats and monkeys;
 If by giving up wives can Hari be realized
 Many would there be eunuchs;
 If by drinking milk can Hari be realized
 Many are there calves and children :
 Meera is convinced that the Child of Nanda
 Can never be realized without Love.

A real spiritual message must be 'a call of awakening to the totality of our Manhood.' Non-violence can never satisfy such a demand. The highest claim that is made for Ahimsa or non-killing in the Yoga-sutra is that 'it being established, in his presence all enmities cease (in others).' This can ill compare with the higher and more positive stages of spiritual attainment. At best it is a psychic power, and like all powers there is nothing intrinsically good about it. It is the use made of this, that really counts. One feels tempted to imitate Meerabai and say :

'If by conquering the ferocity of others can Hari be realized soon would I become a tamer of animals. Verily it is love for God that really matters.'

VI

So far we have considered non-violence as a negative act, mental or physical. Non-violence implies a suppression of an incipient violent tendency. Where there is no such tendency, non-violence is meaningless. That is how a Nishedha is explained by the Mimamsakas. If we insist on applying the term to a neutral state of mind, it may mean either a mental equipoise which accompanies God-realization or an extreme inertia of the mind which moves neither for violence nor for non-violence.

Non-violence, again, must be distinguished from non-resistance. As mental equipoise and mental inertia they coalesce as do so many other virtues in their highest and lowest manifestations. But as acts they differ substantially. Non-violence may mean non-killing, non-injury, or absence of malice, the Sanskrit word for it being Ahimsa: Non-resistance may be translated as Titikshâ, which is defined thus : 'The forbearance of all sorrow without any resistance and without any repentance or lament, is called Titiksha.' It is to be noted that like other virtues this one is also defined from the subjective point of view. The Hindus always give a secondary place to outer manifestations and are convinced that appearances are often very deceptive. Objectively considered, we can, perhaps, never go beyond violence. Says the *Mahâbhârata*, 'The wise know that both Dharma and Adharma are intermixed with injury (to others).' But weak minds recoil from such a realistic point of view and hide a malodorous corpse under a bed of roses :

'Lo ! how all are scared by the Terrific,
None seek Kali whose form is Death.
The deadly frightful sword reeking with
blood,

They take from Her hand, and put
a lute instead !'

Non-resistance often takes the form of self-mortification. This is scarcely in keeping with the Hindu scriptures. It seems to be a gift from the Jainas, who carried outer observances to the extreme. 'Buddha had at first sought freedom from Karma, or the bondage of "works" and from transmigration in exaggerated self-torture. But he soon found that this was not the way to peace; and consequently he did not enforce upon his followers the practice of too hard self-penance, but advised them to follow a middle path;... Mahavira had also practised asceticism but with a different result; for he had found its severest form the road to deliverance, and did not hesitate to recommend nakedness, self-torture, and death by starvation as the surest means of reaching final annihilation; and the Jainas proud of their own austerities often stigmatize the Buddhist as given to greed and luxury.' (*Cambridge History of India*, p. 162). Mortification of flesh is a form of Tapasyâ. But real Tapasya is defined as the 'one-pointedness of the organs and the mind.' A senseless self-inflicted suffering that results in adverse physical and mental reactions, is emphatically condemned by the Hindu scriptures.

How often do catchwords make us accept as a religious duty that which can hardly be so, and how often do we neglect our manifest duty under the influence of false ideologies ! It may be stated without any equivocation that 'in a perfect society where everyone is naturally unselfish and loving there would be no need for government or force, but so perfect a condition is,

perhaps, not suited to mere men. In the actual imperfect conditions the State will have to exercise force on recalcitrant individuals. The need for force is, however, a sign of imperfection... The ideal is the Brahminic one of non-resistance'. (*Eastern Religions and Western Thought*, pp. 361).

VII

We have remarked earlier that non-violence and non-resistance as political weapons have been developed as a result of contact with Western forces. The origin being so questionable, the terms have, in actual practice undergone modifications beyond recognition. Mr. K. M. Munshi does not seem to agree with the view that it is of recent growth. He points out that non-violent resistance was practised in medieval India in the form of closing of shops by Mahâjans against the unrestricted power of the king, fasting by the Brahmins of Benares against an alleged tax imposed by the East India Company, and self-immolation by the Rajput ladies for escaping the lust of foreign invaders. But these cannot reasonably be put side by side with the present-day mass practice of non-resistance which masquerades as 'non-violent resistance'. One thing is certain that while a whole pseudo-philosophical background is studiously prepared for this political action, the medieval people had no such prudery. They acted out of necessity and common sense for protecting their life, property, and honour. We are at some pain to discuss our present topic threadbare as a vigorous and intensive political propaganda in its favour has created a disequilibrium in the minds of the Hindus, which threatens to undermine all spiritual values and benumb all ethical endeavours.

Fortunately, however, things seem to be taking a turn for the better. It

is now being gradually realized that non-resistance is not a moral virtue for all, and that violence in self-protection is not after all so dreadful a sin. As a political weapon, too, its charm seems to have worn out. But that is a different matter and quite beyond the scope of this article. We should only content ourselves with a few quotations from some representative public men.

'Aggression', says Sir C. V. Raman, 'should, however, be paid back in the same coin and to defend against aggression is a virtue of mankind. Those who do not desire the liberty and freedom of their own nation and those who have ceased to be dynamic, have no right to exist in this world.' Sir P. S. Sivaswami Aiyer is equally emphatic. 'I do not think', says he, 'there are many people in India who sincerely believe that non-resistance or non-violence will help them to achieve their objects... Our philosophy is not opposed to the employment of violence for purposes of self-defence... The possibility of creating soul force for bringing some other force into existence by suffering or by non-resistance, is a thing which would hardly commend itself to any thoughtful people.' Mr. Munshi is more analytic in his thought and writes: 'Non-violent resistance to be effective must exert coercion, economic, social, emotional, or moral...The adoption of non-violent resistance to be effective must not sink into non-resistance on account of either incapacity or unwillingness. But insistence on absolute non-violence often leads to that result...In its individual form non-violent resistance may take the form of love or be inspired by it; in its corporate form it does not...In the present initial stage at which the technique of mass non-violent resistance rests, it cannot deal effectively with organized violence unless the cause is not only just but is felt to be obviously

so by those who use violence.' One may add that it is next to impossible to convince organized violence of the justice of the opponents' cause; and, as Dr. J. C. Ghosh points out, 'non-violent non-resistance' of the weak may even lead to a further moral depravity of an organized mob, which may be tempted to plunder the earthly possessions of the innocent people. The limitations of non-violence have been frankly admitted by Mr. Rajagopalachariar: 'It was recognized long ago that we cannot hope straightaway to abolish all international competition and greed and consequent international wars. It was also recognized long ago that the protection of person and property against unsocial elements would have to continue to call for the application of force. It was seen also that non-killing would in practice require the admission of numerous exceptions in the interest of sanitation and health. These and other modifications in the practice of non-violence do not mean that we simply cast the principles of non-violence to the winds. We keep our face turned steadily in the direction of Ahimsa, but only do not commit the mistake of killing the principle itself by opposing it to common sense and hard reality.' Mr. S. Satyamurthi speaks almost in the same strain: 'We are told that if India accepts non-violence even in this mad and sad world of to-day, her future is assured. I wish I had that faith. I must plead guilty to the charge that as I see the world to-day I see no chance of even a free India defending herself without adequate means of doing so...The problem before us is not the ultimate solution of humanity's progress, but the immediate solution of our problems.' We quote the last sentence for what it is worth without committing ourselves to any narrow national self-interest.

We conclude : Humanity must ever press forward to its goal of non-violence. But it is extremely hazardous to have any absolute standard for this. Men differ; and paradoxically enough, friction is often an outer manifestation of

a struggle for the realization of greater universality. We regret such an order of things; but there it is all the same, and ethics has to take cognizance of this dynamism.

SRI RAMAKRISHNA AND HIS DISCIPLES

BY SWAMI NIKHILANANDA

Saint Paul said of Jesus that 'He was all things to all men.' He had a definite relationship with his individual disciples. He never prescribed the same method of discipline for two disciples, because human minds are not the same. The teacher studies and understands the mind of the student and instructs him accordingly. Even in the teachings of Jesus Christ which have been handed down to us, we find that Christ did not say to Saint John the same things he said to Saint Peter.

A man once came to Sri Ramakrishna and said, 'Sir, can you cure me of my drinking?' Sri Ramakrishna said, 'You don't have to give up drinking. Drink will give you up some time.' Then Sri Ramakrishna said only one other thing : 'When you drink, take the name of my Divine Mother. When you drink, chant the name of the Mother.' One day while that man was drinking and chanting the name of the Divine Mother, suddenly the obstacle lifted up and he saw the truth. Sri Ramakrishna said one very significant thing, that you should never disappoint the inborn attitude of a man. The Hudson flows into the Atlantic, but you cannot take it back to its source and make it flow to the Pacific. Every man is born with certain inborn qualities, and Sri Ramakrishna was a born artist, and in the twinkling of an eye he would see these

inborn qualities of different students and give his instructions accordingly.

Before I go into the details of this relationship of Sri Ramakrishna with his disciples, I would like to explain in a few words the relationship itself. In the spiritual realm, it is a wonderful phenomenon that the consummation of our spiritual life is reached only when the student comes in contact with the teacher. This is true of Christianity, Buddhism, and Hinduism. Take the case of a candle. The candle has a wick and tallow. It has all the materials for combustion, but it cannot be lighted unless that candle is brought in contact with another lighted substance. This is a fact of spiritual life which cannot be gainsaid. A student may have all the requisites, moral and spiritual, he may have the sincerity, but still he must come in contact with someone who has realized the Truth, and he must get that spark from that man. It cannot be argued, for it is a fact of spiritual life. Therefore, you find that all great spiritual teachers of the world, even the great Incarnations like Christ, Buddha, or Sri Ramakrishna, received their illumination from teachers. Perhaps they had no necessity of accepting teachers, but still they accepted them. Christ had his initiation from John the Baptist. In the same way, Buddha had his teachers. Sri Rama-

krishna had a number of teachers. They accepted these teachers just to show to humanity that a relationship of teacher and disciple is absolutely necessary for the consummation of our spiritual life.

We read in the life of Sri Ramakrishna that when he had all the visions of God, he became eager to share that bliss, that Beatitude, with the rest of humanity. It is said that in the evening he would go to the roof of his room or stand on the bank of the Ganges and cry aloud, just like the mother crying for the child: 'Oh, my children, where are you? Come to me. I have prepared everything for you. Share with me in the joy of God-consciousness.'

He was not an ordinary teacher; he would not argue. Ordinarily when a disciple asks a teacher, 'Does God exist?' he replies, 'Yes.' When the question comes, 'What is the proof?' perhaps he will give him logical proof, but still he cannot convince him. When one goes to Jesus Christ and says, 'Master, does God exist?' he says, 'Yes.' One asks, 'Where is the proof?' He says, 'Behold.' That is enough, and one sees God. Now, when Sri Ramakrishna became eager to impart his realization to others, the disciples began to come, one by one. Before that only one disciple had come. That was his own wife, the Holy Mother.

Sri Ramakrishna at that time had been passing through a state of intense spiritual discipline. Now, people are called insane if they do not share in the insanity of their neighbours; and it was rumoured that Sri Ramakrishna had gone mad. The Holy Mother, at that time a girl of sixteen, heard that rumour. Now, this lady was very peculiar. When she was just five years old, a child, she would look at the fragrant creamy-white tuberoses and pray, 'O God, make my life as white and fragrant as this flower.' She would look

at the moon and pray, 'O God, there is a stain on the moon, but make my character absolutely stainless and flawless.' That was the fibre the girl was made of. She came to Sri Ramakrishna, she a young maiden of sixteen, and knelt down before him; and he said, 'I have learned to look upon all women as the manifestation of the Divine Mother, whom I worshipped in the temple. But I am at your disposal. If you like, you can drag me down to this worldly plane of existence.' She was very pure and she had intuition. She understood the whole thing in the twinkling of an eye, and said, 'I have no desire to drag you down. All I want is to stay with you, and serve you. I want to be your disciple.' Then she asked Sri Ramakrishna how to realize God, and Sri Ramakrishna said, in a very simple way, because he was absolutely unspoiled by academic education: 'If you want to realize God, pray to Him. He is everybody's beloved, as the moon is the beloved of every child. You pray to Him with earnestness and you will get His realization.' The Holy Mother lived with him for the rest of his life. Now, Sri Ramakrishna never imposed his ideas upon anybody. Much later, many years after Sri Ramakrishna had passed away, a New England woman went to India and visited the Holy Mother; and she asked the Holy Mother, 'How do you look upon Sri Ramakrishna? What is your idea of Sri Ramakrishna?' The Holy Mother said, 'To what I have learned from him in spiritual matters I give absolute obedience, but in worldly things I use my own common sense.'

Now, after the Holy Mother came another disciple who became famous,—Swami Vivekananda. As I have already explained at the beginning, there must be a teacher, there must be a disciple and there must be a relationship. Of

course, there are teachers and teachers. When Swami Vivekananda came to Sri Ramakrishna, he was a young man, impetuous, earnest, sceptical, demanding evidence for everything, but at the same time alert to realize truth, to know truth. I think he is an example of the modern spirit of inquisitiveness, demanding evidence for everything, but eager for new discoveries. With all his mental unrest he came to Sri Ramakrishna, who was at peace with himself because he had realized the highest truth. These are the two streams of thought: Sri Ramakrishna represents the spiritual culture of India of three hundred years past, and then comes Swami Vivekananda with all the inquisitiveness, all the earnestness, scepticism, and doubt of the modern times.

The first question Swami Vivekananda asked,—perhaps, we are all familiar with it,—was this, ‘Have you seen God?’ Swami Vivekananda at that time had visited many teachers, but he was not satisfied with explanation. He was not satisfied with reasoning. He wanted to know someone who had seen God face to face. They did not satisfy his curiosity and his earnestness, so he asked Sri Ramakrishna, ‘Have you seen God?’ Sri Ramakrishna said, ‘Yes, my child, I have seen God. I have seen God as I see you, but more intensely. I have talked to God, but I have talked to God more intimately than I am talking to you.’ This was the first time Swami Vivekananda came to know that there was a man who had seen God, and that there is such a thing as God-realization which can be achieved in this life.

People say, we are passing through a significant period or psychological period of history. I believe every age has its own significance. Every age has its own change and progress. Somebody was telling me that Adam said to Eve, ‘Dear, we are passing through a

memorable period.’ You see, in every age we find people that are eager to know the Truth. They have that inner urge to realize God or realize that higher phase of life.

Swami Vivekananda came with that urge, and Sri Ramakrishna said, ‘Yes, God can be seen. People shed buckets of tears for wealth, for children, for wife; but can you point out to me one person who has looked for God, who has forgotten sleep or food for three days yearning for God, and not realized Him?’ This is a tremendous statement that God can be realized in this life. Before I read of Sri Ramakrishna, my idea of God-realization was that it was impossible in this world, that after death we must go to some other place of existence, and there we would realize Him. But Sri Ramakrishna says that there is a realization of God that can be achieved in this physical body. Here is a man in our own time who has seen God face to face. I believe this. Either you are to take a man wholly or not at all. Either Sri Ramakrishna is a great fraud and everything he said is untrue, or you have to accept him. You cannot take one half as true and the other as not.

Then came other young disciples. Sri Ramakrishna’s disciples can be divided into two groups. To him came the young men, unmarried,—not that marriage is a sin, but they were unmarried,—and they wanted to devote their lives completely, heart, soul, and mind, to the realization of truth. Sri Ramakrishna taught them spiritual discipline. He dinned into their ears the necessity for absolute renunciation, as Christ taught his disciples, of giving their lives to the realization of truth. Then came another group. They were householders. They had their wives and children, but still they wanted to illumine the drab and grayness of their

lives with some kind of realization. Must they be rejected? Was there no hope for them? God is the loving Father of all. In the kingdom of God there is no cause of despair for anybody. He taught those householders in a different way. Sri Ramakrishna taught the way of knowledge or renunciation to all those unmarried young people, who could take that life of celibacy, and he taught the path of devotion to the householders.

Sri Ramakrishna himself made a different classification. He said that three classes of people used to come to him. One group of people thought that Sri Ramakrishna was a great Yogi, from whom they could learn the secret of how to get rid of disease and how to preserve their longevity. Another group came to him thinking that he was an Incarnation of God and that through him they could get their salvation, just as people came to Christ for it. Another group that came to Sri Ramakrishna, did not bother to know whether Sri Ramakrishna was God or Incarnation or Prophet or Yogi. They felt within themselves a sort of attraction to Sri Ramakrishna though they did not tell exactly what it was, a natural attraction such as the iron filings feel towards the magnet. Their endeavour was to love Sri Ramakrishna and place their relationship with him above all earthly considerations. They did not care for salvation.

I asked my teacher, who happened to be a disciple of Sri Ramakrishna, 'Did you take Sri Ramakrishna as God while you lived with him?' He replied, 'No. Apart from him there was no

other thought at that time.' It is a very peculiar thing in the spiritual history of the world that with Christ came Peter and John. With Buddha came Ananda. With Sri Ramakrishna came Vivekananda. They are not ordinary human beings like us. It seems to me that they are part of the same truth, same Divinity, which manifests Itself as an Incarnation. In other words, Christ and Saint Peter and Saint John and Buddha and Ramakrishna are of the same truth. There is no difference. Now you take an Incarnation of God like Christ or Buddha or Ramakrishna. They are so tender, so pure! They are so full of the quality of purity that they cannot achieve anything in this rough world. Can you imagine Sri Ramakrishna coming to America preaching religion? Can you imagine Jesus Christ going around teaching religion? They cannot face the world, so the disciples are born as their helpmates, their playmates. These disciples are like calves which suck the milk out. Now, when God is born as an Incarnation, He plans the whole thing, how He is going to achieve His purpose.

I do not understand one thing in Christianity. Why do they hate Judas? Christ, before he was born, before he took this human form, had made the whole plan. He was going to play his part in the world, and he knew his full Divinity would not be brought out unless there was a Judas; so Judas is as indispensable in the life of Christ for the grand unfoldment of the mission of Christianity, as any of the Apostles. Without Judas there would not have been a Resurrection. Therefore, you see, the whole thing was planned.

EDUCATIONAL IDEAS IN KALIDASA'S INDIA

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., ED.D. (Calif.)

Kalidasa, the greatest of Indian dramatists and epic poets, has preserved for us in his masterpieces¹ like *Shakuntalâ*, *Kumârasambhavam*, *Vikramorvashi*, *Raghuvamsham*, and *Mâlâvikâgnimitram*, some educational ideas of his time, which were wonderfully well developed. The educational philosophy met with in his works, takes into account children as well as adolescents of either sex; and it has an eye to students belonging to the ordinary run of life as well as to princes. The life of an anchorite too is not beyond his purview. It is really astonishing that the educational views of this versatile genius anticipates the teachings of some of the great masters of modern times both in fundamentals and details.

Kalidasa is a firm believer in early education to be imparted under the fostering care of the nurse—an 'Upamâtâ' or demi-mother. According to him the nurse should teach the infant first the rudiments of language and then social manners and etiquette. It should learn these by imitating the nurse. Thus 'imitation' constitutes an important source of learning at the initial stage of the educational course of the infant. "The royal infant went on adding to the pleasure of the king as he learnt to repeat half audibly the words uttered by the nurse, to walk a little under her guidance and to bow down to the king at the signal "nama". (Raghu. I. 25).

It is interesting to note that the views of Kalidasa on 'infant education' under

the fostering care of the mother is practically identical with those of Comenius, Rousseau, Pestalozzi, Froebel, and other great modern educationists. According to Kalidasa infancy, adolescence, and senescence are the three distinct periods of human life, each with an appropriate duty. Thus infancy is the most suitable period for education, youth for household duties, and senescence for the anchorite life. (Raghu. I. 8).

The family should continue to function as an educational centre up to the completion of the fourth birthday. These four years should be spent in motor and sense activities involving games of various sorts. The education of the infants during this period should be informal as we have noticed before. Kalidasa like the modern European scholars holds the senses to be the gates of knowledge, and the children during this period should receive knowledge in the rudiments of arithmetic through the senses from their environments. He is a firm believer in auto-education. The children should learn in a 'trial and error' method through sense-perceptions. Kârtikeya, the son of Lord Shiva learns his calculation thus: "Sometimes the son of Mahesha used to sit upon the lap of his father in a fit of childish desire to display beauty, and he would count the teeth of the serpent round his father's head—"One, nine, two, ten, five, and seven". (Kumâra. XI. 45). The same view is again expressed in *Shakuntala*, where Sarvadamana, the son of Shakuntala, violently opens the mouth of a cub to

¹ The references in this article are to Pandit Rajendra Nath Vidyâbhushan's edition of Kalidasa's works.

count its teeth. (VII. 38). This view of our Indian poet bears a fundamental similarity to that of Pestalozzi, who advocated a similar method of education through concrete situations, in his famous *Leonard and Gertrude*²: 'She taught them to count the number of steps from one end of the room to the other; and two of the rows of five panes each, in one of the windows, gave her an opportunity to unfold the decimal relations of numbers. She also made them count their threads while spinning, and the number of turns on the reel when they wound the yarn into skeins. Above all, in every occupation of life she taught them an accurate and intelligent observation of common objects and forces of nature.'

The primary education of the members of the royal household or the princes begins after the fourth birthday and is superimposed upon home education. The formal education of a prince begins in a primary school under the care of the teacher and it continues up to the age of eleven from conception, when secondary and higher education begins; and we can easily infer that each grade of school is well articulated to the next higher grade of instruction. Home education is followed by primary education at school, which leads to higher education in its turn. Each grade of institution is appropriate to the psychological development of the student. We see primary education begins at the age of five from conception and secondary education at the age of eleven from conception or tenth birthday. 'Then Dilipa (a scion of the Raghu dynasty) performed the Chudākara ceremony of his son (Raghu) at the third year and then sent him to school at the age of five along with the children of his ministers. In course of

a few days Raghu by dint of his genius mastered the alphabet and then entered the entire ocean of learning relating to words as easily as the dolphin enters the sea.' (*Raghu*. III. 28). Writing preceded reading and general information preceded writing. The writing tablet or slate was in vogue. 'Even before he learnt to write well the letters of the alphabet on the slate he mastered the whole science of politics through instruction from the old experts on the subject.' (*Raghu*. XVIII. 46). Writing tablets were in use in the Indian primary schools during the Buddhist and the post-Buddhist periods as well, and we have reference to them in the *Lalitavistāra*³, the *Jātakas*⁴, and in Albiruni's *India*⁵.

Kalidasa fully realizes the necessity of adapting education to the quality and the intelligence of the student as well as the need for a graded development. His young Kshatriya scholars, after the initiation ceremony at the age of eleven from conception, proceed for secondary and higher education as a preparation for leadership in the State. Though no distinct age for the commencement of higher education is mentioned in the text, we may, on the authority of Gautama, take the eleventh year after conception or tenth birthday to be the proper time⁶. The teachers in these higher institutions of learning were all eminent scholars versed in the different branches of learning, and the Kshatriya scholars were all equally intelligent to derive benefit from such expert instruction. 'When Raghu reached his eleventh year, the great savants taught him various branches of knowledge with great care, and the versatile pupil more than

² Tr. by Rajendra Lal Mitra, p. 182.

³ Tr. by Chalmers, Vol. I, p. 275.

⁴ Tr. by Dr. E. C. Sachau, Vol. I, p. 182.

⁵ The Sacred Books of the Aryas, tr. by G. Bühler, Part I, p. 174.

⁶ Tr. by Evoe Channing, pp. 180-181.

justified their care by attaining brilliant proficiency in all these subjects.' (*Raghu*. III. 29). The liberal education of the princes of the Kshatriya caste aimed at qualifying them for the elevated positions of rulers of the State and embraced the four principal branches of learning—the science of 'Ānvikshiki' or philosophy, the science of 'Trayi' or the three Vedas, the science of 'Varta' or trade (including commerce, agriculture, and veterinary), and the science of 'Danda' or politics. (*Raghu*. III. 30). This looks like almost a Platonic scheme of combining kingship with philosophy. The same liberal curriculum is repeatedly emphasized by Kalidasa in describing the educational achievements of the succeeding rulers of the Raghu dynasty. Over and above this fourfold liberal arts the prince Raghu, putting on the holy deer skin, learnt from his father Dilipa, the unrivalled expert in archery, the science of military tactics as a preparation for his princely duties. Here we get a proof of Kalidasa's advocacy of the prince's learning military science under the direct supervision and guidance of powerful and competent military leaders of practical experience.

Though giving a completely scientific scheme of education for children, Kalidasa rightly enough believes in the doctrine of innate ideas in the matter of education. The germs of culture implanted in the human mind are developed by education. 'It seemed that the prince Sudarshana was the master of the three Vedas, Varta, and the science of politics in his previous birth, and as such he learnt these grand sciences without giving any trouble to his teachers; and in time he attracted the hearts of his subjects (by his charming personality).' (*Raghu*. XVIII.50). There is also a reference to this doctrine in *Kumarasambhavam*: 'When the versatile Pārvati arrived at

the proper age of receiving instruction, the learning acquired in the previous birth appeared in her just as the swans appear in the Ganges or the bright plants dazzling appear of themselves at night.' (I.30).

Kalidasa's princes also receive thorough training in fine arts, music, painting, and conjugal duties. Music plays an important role in the education of the early adolescent prince. Along with the art of war Valmiki teaches music to Lava and Kusha: 'As the princes grew older the sage initiated them into the mysteries of the science of archery; and when they arrived at the age of puberty, he taught them *Rāmāyana* composed by himself.' (*Raghu*. XV.33). Kalidasa seems to favour music as an important subject for the princes, though some of them abuse their knowledge by turning to debauchery. Agnivarmā, son of Sudarshana, a scion of the Raghu dynasty, for instance, abuses his knowledge of fine arts. (*Raghu*. XIX.14). Drawing also constitutes an important item of education. We have evidence of the king's efficiency in drawing pictures in *Raghuvamsham*. (XIX.19). In *Shakuntala* king Dushmanta draws the portrait of his wife: 'Sānumati: "What a wonderful picture the king of the sages has painted! My friend Shakuntala seems to be bodily standing before my eyes."' (VI.80-81).

The princes, besides receiving their education in the schools organized under the patronage of the State, sometimes in exceptional cases receive their education in the hermitages along with the hermit children. Along with archery and other subjects, manual arts, such as culling flowers, picking up fruits and sacrificial faggots, and collecting Kusha grass, form important items of education in the hermitages. (*Shaku*. V.49; V.51).

From the above it is clear that Kalidasa thoroughly realizes the importance of adjusting his system of education to the gradual growth of the human mind in all its phases. His educational scheme is meant for the ordinary citizens as well as for the future rulers of the State. It does no violence to contemporary social customs and mode of Government. His scheme helps the students in times of both peace and war. There is an excellent combination of theory with practice, knowledge with application.

Kalidasa thoroughly realizes the vital importance and necessity of female education, of which he has a sound, sane, and systematic conception. He is no visionary, and his girls too receive a training suited to their social environment. Says Kanva to Shakuntala, 'When you have gone hence to the abode of your husband you should do your best to serve reverentially your mother-in-law and other superiors and to look upon your co-wives in the light of your friends. Do not do your husband an ill turn in a fit of anger even if he slights you. Be very friendly to the servants and do not be puffed up by prosperity. Thus and thus alone do young women attain to the dignity of housewives; but those who follow the reverse path prove themselves veritable thorns in the household.' (*Shaku.* IV.117).

Besides, the wife has to play the role of a counsellor, friend, and student of fine arts to her husband. (*Raghu.* VIII. 67). Kalidasa in conformity with the current views of the Hindu society of his time, advocates the dependence of the females on their male relations—of the maids on their parents and of the married ladies on their husbands. (*Shaku.* IV. 117; *Kumara.* VI. 94).

We now turn to Kalidasa's views on the growth, physical traits, and emotions of the girls as factors in an edu-

cational scheme. Infancy and childhood are spent by the females in sense and motor activities—in playing with bamboo sticks which are of great assistance in developing their physical growth and vigour. Kalidasa, unlike Rousseau, believes in group activities in the midst of nature. Thus Parvati, the daughter of Mount Himâlaya, plays in the midst of natural environment with the playmates of her own age. Their games are not divorced from the realities of life such as making sacred altars, artificial mountains, and playing with dolls. (*Kumara.* I. 29). When the girls reach their adolescence, the next stage of the physical development, they manifest certain emotional traits, viz, love for the same sex, love for the opposite sex, love for nature, and maternal instinct. The adolescent youths—males or females—show their deep love for the members of the same sex. Kalidasa is fully conscious of this emotional trait of the adolescent and depicts it vividly in his famous *Shakuntala*, where the three friends are in deep love with each other, and Priyambadâ and Anusuyâ are chiefly instrumental in Shakuntala's successful romance with king Dushmanta. (*Shaku.* IV. 16-28).

Adolescence is a very critical period of life for both sexes. It is the period when the problem of choosing a life's companion inevitably comes in. A beautiful specimen of the statement of the problem in the present case is to be found in the soliloquy of Priyambada, the friend of Shakuntala: 'Priyambada: "Shall I get a bridegroom harmoniously associated with me like the moonbeam associated with the tree?"' (*Shaku.* I. 61).

The adolescent youths—males and females—are also fond of nature and they have sisterly and motherly affection for flora and fauna. This funda-

mental trait in human nature prompted Kalidasa to take note of gardening as a practical part of educating women. In Kalidasa's educational philosophy nowhere do we find 'gardening' prescribed for the males. The basic idea of gardening is to foster and modify the sisterly and motherly affections of the females in the early dawn of their adolescence. Gardening and playing with fauna are painted both in *Shakuntala* and *Kumarasambhavam*. 'Shakuntala: "I do not water the plants simply because of my paternal command. I do so because I look upon them as my brothers."' (Shaku. I. 47, also see IV. 89). Moreover, the maternal instinct of the adolescent girls is also satisfied by their tender attention towards the plants: 'Parvati tirelessly watered the plants with motherly affection pouring out from her earthen pot (after the fashion of a mother giving sucks to the babies); and this affection was not diminished by the birth of Kartikeya.' (Kumara. V. 14). The maternal instincts of the adolescent girls reveal themselves not only in their attitude to plants but also in their attitude to domesticated animals—a fact distinctly indicated by Shakuntala's care for the deer of her cottage. Says Kanva to Shakuntala, 'My child, the deer which you looked upon as your child, now stands across your path and would not move away.' (Shaku. IV. 104). 'These deer came to repose so much trust in her (Umâ) on account of this motherly attitude that they would not move a jot when she should measure their eyes with those of her friends.' (Kumara. V. 15).

Thus far our discussion reveals the adolescent traits—love for the same sex, love for the opposite sex, sisterly and maternal love for wild flora and fauna. These adolescent emotions according to Kalidasa are to be developed in natural

surroundings. Love for the same sex is to be utilized in developing group activities and sociability, and love for nature for the development of sisterly and maternal love. All these adolescent traits can be fully developed through gardening. In watering the plants in the garden the adolescent ladies demonstrate an intensity of love similar to the one shown by the mother or elder sister to children or infant brothers and sisters. In gardening or in any kind of group work co-operation is essential. In this way civic virtues are developed. Hence according to Kalidasa the basic idea of gardening is to develop the love for the same sex and sisterly and maternal love for flora and fauna. Nature, personified by Kalidasa, makes adequate response to Shakuntala's love for her. Love for the opposite sex, however, has no pedagogic value and is, therefore, left out of detailed consideration here.

We learn from Kalidasa's *Shakuntala* that besides gardening, the three R's along with literature should form an important item in the education of the females. That Shakuntala and her friends Priyambada and Anusuya could read can be guessed from the following: 'The two friends slowly read the name engraved on the ring presented by the king and looked into each other's face.' (Shaku. I. 121). They could not only read but could also write, as is evident from Shakuntala's writing a love-letter on a lotus leaf to king Dushmanta: 'Priyambada: "Somehow take down the words on the lotus leaf, which is as soft as the skin on the belly of a swallow."' (Shaku. III. 41). The same evidence of the females writing love-letters to their lovers is repeatedly furnished by Kalidasa in his *Kumarasambhavam* and *Vikramorvasi*, which proves that the females of India during the time of Kalidasa could read and

write. (Vide *Kumara*. I. 7, and *Vikramorvashi* II. 98).

Kalidasa's heroines learn the rudiments of arithmetic and can count. We have evidence of it in his *Shakuntala*, where king Dushmanta suggests to his wife Shakuntala to count each day an alphabet of his name engraved in the wedding ring which he presents to his newly married wife at the time of his departure. (*Shaku*. VI. 68). The formal education of the females includes history and literature as well: 'Anusuya: "Hailo Shakuntala, we do not understand a jot of love affairs. But as far as we can gather from literature and hearsay you seem to be terribly afflicted with love."' (*Shaku*. III. 10). Finally the ideal curriculum for female education includes fine arts—drawing pictures, music, and dancing. Kalidasa advocates these courses of study for the females in his *Kumarasambhavam* and *Malavikagnimitram*. Parvati in the former epic draws the portrait of Shiva and repeatedly glances at it in secret; and Mālavikā, heroine of the latter drama, learns music, dramatic performance, and dancing in the house of Ganadāsa, professor of fine arts, and astonishes him by a marvellous feat of her skill. (*Kumara*. V. 58, and *Malavika*. I. 14, I. 81).

Kalidasa knows full well that effi-

ciency in fine arts cannot be gained without superior intelligence. Moreover, good physique appropriate for the stage is an essential qualification for the profession. Even fine arts must not be taught to one not qualified for the profession. In brief, instruction in literary subjects and fine arts must be adjusted to the capacities of the students, and they must be mentally and physically qualified to achieve success: 'Gana: "Madam, my fame will be spread through this girl. Verily the teaching of a teacher multiplies hundredfold when it is imparted to a proper student."' '

Thus even with the help of the scanty material scattered in Kalidasa's literature we have clearly shown that India of those days had a sound educational philosophy which was at once practical, comprehensive and suited to the varying educational needs of both sexes. The country had the good sense to take into full account the limitations of human nature and adolescent psychology. Her educational scheme was not a beautiful fabric built in the air, an Utopia, charming and dazzling but devoid of touch with reality. It was a solid scheme based on experience and observation, anticipating the fundamentals of the educational theories of the great masters of modern times.

SWAMI SARADANANDA

BY SWAMI PAVITRANANDA

(Concluded)

VARIED ACTIVITIES

Swami Saradananda along with Swami Turiyananda started for Gujrat in February 1899, for preaching and col-

lecting funds for the Math. He started on 7 February, and visiting Cawnpore, Agra, Jeypore, Ahmedabad, Limbdi, Junagad, Bhavnagar, etc., returned to the Math in early May on receiving a

wire from Swami Vivekananda, who planned to start for the West again. In this tour the Swami had to lecture both in English and Hindi. About one of his lectures in Kathiawar, an eyewitness says: 'The Swami Saradananda's lecture on *The Essence of the Vedas* made a deep impression upon all the people of Bhavnagar, Kathiawar.... His noble figure, his majestic voice, the fire and grandeur of his eloquence, gave him a power to inculcate in the minds of his audience the Vedanta doctrine far better than any other teacher of Vedantism I have known.'

After Swami Vivekananda had sailed for the West, greater responsibility fell on the shoulder of Swami Saradananda as regards the work of the organization. He now devoted greater attention to the training of young monks and novitiates, and was particular that they got sufficient facility for study, and spiritual practices. At this time he introduced the system that there should be whole night vigil in the shrine—one or other monk being constantly there in meditation and prayer. In this matter he himself led the way. He introduced ... methods also for building ... the ... of young aspirants.

Now, at this period would occasionally make Japa from sunrise to sunset.

There was call from different directions on the time and energy of the Swami. He had to go out to lecture, to hold conversazione, to attend to correspondence, and to organize the growing activities of the Mission. But never in his whole life was he wanting when there was the call of duty. Outwardly he was calm, quiet, and very taciturn; but in him lay an unfailing dynamo of energy, as it were.

At this period Swami Saradananda felt interested in Tāntrikism. He wanted to practise the Tantrika form of

Sāadhanā. There was a great opportunity also for that. Ishwarchandra Chakravarty, father of Sasi and uncle of Swami Saradananda, was a great Tantrika Sādhaka with a degree of actual realization in the line. Swami Saradananda under his guidance, performed the Tantrika ceremony known as Purnābhisheka in November 1901, and became engaged in the spiritual practices prescribed in Tantra. Born in an orthodox Brahmin family, himself an adept in ritualisms, Swami Saradananda now devoted himself heart and soul to Tantrika practices. There can be no room for any doubt that a soul like the Swami should make rapid progress in any form of Sadhana. The goal of Tantrika Sadhana is the realization of the Divine Mother in all. That he succeeded in realizing this can be guessed from what he wrote in the dedication of his beautiful Bengali book, *Bhāratī Shakti Pujā*. (Mother Worship in India). He writes: 'The book is dedicated with great devotion to those by whose grace the author has been blessed with the realization of the special manifestation of the Divine Mother in every woman on earth.' The book is the outcome not only of his clear thinking, but also of his direct realization. That such an abstruse theme could be written in such a popular style indicates his great mastery of the subject.

Swami Vivekananda returned unexpectedly to Belur in December 1900, after his second visit to the West. He was highly pleased to see the way in which the Math and Mission were being managed, and spoke very highly of the organizing ability of Swami Saradananda.

Returning this time to India Swami Vivekananda was not keeping very well. Partly due to this, partly, perhaps, due to the fact that he wanted to see his

work progress as much as possible in his lifetime, Swami Vivekananda was very severe in his dealings now and then. During such moods even his Gurubhais, including those for whom he had the highest love and respect, would not dare approach him. But Swami Saradananda was the only exception. His deep calmness could freeze anybody's anger and his mind would remain unruffled under any situation. Seeing this trait in him, Swami Vivekananda used to say jocosely: 'Sarat's is the blood of fish; it will never warm up.' Many instances are told as regards the great self-control of Swami Saradananda. Once while the monastery was still at Alambazar, Swami Saradananda went to the shrine and found that this too sacred a place had been made dirty by the footprints of the cook. This was almost sacrilegious and beyond what even Swami Saradananda could stand. He very sharply called the cook to him. The poor man came trembling with the fear to face, as he thought, an outburst. But immediately the Swami took possession of himself and said, 'No, there is nothing, you may go.' The patience and the power of forgiveness of Swami Saradananda was limitless. There were many instances in which the Swami brought round a recalcitrant only with his love and tolerance. Around him lived persons, doing useful works, who were unmanageable anywhere else. Swami Saradananda believed in the infinite potentiality and possibility of every soul, and his belief was unshakable. That was the reason why he would remain absolutely indifferent to the apparent fault or weakness of a person.

AFTER THE PASSING AWAY OF SWAMI VIVEKANANDA

Swami Vivekananda passed away in July 1902. The passing away of the leader was a great blow to his Guru-

bhais. Ever since the Mahâsamâdhi of the Master, they have all implicitly followed the lead of beloved Naren. Now they were helpless and hopelessly bewildered. Nobody knew what would be the future of the organization he had started. But the work for which he so much laboured and died must be continued as a token of love and respect to him. Swami Brahmananda as the President and Swami Saradananda as the Secretary shouldered the increased responsibility—now that the leader was no more in physical body—with calm resignation and firm faith in the mission of the Master, and both of them continued these functions till their dying moments. Both of them nurtured the infant institution with their heart's blood, as it were, and the public see in the present Ramakrishna Math and Mission only the monumental expression of the love of these two great souls to their leader. Swami Brahmananda was so much respected by the Gurubhais, that the very idea that anybody else should become President ^{or other} ^{or other} lifetime would seem nothing short of sacrilege to them. And after the passing away of Swami Brahmananda ^{when} it was a proposal of making Swami Saradananda President, he rejected it ^{on the ground} that the beloved leader had made him the Secretary while he was alive and so he must continue that duty.

Having so much devotion to Swami Vivekananda and his cause, Swami Saradananda began to work, after the passing away of the leader, with greater earnestness and love. From Swami Brahmananda would come the guidance and inspiration and it was Swami Saradananda who would bear the brunt of day-to-day work. Wherever there was any difficulty, he was sure to put his shoulder to the wheel. Hard labour, the strain of meeting difficult situations, the worry of having added responsibility

—nothing could daunt this strong spirit. Yet outwardly there was not the slightest indication that he had any difficult time of it. The Himalayan calmness of his soul no storm could ruffle.

Hearing of the illness of Swami Vivekananda, Swami Turiyananda, who was working in San Francisco, started for India. So immediately after the passing away of Swami Vivekananda, Swami Trigunatita was sent to America. He was doing a great work as Editor, Manager and organizer of the *Udbodhana*, a Bengali magazine started under the inspiration of Swami Vivekananda. After the Swami had left the work, the magazine was in a critical condition—financially and otherwise. Some brought even the proposal to do away with the magazine. But Swami Saradananda came forward and personally took up the whole responsibility. He would write articles for it, try to raise subscriptions and donations for it, and supervise the whole management. Gradually the financial condition of the magazine improved, the paper increased in popularity, and some funds also accumulated as surplus.

THE HOLY MOTHER'S GATE-KEEPER

Now the Swami thought that the *Udbodhana* should have a house of its own. There was need for a house also for the Holy Mother to stay, when she came to Calcutta. So the Swami planned for building a house where downstairs there should be the *Udbodhan* office, and upstairs should be the shrine and the residence of the Holy Mother. Specially the second reason so much appealed to the Swami, that he started the work by borrowing money at his personal responsibility, in spite of hard opposition from many quarters.

This was a blessing in disguise. To repay the loan Swami Saradananda began to write *Sri Ramakrishna-līlā-prasānga*—

life of the Master—which has become a classic in Bengali literature. Through this book, the reading public get an authentic and critical biography of Sri Ramakrishna. The book is sublime in diction, highly elevating in thought, very rational in outlook, and extremely critical in arriving at facts. The book forms a class by itself and has achieved a supreme task—that of translating the superconscious into the language of the conscious. One wonders that the Bengali language had so much potentiality! The book is not only a biography, but it has been supplying spiritual sustenance to thousands of readers.

Yet, for this great achievement the Swami would not accept the least credit. He would say that the Master had made him the instrument to write this book. The book is in five parts, but still incomplete. When hard pressed to complete the book, the Swami would only say with his usual economy of words, 'If the Master wills, he will have it done.' He himself was perfectly passive in the matter.

One's admiration for the Swami increases a thousandfold, if one knows the circumstances under which such an important book was written. The house in which he lived was crowded. The Holy Mother was staying upstairs, and there was a stream of devotees, coming at all hours of the day. There was the exacting duty of the secretaryship of the Ramakrishna Mission, and for this also he had to receive people and give audience. Under such a situation the Swami would be found absorbed writing this book—giving a shape to his love and devotion to the Master and the Holy Mother in black and white—oblivious of the surroundings or any other thing in the world. And so methodical he was! Even under such distracting circumstances, he was an example of method and orderliness.

There was no rush and hurry about him. Everything must be done with proper care—and in a most perfect way. Nothing was a trifle with him. Every act was a worship. To watch him was to know how every act could be transformed into a worship—literally as it were. Not a breath he would take without knowing it was a worship to the Most High.

The 'Udbodhan Office' was removed to the new building towards the end of 1908, and the Holy Mother first came to this house on 23rd May 1909. In this house, known as 'Udbodhan House' to the general public, and the 'Abode of the Holy Mother' to the devotees, Swami Saradananda lived as the 'Mother's Gate-keeper' till his last day. And what was his joy when the Mother came and stayed at the house! Devotion of Swami Saradananda to the Holy Mother was wonderful. Her word was more than a law to him—it was the Divine Mother's command, and there was nothing which he could not do to fulfil her least wish. To him she was actually the manifestation of the Divine Mother in human form and he would make no distinction between her and the Master. He could conceive of no better worship than to serve her with whole-souled devotion. Such was his devotion to her that anyone coming from her village home received the utmost consideration from him. Even a dog of Jayrambati was a privileged being in his consideration. Sometimes people would take advantage of this attitude of the Swami, and he would have to pay very heavily for this; but he saw everything in a different light.

A DIFFICULT SITUATION

In 1909 a situation arose which showed how courageous this quiet Swami was. Two accused of the Manicktola Bomb Case—Devavrata Bose and

Sachin—came to join the Ramakrishna Order, giving up their political activities. Both of them were known as firebrand revolutionaries. To accept them was to invite the wrath of the police and the Government. But to refuse admission to a sincere spiritual aspirant, simply because of his past conduct, was a sheer act of cowardice. Swami Saradananda accepted them and some other young men—political suspects—as members of the Order, though there was a hard opposition from all sides. For this the Swami had to face considerable difficulties too. But the Swami saw the police chief and other high officials in Calcutta and stood guarantee for these young men. Devavrata afterwards worked as a successful editor of the *Udbodhana* for three years and as President of the Advaita Ashrama, Mayavati, for six years before he died in 1918. But for the bold protection given by the Swami the life of these young men would have taken a different direction.

A similar trouble for political reasons occurred some years later. In the Administration Report of the Government of Bengal there was the insinuation that the writings of Swami Vivekananda were the source of inspiration behind the revolutionary activities in Bengal. Following close upon this publication, Lord Carmichael, the then Governor of Bengal, in his Durbar speech at Dacca in 1916 made remarks with reference to the Ramakrishna Mission, whose effect was disastrous on its activities. A great panic prevailed about the future of the Mission. At this Swami Saradananda had to bear the main brunt. Though indisposed at that time, he submitted a memorial to the Government, saw the Governor and other high officials and removed all misconception from their minds about the Mission activities. As a result of this, Lord Carmichael wrote

a letter to the Swami in which among other things he said, 'I read with great interest the memorial which the Mission authorities submitted to me some time ago. I regret very much to hear that words used by me at the Durbar in December last regarding the Mission, should have led in any way to the curtailment of the good, religious, social, and educational work the Mission has done and is doing. As you, I know, realize, my object was not to condemn the Ramakrishna Mission and its members. I know the character of the Mission's work is entirely non-political, and I have heard nothing but good of its work of social service for the people.'

Henceforward the police did not give any trouble even to those political suspects who had joined the Order.

CALAMITIES AND BEREAVEMENTS

In 1913 there was a great flood in Burdwan. The Ramakrishna Mission started relief. Whenever there was flood or relief the Swami would take personal interest in the relief operation. He would make arrangement for raising funds and see that proper workers went to the field for work. For this he had to face considerable difficulties now and then, but difficulty had no terror for the Swami. This relief lasted for many months.

The next year the Swami was attacked with some kidney troubles. The pain was severe, but he bore that with wonderful fortitude. At that time the Holy Mother stayed upstairs. Lest she become worried, the Swami would hardly give out that he had been suffering from any pain. Fortunately after a few days he came round.

In 1916 the Swami went on a pilgrimage to Gaya, Benares, Vrindavan, Muttra, and Allahabad and returned to Calcutta in May after absence of two months.

In the month of February 1920, Swami Saradananda learnt that the Mother was seriously ill at Jayrambati. Immediately he made arrangements to bring her to Calcutta. For five months she was kept at the Udbodhana House and Swami Saradananda did all that was humanly possible for her recovery. The best doctors were called in, the best attendants were engaged, every medical advice was followed with scrupulous care. And day and night went the earnest prayer from his devoted heart to Heaven for her recovery. A man of supreme self-possession and self-control -- one who could control his feelings to the amazement of all--Swami Saradananda now betrayed his constant anxiety like a helpless child. But nothing could avert the inevitable--the divine dispensation prevailed against human efforts. The Mother passed away from the physical arena of activities, after a protracted illness of six months.

Two years later there came the turn of another, that of Swami Brahmananda. Swami Brahmananda who was the lifelong President of the Ramakrishna Mission and held a unique position in the Order commanding not only love but unparalleled respect even from his Gurubhais, passed away on April 10 in 1922. This was a shock which unnerved Swami Saradananda completely. Swami Saradananda worked as the chief executive, but he was the moving centre of all activities in the Ramakrishna Math and Mission. So, shortly after the passing away of the Holy Mother, when Swami Brahmananda also entered into Mahasamadhi, Swami Saradananda was altogether broken in heart.

PREPARING FOR FINAL DEPARTURE

There were other deaths too. Gurubhais were passing away one by one, devotees were being called away to the

Master by turns. The Swami began to feel lonely in this world of activities. He lost all zest for works. Gradually he began to withdraw his mind from works and devote greater and greater time to meditation. Those who watched him could easily see that he was preparing for the final exit. During the last few years he would spend long hours in meditation—as regards works giving only directions.

At this time one work which received his most serious attention was the construction of a temple at Jayrambati in sacred memory of the Holy Mother. He would supply money and supervising hands for the work and keep himself acquainted with the minutest details of the construction. He would openly say that after the completion of the temple, he would retire from all works. The beautiful temple—emblem of Swami Saradananda's devotion to the Holy Mother—was dedicated on April 19, 1923. What was the joy of the Swami on that day! A very large number of monks and devotees assembled at Jayrambati and the little village was humming with a new life. There was an air of festivity all around. Swami Saradananda supervised every detail of the celebration. A large number of persons were fed every day. Worship was done with punctilious care. Everybody felt, as it were, the living presence of the Holy Mother in that round of joy and festivity.

Swami Saradananda became like a Kalpataru. He not only supplied the materials for this celebration, but also began to give spiritual initiation, after the dedication ceremony was over, to whoever came. To-day he made no distinction between the deserving and the undeserved. He was ready to give himself away fully. When somebody reasoned with him that it might be too great a strain for his health as he was

giving initiation till late hour of the day, the Swami showed the utmost displeasure. To-day he must give all he had.

Another great important work which the Swami did and which will go down to history was the holding of the Ramakrishna Mission Convention at Belur Math in 1926. It was mainly a meeting of the monks of the Ramakrishna Math and Mission Centres—about 100 in number sprinkled over the whole of India from Mayavati to Java and from Assam to Bombay, as well as outside India—in order to compare notes and devise future plan of work. Though not keeping very well, he took great interest in it and worked very hard to make it a success.

As it was physically impossible for the Swami to cope with the demands of the growing organization single-handed, at the end of the Convention he appointed a Working Committee which should deal with day-to-day works.

LAST DAYS

After the Convention the Swami virtually retired from active works, devoting more and more time to meditation. One who so long thought of the minutest details of the far-flung organization, planned for sending relief to wherever there was epidemic or flood or famine or any calamity, would now be found self-absorbed—his mind in-drawn. With his ill health finding him devoted so much to meditation and spiritual practices, the doctors got alarmed and raised objections. And after all what was any further necessity of spiritual practices for a soul like Swami Saradananda! But to all protestations the Swami would give simply a loving smile.

Swami Saradananda's health was getting worse and worse. But such was his consideration for others that he

would hardly give out all he had been suffering from. He gave strict instructions to his attendants that they should not get worried and anxious. He had been suffering from diabetes and its accompanying ailments. But nobody knew that the end was so near.

It was Saturday, August 6, 1927. Swami Saradananda as usual sat in his meditation early in the morning. Generally he would be meditating till past noon. But to-day he got up earlier and went to the shrine. He remained in the shrine for about twenty-five minutes—an unusually long period. He went inside the room and after a short period returned. These he did several times. When he finally came out a great serenity shone through his face. He followed his other routines of the day as usual. In the evening when *Ārātrika* was going on in the shrine, he remained absorbed in thought in his own room. After the *Arātrika* was over, he raised both his hands in a bowing posture. After that an attendant came with some papers. As he stood up to put them inside a chest of drawers, he felt uneasy, his head whirled as it were. He asked the attendant to prepare some medicine and instructed him to keep the news secret lest it should create an unnecessary alarm. These were the last words he spoke, and he lay on the bed.

It was a case of apoplexy. The best doctors were called in. Different kinds of treatment were tried. But he did not regain his consciousness. Udbodhana House was day and night crowded with monks, devotees, and admirers—with anxious look and worried appearance. From different parts of India monks and devotees began to pour in to Calcutta and thronged at that house to have a last look of the Swami. The best medical aid and the earnest prayer of all proved of no avail. The Swami

passed away at two in the morning of August 19. A pillar of the Ramakrishna Math and Mission was gone and a great luminary, too, became invisible to mortal eyes.

HIS PERSONALITY

Swami Saradananda was the living embodiment of the ideal of the Gita in the modern age. To see him was to know how a man can be a '*Sthitaprajna*'—steadfast in wisdom—as taught in the Gita. He was alike in heat and cold, praise and blame—nay, his life was tuned to such a high pitch that he was beyond the reach of such things. In him was exemplified the Gita-illustration of the ocean which remains unaffected by any amount of waters flowing into or from it. He was undisturbed by any material things. In spite of all his activities, one could tangibly see that his was the case of a Yogi '*Whose happiness is within, whose relaxation is within, and whose light is within.*'

He harmonized in his life *Jñāna*, *Karma*, *Bhakti*, and *Yoga*, and it was difficult to find out which was less predominant in him. Every one of these four paths reached the highest perfection in him as it were. As a *Karmayogi* he was unparalleled. When he would go to the temple of Vishwanatha at Benares and with a prayerful look touch the Image, or when at Puri he would be looking at Jagannatha throbbing with emotion, bystanders could not turn their eyes from him and even a hard-boiled unbeliever, seeing those scenes, would catch some spirit of devotion from him. In discussing religious matters with him, one would find him so very rational in outlook, that one would feel drawn to him in spite of oneself. About the intricacies of the workings of the mind and the experiences in meditation he would talk with such a clear grasp that the questioner

would feel here was one who was talking from direct realization, and in one or two words from him all his doubts and difficulties would vanish.

But with all his spiritual attainment, the Swami was quite modern in outlook. Those who did not believe or had no interest in religion, would find joy in mixing with him as a very cultured man. He was in touch with all modern thoughts and movements. This aspect of his life drew many to him who would afterwards be gradually struck with his spiritual side.

He had the great capacity to hide any external manifestation of his spiritual powers. Many who did not bother much with spiritual problems found him living like a common human being, though they could not analyse what it was in him that drew them so irresistibly to him.

His playful conduct with children was a sight interesting to enjoy. How he could bring himself down to their level and play jokes and funs with them to their great delight was an object of wonder with many. He became just like a child in the company of the children.

His courteous behaviour became proverbial. When he was in the West, where courtesy has taken the place of religion, as it were, the Swami was highly adored for his refined manners. He lived in the West for a short period only, but afterwards whenever any Westerner came in touch with him, he

would feel greatly at home with him, and invariably be impressed with his deportment.

His love and sympathy and consideration for all have become a byword in the whole Ramakrishna Math and Mission. Instances of his kindness are cherished in memory as a sacred treasure. Himself ever ready to serve others, he would hardly like to take service from anyone. Even when disabled because of age and illness, he would take service from his attendants the least that was needed. Apart from physical service, he was so very considerate towards the feelings of others! Thoughtlessness is said to be the worst form of selfishness. Sometimes it is worse than even any physical violence. Any word had hardly escaped from his lips in his whole life which could hurt the feelings of others.

These and many other qualities would make him a power even if he had not taken orders. But in Swami Saradananda—the monk and the disciple of Sri Ramakrishna—these were only added facets in his character. He was a spiritual genius first, and any other thing next. The spiritual side of his Master and the Master's life were reflected in him. He lived, moved, and had his being in him. Swami Vivekananda once said to his Gurubhais: 'Don't preach the personality of Sri Ramakrishna, just live such a life that it will be preaching him.' Well, Swami Saradananda lived such a life.

SCIENCE AND THE COMMUNITY

By S. W. SHIVESHWARKAR, I.C.S.

Science has in modern times entered so much into the daily life of the community at large that we can no longer

afford to be blind to the fact that science is both affecting and being affected by the social and political

changes of our times. Although science was meant to be the main basis of progress we find that it is being used on a world-wide scale for dealing out death and destruction in the present international chaos. The troubles of our times seem themselves to be the result of scientific progress. Where science was intended to heal, it is destroying. We see the latest cures for the erstwhile incurable diseases discovered side by side with the invention of the most deadly weapons of mass murder. We see the illumination systems of great cities improved on the basis of the Quantum Theory and Relativity only to find that these unfortunate cities have to observe black-outs for nights together. We find that the inter-continental cables which were laid to carry messages, do not do so when the nations are not on speaking terms. Where scientists have spent lifetimes to discover methods of killing the most deadly disease-bacteria, scientists are now busy culturing those very bacteria for use in bacteriological warfare to kill the 'enemy'. Science is, in short, suffering from the ethics of modern politics. One of the main reasons of this is that science has gone out of the hands of the community at large and conversely scientists have lost touch with the community at large and are oblivious of the essential and historic connection between scientific activities and the society to which they belong. Whilst there have been attempts by the community at large to gain democratic control in the political sphere, there has hardly been any serious attempt on their part to gain control over scientific activities. The community was content to leave matters in this sphere to the specialists and the experts, who in their turn, having forgotten their connection with the society, allowed themselves to get entangled in the whirlwind of poli-

tics and to be exploited by their employers and overlords, the politicians and the statesmen. It is, therefore, necessary that the scientist as well as the layman should examine all over again the connection between science and society. Science is no longer the occupation or hobby of the curious, absent-minded professor in his isolated laboratory. It is a major industry of society. This in itself is sufficient reason why the community at large must take a hand in the direction of scientific activities and why the layman's outlook must be more scientific than it is to-day.

Modern science has now reached such a stage that a layman can get his idea of it only from the specialist and the expert. The expert unfolds the landscape picture of modern science to the layman through books, articles in newspapers, and periodicals, lectures, cinematographic films, and other means of communication, in which he tries to replace, as far as possible, the technical and symbolical language of science by the popular language in the ordinary style of narrative with similes and illustrations. It is a fundamental purpose of science to reduce the apparently uncorrelated and confused phenomena of nature around us to reason and common sense. It is, therefore, essential that the layman who is sought to be addressed, should possess ordinary intelligence. In the last few years many books written by experts in popular language on a wide range of scientific subjects and addressed to the layman, have made their appearance. But in order to retain the attention of the reader these books were presented in a mysterious garb, and sensation was added to thrill the reader's mind. Such sensations often involved sweeping generalizations. For instance, in a popular book on Relativity one may find

such expressions as 'Einstein having disproved Newton'. If Einstein completely disproved Newton where is the need to teach Newton in schools? These books have really inverted the true purpose of writing such books. We may compare their authors to those of historical novels, who twist the facts of history or invent them to add romance and thus compromise history with fiction. Or we may compare them to the producers of cinematographic films on historical subjects, to see which would make the historical personages concerned turn in their graves. But whilst we may pardon the novelist or the film producer whose essential aim is to entertain and thrill and not to instruct the public in history, we cannot forgive the expert scientist, whose aim should not be to entertain and thrill but to make the community as a group scientific-minded. It is necessary to do so because science has entered so much into our daily life. For instance, Relativity and Quantum Theory, so abstract in themselves, are brought to practicality in their application to modern problems such as illumination of public places and domestic dwellings.

We have seen above how scientists have failed to do justice to the community. They unfortunately do not see the harm they do to themselves in the process. It is the natural right of lay members of the public to know how the scientists are treating them and how those who are in political control of the community are treating the scientists. We see in modern times that while scientists on the one hand may be successfully carrying on experiments on how to cure diseases formerly thought to be incurable, on how to prolong the average span of human life or its expectation by improving conditions of living and by research on the nutritive value of foods, they, on the other, may be busy devising

the most deadly weapons to kill human life *en masse* in the shortest time and so serve the unethical purposes of their political overlords. The confusion in world politics has reflected itself in confusion in science. Whereas the people in some places in the world have striven for a democratic control of politics nowhere has there been an attempt from the side of the public for a democratic control of science. The result is, as we see in the present world war, an immoral waste of human energy. The pessimists have even raised their voices demanding the cessation of scientific research as the only means of preserving the present civilization.

These pessimists forget that science is as old as civilization and will live as long as there exists a society. Science started since the birth of Man. Science is one aspect of Man's eternal struggle to adjust himself to the nature that surrounds him or even more appropriately to make that nature adjust itself to him. For instance, we find in anthropology that the Gaucho man of the Pampas, whenever he wanted to create fire for warmth or cooking, did not depend on the conflagrations produced by unaided nature but drilled a rod of wood in a hole in another piece of wood to produce ignition. This was the predecessor of the modern match-box or the electric fuse. The basic aim of this struggle against the environment was to achieve security and certainty in an ever-changing universe. Science is a movement that seeks to replace the prophet and the seer, to replace the tribal magic. Beginning in the early history of man as an unconscious haphazard attempt to gain control over particular phenomena, science has now developed partially into a deliberate and organized plan to attain intellectual certainty. It has become an expression of the mental and physical energy of

the community as a group. It is, therefore, vain to think that scientific activities will ever cease, let alone the question whether their cessation will be of any benefit to society. The only way out of the present impasse is, therefore, to make scientists answerable to the public for their activities.

Consider the total group-energy of the community. By society or community we do not mean just the assembly of individuals composing it. We consider them as a group. For this purpose they must be group-conscious. A battalion of an army, for example, is quite distinct from the conglomeration of individuals who compose it. It is a battalion only when the individuals are conscious of their battalion, and their minds and movements are regulated by the discipline and aims of the battalion. On the other hand, the beer-drinkers of the world do not form a community, because as a group they are not conscious of their aims or, say, the effect of their alcoholic consumption upon world-trade or upon the average health of mankind. So also the members of a bridge-club or a night-club do not form a community as defined by us. We will consider the total energy of a community which is really a society as distinguished above. The mental and physical energy of such a society finds expression in many channels, for example, art, science, literature, education, control of politics, production, industrial organization, philosophy and so on. In order that there should be no waste of energy in the activities of any society the different expressions of its social energy must be properly co-ordinated so as to produce a good equilibrium. As an example of waste arising out of disunity, consider the community of advertisers and hawkers of commodities. This community is more advanced than the group of beer-drinkers or tobacco-

smokers or bridge-players or lip-stick-users in that it tries to achieve its internal purpose by external action. This community is not organized at all. Their purpose is to persuade society to buy their commodities to the exclusion of others' without regard to the social value of such transaction but having regard to their own sale profits. The result is seen from the advertisement pages of newspapers and periodicals or posters in the streets. The man in the street is asked to eat all kinds of preserved foods, then he is told that he has all kinds of diseases and must take doses of their patent medicines and tonics; he is asked to buy costly motor cars; he is asked to get heavily insured. This is done without regard for the man's purse. The question^{*} arises whether scientists as a group are going to behave as these purveyors of commodities or as true men of science in an organized scientific manner. Will they continue to waste their energy in mutually contradictory activities? Will they not, because of their intelligence, prove themselves more ethical than the inferior groups described above whose members are unconscious of the structure of their group and who are oblivious of the harm that is being produced by their unorganized, uncoordinated, and wasteful activities?

From ancient times science has been one of the expressions in which the group energy of society has manifested itself. We might say that science is even older than art; the ancient man invented his bow and arrow before he thought of drawing. On the walls of cave-dwellings of the ancients the archaeologist discovers a crude drawing of an animal struck by an arrow. To the archaeologist the drawing only tells that those ancient men hunted animals for food and had invented the bow and arrow to do this. To the artist

the drawing might convey the probable aesthetic sense of the ancient man. But has it occurred to them that the drawing might not so much be the expression of his aesthetic sense as an introspective expression of his triumph in his achievement in science, his triumph in making nature adjust to his needs? To the ancient man the invention of the bow and arrow must have been as important as the discovery of gunpowder is to the modern man. So from ancient times to modern, science has progressed according to the needs of society from time to time. Herein lies the basic relation between science and society. It is a dynamic relation. To-day we switch on our radio calling into play millions of particles called electrons and receive hundreds of electro-magnetic waves per second and listen to music being played thousands of miles from us and think nothing of it. We are even unconscious of the processes involved when we are listening to the broadcast music. But the same would have looked nothing but a miracle even so late in modern history as the time of Newton. Where formerly only mythological beings used to fly in the air, to-day the aeroplane has become an ordinary means of sending mail. Even vision has been made to penetrate terrestrial space through television and sending photographs by wireless. The spectroscope has helped us to see through interstellar space. The history of science thus teaches us that science has been an age-old channel in which the stream of human energy has always flown and will always flow so long as man exists on this planet. Should not, therefore, the community at large shake off its indifference and direct this stream so that it should not go astray in the hands of fickle-minded men, go astray because it was used for unethical purposes, go astray because there

was not enough co-ordination between different branches of science?

These are the days of specialists. A specialist in one branch of science often knows as little about other branches as a layman; and instances are not lacking where a specialist in one branch has a feeling of contempt for the work of a specialist in another branch. Sometimes it is forgotten that the various branches are only different perspectives of the observed and deduced truth. Just as the financier and the industrialist cannot harmonize their efforts unless they work with a common aim to be decided by the authority that controls both, e.g., Governmental control, so also the different specialists cannot work fruitfully unless there is some agency reviewing and co-ordinating their work from time to time. Nature did not create watertight 'subjects' like Mathematics, Physics, Biology, and so on. Even the same subject is divided into branches and we have specialists in each such branch. We should not forget that in one and the same natural phenomenon the rules and processes of all these 'subjects' and 'branches' may find application at one and the same time. It is only the scientist who indulges in science as a pure thought who can afford to stand aloof. For instance, pure Mathematics is rather an art than a science. With the specialists working in mutual isolation scientific progress will frustrate its fundamental purpose, viz, to achieve security and certainty against all nature. Such uncoordinated specialization is a clear sign of the chaos in the community. It gives the war-mongers a chance to exploit science and scientists. By the law of the vicious circle this frustration of science also leads to further chaos in society. To-day the world is passing through a stage of transition to, we hope, a more ethical civilization although the future still

hangs in the balance. This finds a parallel in the realm of science, where traditional ideas are being rapidly swept aside. It is for the society to gain control over scientists and their activities and to save science from frustration and chaos. Scientists by themselves often show lack of consciousness of the social energy of which they themselves are a manifestation. They forget the historic relation between science and society. In the confusion they forget their true role and cannot disentangle their thoughts from the confused ideas and anti-social ethics of the politicians, who form groups called 'parties' often to exploit the social energy of other 'parties'. Thus we might find that scientists of the same branch belong to different political parties whose aims might be diametrically opposite. Under such conditions they cannot get an unbiased or even scientific view of the processes

of progress; they cannot fulfil the purpose of their own profession.

These scientists owe an explanation to the public. It would be necessary to collect and examine statistics about the way scientific activities are at present organized, about the way public money is being spent on these activities. It is not that science can be reduced to a branch of the civil service. Developments in some countries have shown that it is possible to combine freedom and efficiency in scientific organization. The present type of learned scientific bodies which deal with technical research in their own special branches will have to be replaced by associations which will be more in touch with the public, which will be more ethical than national, and which will be all the time fully conscious of the relations that should exist between science and the community.

COMMUNAL RAPPROCHEMENT IN MEDIEVAL INDIAN LITERATURE

BY DR. NANDALAL CHATTERJI, M.A., PH.D., D.LITT.

Cultural rapprochement between Hindus and Mussulmans in Medieval India reached its highest culmination in the domain of literature, and it was the flood-gates of literary effort which opened up new channels for the flow of the surging spirit of brotherhood and creative energy in all spheres of national activity. The give and take in the field of literature was intimate and mutual, and it paved a golden path through the woods of bigotry, intolerance, and communal divisions, and ultimately provided a common meeting ground for the rulers and the ruled. It is this cultural unity which saved the soul of India and prevented the per-

petuation of a wide gulf between the two principal communities.

The most agreeable feature of the literature of Medieval India is its complete lack of the spirit of communal exclusiveness and racial antagonism. We find all communities represented among the prominent poets and historians, biographers and story-writers, whose literary output revealed a fine synthesis of their respective cultures. Although the relative proportion of Mussulman writers in Indian languages and of Hindu authors in Persian or Urdu could not be equal for obvious reasons, the number of Mussulmans who wrote in Indian vernaculars or that of

Hindus who excelled in Persian or Urdu is surprisingly large, and is indicative of a complete cultural understanding between Hindus and Mussulmans. That all this was not due to mere accident will be evident from the fact that the Mussulman rulers offered their patronage to writers of all communities and made no invidious distinctions in this matter on grounds of religion or race. Even the much decried Aurangzib extended his patronage to Hindu poets like Mati Ram, Vrinda, Kali Das Trivedi, and Bhusan.

Muslim rulers vied with each other in stimulating the growth of the Indian languages, and Hindu writers found in them some of their greatest patrons. The Muslim nobility followed in the footsteps of their Emperors and patronized Hindu writers with a sincerity which would be surprising at the present day. One example may be cited here. Abdur Rahim Khan was a distinguished Mughal noble, but he is more well known to-day as a Hindi poet of the first rank!

In language, inter-borrowing of words and idioms was accelerated by the growth of an invisible national consciousness among the writers of different communities. Indian languages absorbed Persian, Arabic, and Turki words as freely as these foreign languages became to some extent Indianized under the influence of Indian thought and expression. As for Persian, a new Indo-Persian style came into existence in India, while the diction of the Indian languages was enriched by the adoption of foreign words. Even a casual survey of the principal vernacular literatures of India would show how numerous must be the foreign words which have become naturalized. As for Mussulman writers, it is indeed amazing to note how readily and with-

out prejudice they adopted Sanskrit and Vernacular words in their works.

In the matter of verse-forms and metres there was a free exchange of idea and technique. The origin and growth of rhyme in Medieval Indian poetry were in no small measure due to the influence of Arabic and Persian literatures. Indian languages also assimilated some verse-forms from Persian, while some Indian forms were similarly introduced into Persian. For example, the use of the pen-name which is a common feature of Persian poetry, became popular in Indian poetry owing to the increasing acquaintance with Persian examples. Even in the matter of the divine invocation there was a free exchange of terms and forms. A Hindu writing in Persian would commence his composition with an invocation of Allah, while a Mussulman writing in an Indian language would freely invoke Ganesha, Saraswati, or some other god or goddess. The first phenomenon is too well known to need any illustration. A few examples of the second will be interesting. Rahim begins his *Madana Shataka* with an invocation of Sri Ganesha. Ahmadullah begins his *Nāyakbheda* with an invocation of Sri Ramji and Ganesha. Yakub, writing his *Rasabhushan*, invokes Sri Radhakrishnaji and Sri Gaurishankarji.

In their choice of subject-matter the writers betrayed no communal bias or prejudice. One comes across Hindus engaged upon purely Muslim themes, and Mussulman writers dealing with Hindu subjects. A matter of piquant interest is the fine exposition of Vaishnava love and devotion by Mussulman writers, which shows that in the world of song and poetry there was no communal or religious hatred. The number of Hindus who composed verses in Persian is fairly

large. It is true that their works were not recognized in Persia, but the fact remains that their works constitute a memorable contribution to Persian literature. Brahman, Kishenchand, Banwaridas, Jaswant Rai, Shiva Ram, and Anandghan are illustrious names in the history of Persian literature in Medieval India. Hindu authors excelled in Persian prose too. Among story-writers the names of Raj Karan, Kripa Dayal, Udit Chand, Madho Das, and Roop Narain are note-worthy. Among letter-writers there are prominent Hindu names such as Chandra Bhan, Sujan Rai, etc. Hindus wrote excellent historical works also in Persian. Mention may be made of the works of Brindaban Das, Sujan Rai, Ishar Das, Bhim Sen, Kam Raj, and Bhagwan Das.

The Mussulman writers who dealt with Hindu themes may be grouped under two classes. One consists of those whose medium of expression was Persian or Urdu, while the other comprises those who wrote in some Indian language. Many well-known names from both the groups can be cited to show that Mussulman writers recognized no barriers of religion or community in their literary activities. To the first group belonged writers like Faizi, who composed a *Masnavi* on the story of *Nala-Damayanti*, Abdus Shukur and Aqil Khan who translated the *Padmâvat*, Nur Muhammad and Mir Askari who versified the story of *Madhumâlâti*, Amanat who wrote on the life of Sri Krishna, Badaoni who translated *Simhâsan-battisi*, and Tajuddin who rendered the *Hitopadesha* into Persian.

Of the literary output of Mussulmans in various Indian languages the volume is as big as the quality is high. It is highly significant that most of the Mughal Emperors and many of the royal princes could write verses in Hindi.

But the most surprising thing about the work of the Mussulman poets in the Indian languages is the exhibition of a remarkable mastery over the religious and mystic trends of Hindu thought and philosophy.

Allegorical poetry is a special contribution of the Muslims to Indian literatures. To this class belong Jayasi's *Padmâvati*, Manjhan's *Madhumâlâti*, Usman's *Chitrâvali*, and Nur Muhammad's *Indrâvati*. In these works one can feel a pleasing synthesis of Hindu and Muslim thought. For instance, the subject-matter of Jayasi's *Padmavati* is Hindu, yet the key-note of its underlying thought is clearly Islamic. Executed in the garb of a love story, this work sums up the essence of Hindu and Muslim mysticism while relating the struggles of the human souls in the eternal quest for the divine. Indian mystic poetry was similarly enriched by eminent Mussulman poets. The name of Kabir in this respect is outstanding. His verses truly exemplify the cultural rapprochement between Hindus and Mussulmans and are still cherished by every community of India. Baba Farid, Rajjab, Yari Sahib, and Darya Sahib followed in the footsteps of Kabir and popularized the religio-mystic bent in poetical literature.

In religious poetry, too, the Mussulman poets did not lag behind their Hindu compeers. Both in the elaboration of the Bhakti thought and in the expression of spiritual or mystic sentiments Mussulman writers gave evidence of an amazing depth of devotion and emotional fervour. For example, critics of Hindi literature consider Raskhan's verses to be superior to those of even the great Surdas in chastity of expression and sincerity of spiritual appeal. In the Indian vernaculars the volume of Vaishnava lyrics composed by Mussulman poets is not inconsiderable, and it

makes refreshing reading in these days of communal antagonism that the Muslim poets of Medieval India did not consider it either sinful or irreligious to sing of Krishna and Radha's love in the fashion of orthodox Vaishnavas.

Even a brief survey of Medieval Indian literature leaves no doubt about the fact that literary men of dissimilar faiths evolved a common goal of brotherhood, and thereby laid the foundations of a national culture which would unite

Hindus and Mussulmans on the basis of an enduring cultural understanding. India's capacity to absorb the elements of foreign cultures is nowhere more evident than in Medieval India, and it is this capacity which strengthened in the past the oneness of Indian culture and will defeat in future the machinations of interested politicians who seek to destroy the common cultural bonds in pursuit of the new-fangled two-nation theory propounded by the Muslim League.

THE SENSITIVE

They call thee sensitive. They are right.
 Thy sorrows are keen. For hast not thou a heart to feel?
 Thy environments seem so hard and, thou longest
 To fly to an easier and better world!
 'Thou hast given thyself away, and thou must have thy return!'—
 Thou murmurest with pain.
 But how will they give, who beg and want?
 O thou, mirage-haunted!
 Thou hast sought to drink in a desert.
 Rightly dost thou pine and suffer;
 For hast thou not forgotten to speak to him and ask from him,
 Who only gives but never asks for a return?

—S. C. SEN GUPTA, M.A.

NOTES AND COMMENTS

TO OUR READERS

The third instalment of the *Teachings of Sri Ramakrishna* reconciles Jnâna with Bhakti, and emphasizes the need of varying spiritual attitudes . . . Swami Turiyananda, a direct disciple of Sri Ramakrishna, takes up the topic and writes that, though the paths of *Vedanta* and *Self-surrender* converge at the top, for most people the latter path is the better . . . The Editor analyses

Non-violence as a Moral and Political Dogma, and after freeing it from the historical and sentimental accretions leaves the reader with his personal dignity and resourcefulness in an atmosphere of Upanishadic self-assurance and self-reliance. . . . Swami Nikhilananda of New York holds that *Sri Ramakrishna* recognized the individuality of each of *His Disciples* and led them accordingly . . . Dr. Dasgupta discovers that the *Educational Ideas* in

Kalidasa's India were on a par with those of the modern world . . . Swami Pavitrnananda concludes his charming pen picture of the life of *Swami Saradananda*. . . S. W. Shiveshwarkar is eager for a rapprochement of *Science and Community*, without which science will always end by creating veritable frankensteins . . . Evidence of *Communal Rapprochement*, present in *Medieval Indian Literature* cannot escape the eyes of a scholar like Dr. N. Chatterjee of the Lucknow University. . . . When the whole atmosphere is thus surcharged with a spirit of harmony *The Sensitive* are still dissatisfied, and S. C. Sen Gupta's poetic genius suggests that their delivery lies in surrender to God.

PHILOSOPHY AS SUCH IN INDIA

The Aryan Path of January publishes a very interesting article under the above caption from the pen of Mr. V. Subrahmanya Iyer. According to the writer, 'Philosophy is a Western word, and not the least noteworthy feature of it is that it implies variety, difference, and disagreement . . . The more man grows in thought, the more are the differences and the breaches not only in religion but also in life in all its aspects . . . For every man has his own view of life and of the universe. . . . It is then no wonder that every religious novelty, nay, every fresh effort of imagination, now claims to be philosophy in some sense.' But 'What India of the *past* and a few of the most eminent thinkers in the West have seen, is that Philosophy proper is concerned solely with *Truth*.' And what is truth? 'Non-difference in experience is the chief feature of truth; it leads us to the two characteristics of "Universality" and "Necessity". But this emphasizes objective reference. To take into account the truth of thoughts and feelings, . . . the Hindus add two other

features: "Non-contradictibility" and "Being beyond the possibility of doubt".' The test of truth is this: 'It leads to non-difference or non-contradiction in *thought*, and at the same time to harmony and Universal well-being in *this life*.' We speak of truths derived from faith, intuition, emotion, even intellect, or the like. These have values only as steps leading to 'the ultimate truth' or 'the truth of truths', as the the Upanishads put it. To arrive at this truth we must have recourse to *Reason*. 'Truth can *never* be reached till Reason is distinguished from intellect and the rest and till the Ego is kept within its bounds first and then eliminated altogether.' Until this Ego is eliminated philosophy may lead us merely to intellectual satisfaction but not to truth.

WOMEN AS PEACE-MAKERS

Mothers are the conscience-keepers of a race, and it is they who are greatly responsible for shaping the future generations either for peace or war. When they take their natural field and resolve that motherhood shall not henceforth be identified with killing, it stands to reason that better times are ahead of us. This being the case, we read with the greatest delight the speech of Mrs. Vijayalakshmi Pandit, as President of the All-India Women's Conference at Cocanada. Said she, 'As women we have a special responsibility cast on us. We must decide whether we shall ally ourselves to the forces of life, or those of death. Are we going to join the group that by their acquiescence make wars possible? Shall we bear sons only that they may murder other women's sons and help to maintain a system which stands self-condemned? Or shall we raise our united voice in favour of a brave new world where human life and human liberty receive the respect which

is their due, where progress and security are within the grasp of each individual? The choice is before us. The future not for women only, but for humanity as well, is what the women of to-day make of it. Let us not treat this matter lightly.'

We heartily wish that these fine sentiments may be carried into practice in every home here and in the West. True peace cannot come through isolated action, though this may have great spiritual value for the individual. There must be a gigantic organized effort on a world-scale.

INDIA'S POVERTY

Addressing a meeting at the Mysore Chamber of Commerce in December last year, Sir Visveswaraya drew attention to the extreme poverty of India. The amount of capital invested in industrial establishments, a few years ago, was about 25,000 crores in the United States of America, over 7,000 crores in the United Kingdom, and only about 700 crores of rupees in India. He argued that taking the respective populations of these countries (130,45, and 390 millions) into account it would be realized how clearly the backwardness and poverty of the Indian people were due to the neglect of industries. He was definite that 'no agricultural nation has grown rich.' He advocated large-scale industries; but to remove poverty and starvation in rural districts he suggested that the establishment of small-scale or minor industries and the creation of occupation for the poor were the *sine qua non*.

WIDOW-MARRIAGE IN ANCIENT INDIA

Writing in the *Modern Review* of January, Dr. J. B. Chaudhury considers that the Rigvedic verse, X. 18. 8, refers to widow-marriage. In the *Mahabharata*, according to him, there are many in-

stances where widows are found married or widows are sought for as wives. 'Baudhâyana, Vashistha, Parâshara, Manu, etc., also recognize widow-marriage. The Buddhist literature, too, furnishes a large number of instances of widow-marriages. Even in subsequent periods many widows are found married and their issues become powerful kings too.' After examining such data the writer makes a very modest conclusion: '... widow-marriage was neither prohibited nor highly recommended in Ancient India. The ideal was a life of celibacy after the demise of the partner in life, failing which a widow might either take recourse to Niyoga or remarriage.'

The investigation of this question from the historical and scriptural point of view is very important, as the Hindus are noted for their great respect for tradition. But such researches can throw light only on one side of the question, which is highly complicated and is to be approached from many other points of view,—social, political, economic, legal, and spiritual.

RACE PROBLEMS

Under the above heading St. Fuchs writes in *The New Review* of January: 'The mere fact that in all the thousands of years of recorded, and the tens of thousands of unrecorded history, they (i.e., peoples of certain racial types) have not risen superior to their environment, nor fought or battled their way out of it into a better one—this fact alone is proof that they are less endowed with those qualities, the possession of which enabled peoples of other types to do again and again what the weaker people have failed to do.' This sounds plausible when we look at the world as constituted at present. But what would most European countries of the thirteenth century or earlier think if any

thinker of the East formulated such a theory? And we must remember that historical evolution has not stopped with the uplift of the Europeans. Who knows what future awaits the Africans? The writer is on surer ground when he concludes: 'The convictions that all human races belong to the same family and species, "man," that no fundamental differences separate the races either physically or mentally, are now generally accepted by modern science, in spite of the excessive racism and nationalism in so many countries, based on antiquated and obsolete racial doctrines.' Science is beginning to recognize the fundamental unity, but when are politicians and Führers and Duces, who only typify in an extreme form the superiority complex of the Europeans, going to do so? The question of racial superiority has been forced on the attention of European philosophers by the writings of Rosenberg and his companion Guenther; but its implications became more poignant when Hitler proclaimed himself a prophet of this cult. It is true that 'the belief in the racial purity and uniqueness of the German' is nothing but a myth. 'According to the common opinion of modern biologists, the population of the Nordic race in Germany is about 50 p.c., the East-Baltic 8 p.c., the Ostic race 20 p.c., the Dinaric race 15 p.c. and the Mediterranean race 5 p.c.' The superiority claimed for this Nordic people can be pulled down to pieces on many cogent grounds; but with that should go down the *hauteur* of all the other races of the earth.

SCIENCE AND STANDARD OF LIVING

'An unprogressive and industrially backward India with a large reserve of human population whose labour can be exploited is in itself a menace to world peace, drawing as she does, to her the covetous eyes of the world's Hitlers and Mussolinis,' said Dr. J. C. Ghosh in a lecture on *Science and Modern Life* at the Bose Research Institute, Calcutta. 'The widest cultivation of science,' Dr. Ghosh added, 'and its intensive application to raise the standard of living in India are, therefore, the needs of the hour, and should be kept in the forefront of an enlightened State policy.'

Dr. Ghosh is a scientist of great eminence with no political bias. He is also a true lover of India. Those people who are afraid of increasing the material welfare of the Indian masses on the absurd plea that they will lose their spirituality, will do well to ponder over these remarks. India has no right to remain 'backward with a large reserve of human population' only 'to draw to her the covetous eyes of Hitlers and Mussolinis'. It is against this moral background that the question should be re-examined. It is foolish to argue that science by itself can lead a people astray. We do not indulge in such mystic platitudes. Nobody forbids the use of knives in a household on the absurd plea that some children may cut their fingers with them; on the contrary the children themselves are trained to use these properly. Science need not be tabooed, but the moral standard of the world has to be raised.

REVIEWS AND NOTICES

VILLAGES AND TOWNS AS SOCIAL PATTERNS. By DR. BENOY KUMAR SARKAR, VIDYA-VAIBHAVA. Published by Messrs. Chuckervetty Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. xvi+685. Price Rs. 15.

To students of social philosophy Dr. Sarkar is well known for his bold and advanced thinking. His works display an intimate acquaintance with diverse social patterns, and his conclusions are generally based on detailed statistical studies. The present volume is on a par with his earlier works, and in many respects it has made further contribution to analytical sociology. It is a timely publication, as it brings into focus many problems of interhuman relation having special reference to the Indian milieu. There are valuable suggestions for solving many intricate political, social, and economic problems.

To appreciate the merit of this volume it is not necessary to agree with all the conclusions of its author. Its real worth lies in a challenge thrown out to sociologists to make a more analytical and scientific study of their pet theories about the *Zeitgeist*, social evolution, Hegelian dialectics, Marxism, imperialism, and the dichotomy of the East and the West. Each social phenomenon may be the product of various causes, and it is not necessary to postulate a certain social pattern for the existence of a particular economic or political phenomenon. 'It is not indispensably necessary to change the *Āchāras* (or customs) in order to be capable of acculturation to industrialization, capitalism, urbanization, democracy, socialism, or other forms of modern freedom.' In the light of such an outspoken theory one fails to understand why Dr. Sarkar should dogmatize about divorce and say, 'Here (i.e., in India) the social pattern requires quite an extensive employment of the divorce remedy for some long time.' Can there not be other better remedies? Besides, extensive divorce is not a necessary concomitant of a highly developed civilization of the Western type. Great Britain, Germany, and U. S. A. are on the same cultural level, and yet Great Britain has only 10.0 divorces for every

100,000 inhabitants, while Germany and U. S. A. have 75.2 and 128.5 respectively.

Dr. Sarkar's conception of progress as 'creative disequilibrium' is novel and seems in some respects to fall in line with the Gita ideal of doing one's duty without caring for the results. 'Progress consists in the fact that at every stage there is a deliberate and conscious conflict between what for the time being is supposed to be good and what is supposed to be bad.' There is no absolute value for good or bad, and no scope for 'improvement-dynamics'. It is, as it were, a goalless change. But while the Gita visualizes all changes against a background of spiritual advancement for the group as well as the individual, Dr. Sarkar has no such background to offer except it be a more intense nationalism. His remark that 'Krishna does not conceive the possibility of both Dharma and Adharma functioning simultaneously and on the same spot', is hardly justifiable. All that Sri Krishna's 'Yugāntara theory' postulates is the predominance of the one or the other in certain periods.

Rightly enough the author has extensively drawn on Indian ideologies and shown their rightful place in any sociological study. He appreciates 'Vivekananda, the exponent of the Upanishadic ideals of moral autonomy and spiritual autarchy.' But he has no sympathy for those who cry down all movements for more social freedom.

Nothing written here should, however, detract from the real merits of the volume. The views on the population problem of India, the analysis of the problems of evil, municipalization, and disintegration of empires, and the chapters on *Rural Reconstruction as a Historic World Necessity*, *Class Distinctions in Interhuman Relations*, *the Sovietic Regime in Creative Disequilibrium*, and *World-remaking Youth* will repay a serious study.

INDIA AND THE PACIFIC WORLD. BY DR. KALIDAS NAG. Published by Messrs. Book Company, Ltd., College Square, Calcutta. Size D. C. 8vo. Pp. xiv+294. Price Rs. 10.

When the whole world is passing through an orgy of co-operative destruction and the

civilized people are vying with one another in their acts of savagery, it is refreshing to read the present volume, which indicates how humanity at bottom is one and belongs to one family. The author has got the imagination of a poet, the research spirit of a historian, and the penetrating vision of a scientist. Basing himself on the latest researches in the domain of anthropology, philology, archaeology, art, and painting as well as on his experiences of vast travel and wide study, he describes the culture and civilization of the Pacific World—of China, Japan, Java, Sumatra, Indo-China, Thailand, Indonesia, the Philippines, Australia, Newzealand, etc., and indicates how the influence of India has travelled abroad. To many of these places there was migration from India. One thing is very significant. 'What India brought as her real and abiding contributions to the nations of the Pacific were not the conquering armies or the ruling dynasties long forgotten, but a veritable fertilizing influence in the domain of the spiritual, intellectual, and artistic creation.' This can be deduced from the simple fact that the oldest loan-words in the languages of the various places were 'words for religious, moral, and intellectual ideas coming from India.' To cite only one instance: The name for God in most of the languages of the Malaya-Polynesian world was derived from the Sanskrit word *Devatā*. In Siam, the highest god is known as *Duata*, in Borneo as *Jebata* and *Jata*, in the Philippine Islands as *Divata*, and so on.

Within the limited space of 285 pages, the author brings out before our mind's eyes the picture of the whole Pacific World, and the dry bones of history become living through his pen. Yet, every statement he makes, however astounding it may seem at first, is well documented and thoroughly authenticated. In this, he has achieved a supremely creditable task. To read this book is to get a glimpse of nearly all the important literature that has been written on the subject.

It is only lately that Indian scholars have taken to the work of historical researches into the past of India, and as a result of their efforts even in this short period the history of India well deserves to be rewritten. We only wish that a larger number of scholars come into the field, so that we may know of the past history of India in greater detail. The present author

is one of the handful of scholars in our country who are interested in 'Greater India'. We feel no doubt that this his latest book will arouse interest in many to reconstruct the history of Indian influence in the Pacific civilization more elaborately.

EAST AND WEST. BY RENE GUENON. Translated by William Massey. Published by Messrs. Luzac & Co., 46, Great Russell Street, London. Calcutta Agents, Messrs. Thacker Spink & Co. Pp. 257. Price Rs. 3.

The publishers must be congratulated for bringing out this excellent book. It is a wonder that the West, in its present pre-occupation with life and death questions, can turn to the placid East for studying the fundamentals of a stable civilization for a post-war reconstruction. What strikes one in reading this book is the total absence of arrogance and patronizing sympathy that are so characteristic of orientalist. The present author is full of love and respect for the hoary civilization of the East and feels that the West can be saved only by reverting to a 'normal civilization . . . that is based on principles, in the true sense of this word, one where everything is arranged in hierarchy to conform to these principles, so that everything in it is seen as the application and extension of a doctrine whose essence is purely intellectual and metaphysical.' This he calls a 'traditional civilization'. Tradition, however, 'admits all the aspects of truth; it does not set itself against any legitimate adaptation; . . . in short, it opens up possibilities to the intelligence which, like truth itself, are unlimited.'

What goes by the name of intelligence in the West is nothing but a lower manifestation of it; it is at best ratiocination based on sense data. Rationalism, however, 'though powerless to attain to absolute truth, at least allowed relative truth to subsist; the intuitionism of to-day lowers that truth to be nothing more than a representation of sensible reality, in all its inconsistency and ceaseless change; finally, pragmatism succeeds in blotting out altogether the very notion of truth by identifying it with that of utility, which amounts to suppressing it purely and simply.' Such are the hollow ideas that are at the root of modern civilization. They are called ideas only by courtesy. When analysed they end in frothy words. It is a 'gigantic collective hallucination by which a whole section of humanity has

come to take the vainest fantasies for incontestable realities.' 'Progress' in the West is nothing but purposeless change, 'Civilization' is nothing but a particular mode of spatially and temporally limited expression of sentiments. 'Morality' is nothing but a meaningless social code. Western science means analysis and dispersion; Eastern knowledge means synthesis and concentration. The Western idea which would make synthesis a sort of result and conclusion of analysis is radically false; the truth is that a synthesis worthy of the name can never be reached by analysis, because one belongs to one order of things and the other to another.

The East must be approached in a spirit of reverence; and vain attempts, like that of Deussen to explain Shankaracharya to the Hindus through the ideas of Schopenhauer must be given up.

We wish this book every success and shall eagerly look forward for the translation of its sister volumes.

VIKRAMORVASIE OR THE HERO AND THE NYMPH, A DRAMA OF KALIDASA. TRANSLATED FROM THE SANSKRIT BY SRI AUROBINDO. Published by Sri Aurobindo Ashram. Pp. 118. Price Rs. 3.

A high-souled king is passionately in love with a celestial nymph, who reciprocates his affections. Except for the hermitages and the witty Brahmin, who lends the characteristic Indian touch, the scene of this drama could have been laid in ancient Greece, equally well as in ancient India. The heroes of Greece were not unoften the offsprings of goddesses and mortal fathers. Prince Ayus is the fruit of the union of Pururavas, the king of the lunar dynasty and of Urvasie, the immortal nymph who adorns the court of great Indra, king of the gods. Moon-lit peaks, shady groves, smiling valleys and celestial regions form the background of the picture exquisitely drawn by India's greatest Sanskrit poet. Sri Aurobindo, with his command of the English language and deep knowledge of Hellenic and Indian culture, has given an English version true to the spirit of the original and standing by itself as a work of art. The first edition of the book was published thirty years ago, and the reading public in India and abroad will certainly welcome this new edition. The price seems to be too high for the Indian reading public.

SANSKRIT-ENGLISH

SANSKRIT POETESSES, PART A. SELECT VERSES WITH A SUPPLEMENT ON PRAKRIT POETESSES. EDITED WITH CRITICAL NOTES, ETC. BY PROF. DR. JATINDRA BIMAL CHAUDHURI, PH.D. (LONDON). ENGLISH INTRODUCTION AND TRANSLATION BY PROF. DR. ROMA CHAUDHURI, M.A., D.PHIL. (OXON). FOREWORD BY DR. L. D. BARNETT, C.B., M.A., D.LITT., F.B.A. SECOND EDITION. Published by the author from 3, Federation Street, Calcutta. Price Rs. 5.

The second edition of the Sanskrit Poetesses of Dr. J. B. Chaudhuri is most welcome to all scholars, Oriental or otherwise. Dr. Chaudhuri's collection of the verses of Sanskrit poetesses from many obscure or generally inaccessible sources is a marvel in itself; such a grand collection is possible for a scholar who is a master of various Indian languages, particularly, those of South India. The work is divided into four parts: Introduction, text, translation, and appendices. The Introduction deals not only with the Sanskrit poetesses, but also with the Buddhist Theris, Vedic seers as well as Prakrit poetesses. Dr. Mrs. Chaudhuri here makes a masterly survey of the thoughts, sentiments and styles of the various groups of Indian poetesses. She satisfactorily proves here that the authenticity of the verses as noticed in their book cannot be doubted nor can there be any doubt about the solid contribution of Indian poetesses, of the Sanskrit poetesses in particular.

Dr. Chaudhuri is a renowned Sanskrit scholar and his masterly works have won the admiration of all Oriental scholars. He has opened up a new vista of Oriental research by drawing the attention of the whole world to a branch of Sanskrit learning which was hitherto absolutely unknown. His series, *Contribution of Women to Sanskrit Literature* of which seven volumes have as yet been published is the worthy successor of his monumental work, *A Catalogue of Sanskrit and Prakrit Books in the India Office Library*, published by the Secretary of State for India in 1938.

The whole work—a combined effort of two leading Sanskrit scholars united as husband and wife, both Doctors of two of the best Universities of the world, viz., London and Cambridge, is an unparalleled success from every point of view.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

VAKYAVRITTI AND ATMAJNANO-PADESHAVIDHI OF SRI SHANKAR-ACHARYA. *Published by the Ramakrishna Mission Vidyapith, Deoghar. Pp. 114. Price 12 As.*

The book comprises two of the important works of Shankaracharya on Advaita Vedanta. The Vakyavritti is in the form of a dialogue between a teacher and a disciple. In explaining the Vedantic dictum, 'Thou art That', it establishes the identity of the individual self with the Universal Self, the knowledge of which, as it holds, leads to liberation.

The second book is intended to take the aspirant step by step to the realization of his true Self by negating the superimpositions of the body, the senses, the mind, the intellect, the vital force, and the ego, which, though unreal, have been attributed to it through ignorance.

The text has been given in Devanagari. A word-for-word English rendering of the verses is followed by a running translation. Illuminating footnotes have been added to places that require explanation.

BENGALI

SATI GITIKĀ. By SURENDRA NATH CHAKRAVARTY, M.A. *Can be had from the General Printers and Publishers Ltd., 119, Dharmatola Street, Calcutta. Pp. 327. Price Rs. 2.*

The author is to be congratulated on the production of this excellent work, which has many unique features. The subject-matter of the book is based on the well-known Paurāṇic story of Dakṣa-Yajña depicted in Shrimadbhāgavata. The author has not, however, merely reproduced the story of Bhagavata in Bengali poetry, but has given it a new setting with regard to important details, and has introduced new concepts in the treatment of the subject which has the effect of placing the book in a special class of its own. A perusal of the book will afford real profit and pleasure to all lovers of poetry who appreciate and value the lofty ideals of this noble Paurāṇic story of the Hindus.

The book is enriched by an appreciative foreword from the pen of that well-known scholar and educationist, Pundit Ashoke Nath Shastri; and the author himself has

written an interesting and instructive introduction, which deserves special mention. To appreciate the merit of this well written survey, it is not necessary to agree with the author in all the points made by him. In it he has given a closely knitted account of how the contact of European civilization with the ancient civilization of India has profoundly affected the educated Hindus' ideas of real values in the moral, philosophical, religious, and scientific spheres of life.

The book contains many thought-provoking ideas which are by no means stereotyped. It contains beautiful poetry of real merit. The author has obviously a great liking for Pāṇchālī compositions and songs. He has also displayed poetic art in other types of composition. To mention only a few, the lamentation of Shiva on Sati's death, the conversations between Chandesh and Surya, the enchanting description of Kailāsh Puri, and Dakṣa's prayer and song in praise of Shiva are very good specimens of sublime and inspiring poetry, for which the author deserves special praise.

H. P. BHAAUMIK

SRIMAD BHAGAVADGITA. By SRI ANIL BARAN ROY. *Published by the Culture Publishers, 25-A, Bakul Bagan Row, Calcutta. Pp. 432+14. Price Re. 1-4.*

Of the many editions of the Gita, the one before us has a speciality, since it is based on Sri Aurobindo's philosophy. In the translation, word notes, interpretations, and explanations the author has adopted a very simple and lucid style; and throughout the book he has very faithfully followed Sri Aurobindo's thought. In the introduction the writer has nicely discussed the whole teaching of the Gita within a very short compass. While putting the gist of the Gita Mr. Roy has referred to classical interpreters like Shankara and Ramanuja and to modern thinkers like Sri Ramakrishna and Tilak; and he has endeavoured to show that the new standpoint is the best as it avoids their demerits and preserves all that is best in them. But that is what everyone following a new school of thought does. It is for the readers to judge whether the author is as faithful in the evaluation of other philosophies as he is in presenting his own.

NEWS AND REPORTS

PRIMARY SCHOOLS AND NIGHT SCHOOLS OF THE RAMAKRISHNA MATH AND MISSION

Swami Vivekananda realized that 'a nation is advanced in proportion as education and intelligence spread among the masses.' Accordingly he charged his followers to take up this task in all earnest. The Swamiji was not a revolutionary. He knew that on the moral and spiritual plane our countrymen are more civilized than the European masses. But on the social and economic plane they have to be raised slowly to equality with the higher castes. But even secular knowledge must be imparted through religion. Then again, we must not dictate to the masses as to the future course they should follow. We are to 'let them know what our forefathers as well as other nations have thought on the most momentous questions of life.' We should 'let them see specially what others are doing now and decide. We are to put chemicals together and the crystallization will be done by nature according to her laws.' To sum up, 'the only service to be done for our lower classes is to give them education to develop their lost individuality;' and this must be done in the most disinterested way.

Such exhortation and practical suggestion are bearing fruit to-day. His countrymen have taken up the hint. The Ramakrishna Math and Mission, too, are conducting a number of Primary Schools and Night Schools in India, Ceylon, and the Straits Settlements. The total number of boys and girls reading in these schools in India and Ceylon are 3,638 and 1,608 respectively. The figures for the Straits Settlements could not be obtained due to war conditions. A fair idea of the number and roll-strength of these schools can be had from the following tables. (The figures are for 1941).

The Ceylon schools are locally classified as (1) Senior Vernacular, (2) Junior Vernacular, and (3) Primary. For convenience they are treated together here.

Primary Schools:

Location	Number of Schools	Roll-strength	
		Boys	Girls
Madras (Town) ...	2	403	392
Ceylon ...	7	513	543
Sylhet and Karimganj ...	15	471	17
Jamshedpur ...	4	319	59
Taki (24-Pergs) ...	3	182	62
Khasia Hills ...	4	117	96
Chandipur (Midnapore) ...	3	107	70
Habiganj ...	5	112	56
Contai ...	3	77	73
Dacca ...	3	20	53
Cawnpore ...	1	74	
Dinajpore ...	4	122	
Midnapore ...	2	66	16
Sargachhi (Murshidabad) ...	1	51	
Garbeta ...	1	34	16
Patna ...	1	103	
Kankhal ...	1	114	
Tamluk ...	1	49	31
Jayrambati (Bankura) ...	1	50	10
Karachi ...	1	36	15
Baliati (Dacca) ...	2	29	40

Night Schools:

Sylhet and Karimganj ...	2	52	
Jamshedpur ...	1	47	
Taki ...	1	40	
Malda ...	3	63	14
Silchar ...	3	71	32
Sargachhi ...	2	68	13
Garbeta ...	1	25	
Kankhal ...	1	31	
Lucknow ...	1	23	
Mysore ...	3	42	
Karachi ...	2	35	
Salem ...	1	37	

Many of the Primary Schools are located in rural and suburban areas, and the Night Schools are devoted exclusively to the labouring classes. Besides these, the Mission Headquarters helps a few schools with monthly grants.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Real cleverness—Master's attitude towards women—Good use of money—Occult powers condemned—Master's renunciation of money—Krishnakishore's faith—Vijnāna or special knowledge.

Sunday, September 9, 1883. Sri Ramakrishna had finished his midday meal and was seated on the small cot. Rakhal, M., and Ratan were seated on the floor. Ratan was the manager of the garden house of Jadu Mallick, and devoted to the Master. Ram Chatterji and Hazra went in and out of the room now and then.

Ram Chatterji and the other devotees asked Ratan about a theft in Jadu Mallick's house.

Ratan: ‘Yes, the golden sandals belonging to the deity have been stolen from the shrine room of Jadu Babu's house. It has created an uproar. They are going to try to discover the thief by means of a “charmed plate”. Everybody will be seated there, and the plate will move in the direction of the man who has stolen the sandals.’

Master (with a smile): ‘How does the plate move? By itself?’

Ratan: ‘No, it is pressed to the ground by a man.’

A devotee: ‘It is a kind of sleight of hand. It is a clever trick.’

Master: ‘That indeed is real cleverness by which one realizes God. That trick is the best trick of all.’

As the conversation went on, several Bengali gentlemen entered the room and sat down after saluting the Master. One of them was already known to Sri Ramakrishna. These gentlemen followed the cult of Tantra. The Master knew that one of them committed sinful acts in the name of religion. The Tantra rituals, under certain conditions, allow the mixing of men and women devotees. But Sri Ramakrishna looked upon himself as the child of every

woman. He addressed all women, even prostitutes, as mother, and looked upon them as the manifestation of the Divine Mother of the universe.

Master (with a smile): 'Where is Achalananda? My ideal is different from the ideals of Achalananda and his disciples. As for myself, I look upon all women as my mother.'

The visiting gentlemen sat in silence.

Master: 'Every woman is a mother to me. Achalananda used to stay here now and then. He drank a great deal of consecrated wine. Hearing about my attitude towards women, he showed much stubbornness in his own views. He insisted again and again, "Why should you not recognize the Tantra discipline of the attitude of a hero towards women? Won't you admit the injunctions of Shiva? Shiva himself is the author of the Tantra, which prescribes various disciplines including the heroic." I said to him, "But, my dear sir, I do not know. I do not like these ideas. To me every woman is a mother."

'Achalananda did not look after his own children. He used to say to me, "God will look after them." Hearing this, I said nothing. This is the way I felt about it: "Who will look after your children? I hope your renunciation of wife and children is not a pretext for earning money. People will think you have renounced everything; so they will give you money, thinking you to be a holy man. Thus you will earn plenty of money."

'Spiritual practice with a view to winning a lawsuit and earning money, or making others win in the court and acquire property, shows a very mean understanding.

'Money enables a man to get food and drink, build a dwelling place, worship the Deity, serve the devotees and holy men, and help the poor when he

chances to meet them. These are the good uses of money. The aim of money is not to enjoy the luxuries of life, nor is it for creature comforts; neither is it meant to win one recognition in society.

'People practise various disciplines of Tantra to acquire occult powers. What a pettifogging intellect! Krishna said to Arjuna, "Friend, by acquiring one of the eight Siddhis you may add a little to your power, but you will not be able to realize Me." One cannot get rid of Mâyâ as long as one has the Siddhis. And Maya begets egotism.

'Things like body and wealth are impermanent. Why do so much for their sake? Just think of the plight of Hatha-yogins. Their attention is fixed on one ideal only—longevity. They do not aim at God-realization at all. They practise such exercises as washing out the intestines, drinking milk through a pipe, and the like, with that one aim in view.

'There was once a goldsmith whose tongue suddenly turned up and stuck to his palate. Then he appeared like a man who had gone into Samâdhi. He remained completely inert and stayed like that for a long time. People used to worship him. After several years, all of a sudden, his tongue regained its natural position, and he became conscious of things as before. So he resumed his work as a goldsmith. (All laugh.)

'These are physical things, having practically no connection with God. There was a man who knew eighty-two kinds of posture and talked big about Yoga-samadhi. But inwardly he was drawn to "lust and greed". Once he found a currency note worth several thousand rupees and unable to resist the temptation he swallowed it, thinking he would get it out somehow later on. But he was arrested and the bill

was taken out of him. Eventually he was sent to jail for three years. In my guilelessness I used to think that the man had made great spiritual progress. Really, I say it upon my word.

'Mahendra Pal of Sinthi once gave Ramlal five rupees. Ramlal told me about it after he had gone. I asked him the purpose of the gift, and Ramlal said that it was meant for me. I thought that it would enable me to pay off some of the debt I had incurred for milk. Then at night I went to bed, and if you believe me, suddenly I woke up with a pain. I felt as if a cat were scratching inside my chest. At once I went to Ramlal and asked him, "For whom did Mahendra give this money? Is it for your aunt?" "No," said Ramlal, "it is meant for you." Thereupon I said to him, "Go at once and return this money, or I shall have no peace of mind." Early in the morning, Ramlal returned the money and I felt relieved.

'Once a rich man came here and said to me, "Sir, you must do something so that I may win my lawsuit. I have heard of your reputation and, therefore, have come here." "My dear sir," I said to him, "you have made a mistake. I am not the person you are looking for. It is Achalananda."

'A true devotee of God does not care for wealth or his body. He thinks, "Why should I practise spiritual austerities for creature comforts, money, or name and fame? These are all impermanent. They last only for a day or two."

The visiting gentlemen took leave of the Master after saluting him. When they had departed, Sri Ramakrishna said to M. with a smile, 'You can never make a thief listen to holy talk.' (All laugh.)

M.: 'You once said that one who constantly thinks of sin, really becomes a sinner; he cannot extricate himself from sin. But if a man has firm faith that he is the son of God, then he makes quick strides in spiritual life.'

Master: 'Yes, faith. Look at Krishnakishore and his tremendous faith. He used to say, "I have taken the name of God once. That is enough. How can I be a sinner? I have become pure and stainless." One day Haladhari remarked, "Even Ajāmila had to perform austerities to gratify God. Can one receive the grace of God without austerities? What will one gain by taking the name of Nārāyana once only?" At these remarks Krishna-kishore's anger knew no bounds. When he again came to this garden to pluck flowers, he would not even look at Haladhari.

'Haladhari's father was a great devotee. He shed tears of love at the time of bathing, when he would stand waist-deep in the water and meditate on God, uttering the sacred Mantras.

One day a holy man came to the bathing place on the Ganges at Ariadaha. We talked about seeing him. Haladhari said, "What shall we gain by seeing the body of that man, a mere cage made of the five elements?" Krishnakishore heard of these words and said, "What! Did Haladhari ask what would be gained by visiting the holy man? By repeating the name of Krishna or Rāma, a man gets a spiritual body. He sees everything as Spirit. To such a man Krishna is Spirit, and His sacred abode is Spirit." He further said, "A man who takes even once the name of Krishna or Rama reaps the result of the Sandhyâ² a hundredfold." When one of his sons, at the time of death, chanted the name

¹ Referring to Sri Ramakrishna's wife.

² The regular daily devotions of the 'twice-born' Hindus.

of Rama, Krishnakishore said, "He has nothing to worry about, he has chanted the name of Rama." But now and then he wept. After all, it was the death of his son.

"Once, in Vrindavan, Krishnakishore felt thirsty. He said to a cobbler, "Take the name of Shiva!" The cobbler repeated the name of Shiva and drew water from the well. Krishna-kishore, orthodox Brahmin that he was, drank that water. What faith!

"Nothing is achieved by the performance of worship, Japa, and devotions, without faith. Isn't that so?"

M.: 'Yes, sir. That is true.'

Master: 'I see people coming to the Ganges to bathe. They talk their heads off about everything under the sun. The widowed aunt says, "Without me they cannot perform the Durgâ Pujâ. I must look after even the minutest detail. Again, I must supervise everything when there is a marriage festival in the family, even the bed of the bride and groom."'

M.: 'Why should we blame them? What else will they do?'

Master (with a smile): 'Some have their shrine rooms in the attic. The women arrange the offerings and flowers, and make the sandal-paste. But while thus engaged, they never say a word about God. The burden of the conversation is, "What shall we cook to-day? I couldn't get good vegetables in the market. That curry was delicious yesterday. That boy is my cousin. Hello there! Have you that job still? Don't ask me how I am. My Hari is no more." Just fancy! They talk on such topics in the shrine room at the time of worship!'

M.: 'Yes sir, it is so in the majority of cases. As you say, can one who has passionate yearning for God, continue his formal worship and devotions for a long time?'

Sri Ramakrishna and M. were now conversing alone.

M.: 'Sir, if God alone has become all this, then why do people have so many different feelings?'

Master: 'Undoubtedly God exists in all beings as the all-pervading Spirit, but there are differences in the manifestation of His power. In some places, there is the manifestation of the power of knowledge, and in others, of the power of ignorance. In some places there is the manifestation of more power, and in others, of less. Don't you see that there exist among human beings the cheat and gambler, and also men of tiger-like nature? I think of them as the "cheat-God", the "tiger-God".'

M. (with a smile): 'We should salute them from a distance. If we go near the "tiger-God" and embrace him, then he may devour us.'

Master: 'He has His Power, Brahman and His Power—nothing else exists but this. In a hymn to Rama, Nârada said, "O Rama, You are Shiva, and Sitâ is Bhagavati; You are Brahmâ, and Sita Brahmâni; You are Indra, and Sita Indrâni; You are Narayana, and Sita Lakshmi. O Rama, You are the symbol of all that is masculine, and Sita of all that is feminine."'

M.: 'Sir, what is the spirit form of God like?'

Sri Ramakrishna reflected for a moment, and said softly, 'It is like the waves of the water. One understands all this through spiritual discipline.'

'Believe in the form of God. It is only after the attainment of Brahma-jñâna that one sees non-duality, the oneness of Brahman and Its Shakti. Brahman and Shakti are like fire and its burning power. When a man thinks of fire, he must also think of its burning power. Again, when he thinks of the burning power, he also must think of fire. Further, Brahman and Shakti are like

milk and its whiteness, water and its wetness.

'But there is a stage even after such Brahma-jnana. After Jnana comes Vijnāna.³ He who is aware of knowledge is also aware of ignorance. The sage Vashishtha was stricken with grief at the death of his hundred sons. Asked by Lakshmana about its cause, Rama said, "Brother, go beyond both knowledge and ignorance." He who has knowledge has ignorance also. If a thorn has entered your foot, get another thorn and with its help take out the first one; then throw away the second one also.'

M.: 'Must one throw away both knowledge and ignorance?'

Master: 'Yes. Therefore one should acquire Vijnana. You see, he who has the knowledge of light has also the knowledge of darkness. He who is aware of happiness is also aware of suffering. He who is aware of virtue is also aware of vice. He who is aware of good is also aware of evil. He who is aware of holiness is also aware of unholiness. He who is aware of "I" is also aware of "You".'

'What is Vijnana? It is to know God in a special way. The awareness

³ Literally, special knowledge.

and conviction that fire exists in wood, is Jnana, knowledge. But to cook rice on that fire, eat the rice, and get nourishment from it, is Vijnana. To know by one's inner experience that God exists is knowledge. But to talk to Him, to enjoy Him through the relationship of mother and child, friend and friend, master and servant, and lover and sweetheart, is Vijnana. To realize that God has become the universe and all living beings is Vijnana.

'According to one school of thought, God cannot be seen. Where is the God outside you, that you can see Him? One sees only oneself. The ship, once entering the "black waters" of the ocean, does not come back and cannot describe what it experiences there.'

M.: 'It is true, sir. As you say, climbing to the top of the monument, one remains unaware of what is below: horses, carriages, men and women, houses, stores, and offices, and so on.'

Master: 'I don't go to the Kāli temple nowadays. Is it an offence? At one time Narendra used to say, "What? He still goes to the Kali temple?"'

M.: 'Every day you have new experiences. How can you ever offend God?'

LET US BE BOLD

By SWAMI TURIYANANDA

I was so glad to read your letter! But it distressed me to find you belittling yourself. You are 'Mother's' child. Why should you be evil-minded? Such ideas have to be entirely given up. The Master would teach us to say, 'I have taken His name, what fear can be mine?' It really pains me greatly

to hear such self-deprecatory words of yours. This hinders self-development;—this also I have heard from the Master. You have to advance towards Him knowing yourself to be closely related to Him. 'I am His child'—this should never be forgotten. Other worldly relations are fortuitous and

ephemeral, but the relation with Him is for eternity.

'The ever-perfect Self is born for enjoying freedom-in-life and not desiring the world.' When I first read this verse of Shankaracharya such wonderful joy and light dawned on me that I can hardly express them to you. The aim and purpose of life flashed into view, as it were, at that moment, and a complete solution of all the problems came forth of itself. I understood then that human life has no other aim but the enjoyment of the delight of freedom-in-life. Really there cannot be any other reason for which the ever-free Self can thus embody Itself. It embodies Itself to gain the experience that It is free in spite of embodying Itself. That ever-free Self is you; such improper words are unbecoming of you. It may not be possible to look

at the naked sun, but it does not hurt to see its reflection. So, though it is difficult to have the certain conviction that the Existence-Consciousness-Bliss Brahman is one's own Self, one must have the belief that he is a part or a child of Him. One should never think oneself as separate from Him; that does not yield the best result either. Whatever I may be, I am His and nobody else's. The child is nothing but the child though it may be quite unworthy.

A good son or bad son whatever I may be, you know it all.

O Mother, does a mother forsake her son if he is bad; who will believe this!

I am Mother's child. Good or bad, I am Mother's and nobody else's. You are Mother's child; good or bad, you are Mother's child, - there is not the least doubt about it.

TO SUBRAHMANYA

The chimes of bells—the temple bells—vibrate
 And to Thy holy shrine, I race with Usha
 Whose radiant golden glow sheds not light as bright
 As yon altar lamp of Sri Subrahmanya.
 The fresh green of vilva, young and tender,
 The sacred pond with lotus flaming red,
 Warm breath of Kadamba and peacocks slender,
 Not for themselves I prize them. Be it said
 They are dearly loved for thy gracious sake,
 O Lord Skanda! whose wise all-victorious eyes
 Lit up with Love and burning for sublime truth,
 Brood like a benediction o'er my frail youth.
 Thine is the glory all nature beautifies
 And thine the touch that makes my senses wake.

—PUNCHA CHELLIAH, M.A.

WHITHER INDIAN WOMEN?

BY THE EDITOR

The Goddess who dwells in all beings as the Mother, to Her we bow down.
—Chandi.

I

We call our women 'mothers', and this is quite in keeping with our Indian ideals. As pointed out by Swami Vivekananda, 'The Dharma of the Westerners is worship of Shakti,—the Creative Power regarded as the Female Principle. It is with them somewhat like the Vâmâchârin's worship of women. . . . The ideal of womanhood in India is Motherhood,—that marvellous, unselfish, all-suffering, ever-forgiving mother.' In every social readjustment we cannot be too careful in keeping this ideal intact. For as Tagore truly pointed out, 'Civilization cannot merely be a growing totality of happenings that by chance have assumed a particular shape and tendency which we consider to be excellent. It must be the expression of some guiding moral force which we have evolved in our society for the object of attaining perfection.' In every walk of life Swami Vivekananda was anxious for basing India's activities on her true national ideals. That ensured, he left the details to be adjusted according to the exigencies of time by the groups concerned. He never assumed the role of a director to others, though at times he threw out a hint or two as to the form our future society might profitably assume. 'Whether women should be perfectly free or not,' he wrote, 'does not concern me. Liberty of thought and action is the only condition of life, of growth and well-being. Where it does not exist the man, the race, the nation must go down.' 'Who

are you to solve women's problems?' he asked in another connection, 'Are you the Lord God that you should rule over every widow and every woman? Hands off. They will solve their own problems.' The Swamiji was quite definite that unless 'Indian women who are the living embodiments of the Divine Mother', were raised India could in no other way achieve her pristine glory. In order that such a thing can be consummated and in order that their self-determination may be truly creative and well-guided, our women must have a thorough education of the proper type based on the ideals for which Sitâ, Sâvitri, Gârgi, Leelâvati, Khanâ, Meerâbâi, Ahalyâbai, and others stood. Women of India have grave problems, 'but none that are not to be solved by that magic word—"Education".—Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them Women must be put in a position to solve their own problems in their own way.' This freedom the Swamiji would curtail, or rather regulate, under two conditions. He never tired of repeating, 'Violent attempts at reform always end by retarding reform.' He stood for growth and -not revolution. And secondly, he could never think of sacrificing the ideal. 'The women of India must grow and develop in the footprints of Sita, and that is the only way. Any attempt to modernize our women, if it tries to take our women apart from that ideal of Sita, is immediately a failure, as we see every day.'

Those were prophetic words uttered more than forty years ago, and that is the perspective in which we have to study all the modern movements for the regeneration of Indian women. It is interesting to know how our mothers think after these four decades of education, and social and political agitation.

II

How are we to discharge this heavy task? One thing is obvious: We have to summarily dismiss the claims advanced on behalf of women by men. We must study our women's demands at first hand. Here again our limitation is very great. We have two kinds of material to go by,—the speeches and writings of individual women, and the resolutions passed by women's societies and conferences. It is extremely difficult, if not impossible, to derive from such scattered materials any well-defined, systematic, and representative scheme of women's advancement. But an attempt at co-ordination is by no means a thoroughly useless endeavour. It is an education in itself. It will serve to clarify ideas and give indications of social tendencies that the present generation and more fully the future ones will have to take due note of. The value of such a study, however, is greatly diminished by another consideration. How far are our mothers really educated and how far are their views representative of the great mass of illiterate women that drag on their poor and mute existence following time-honoured traditions and without thinking of modern problems at all?

Padmani Sattianadhan thinks that roughly speaking our modern girls seem to have divided themselves into two classes: 'On the one extreme, we have our ardent reformers, who sacrifice their homes, in order, apparently, to save their countrymen, crying out on pub-

lic platforms, "We must have liberty and freedom—we must be given our rights. We must break through the iron chains of custom and convention which have bound us down for so many years. We can no longer pander to the selfish desires of our men." . . . But, to balance these over-energetic persons, we have women at the other extreme, who have no other interest in their lives, but their homes. Placid and self-satisfied, they are content to be married at an early age, and stay at home day after day, cooking for their servants and looking after their children. These girls can hardly be modern, for they are essentially old-fashioned; but, nevertheless, we must need call them modern for the simple reason that they belong to the present age.'

The above classification is substantially correct so far as it goes. We would not, however, call certain girls modern only because they 'belong to the present age'. We would rather attach more importance to their education and mental make-up. Roughly speaking, the girls educated in the modern High Schools can be called modern, though those who have imbibed too much of Western culture would better be called ultra-modern in order to distinguish them from their sisters. These modern and ultra-modern girls form a microscopic minority in the huge mass of womenfolk of India, who look askance at the modernism and inwardly hate the ultra-modernism. In the eyes of the former the latter are flippant, childish, indecorous, and what not. They may have a certain admiration for modern vivacity, tall talk, and gay dress; but respect there is none. In books and magazines, in conferences and on platforms, these mute masses are conspicuous by their absence. Even most of the modern girls do not care to express themselves or attend any

conference. Under such circumstances we are not sure how far the grievances of our women are being ventilated and to what extent their aspirations are formulated through their more vocal sisters. That a vast cultural gulf separates the elite from their unsophisticated sisters can be easily inferred from what has happened in other fields of activity. The Indian National Congress which was a close preserve of the *bourgeoisie*, had to undergo substantial ideological, organizational, and environmental changes as soon as it began to cultivate mass-contact, and this in spite of the fact that even now it has enlisted only a very small portion of the Indian populace as its members. The same thing is happening to the Muslim League. In so far as it has eschewed mass-contact in so far as it failed to enlist their allegiance. Large sections of the Muslim masses like the Momins, are openly disowning the League, and that largely on social grounds.

And what is the exact state of woman's education in India? The literary figure is deplorably low, being only 3 per cent for women. The arts colleges in 1939-40 had 9,615 women students. The number of girls in high schools in the same year was 147,379. This gives us a rough idea of the maximum annual out-turn of the schools and colleges where modern girls have their birth. How many of them pass out of the High Schools? And how few care to hold advanced views and evolve a dynamic and revolutionary personality! The majority of them bow down to tradition, and from the residuum are recruited the elect for leading feminism in a country whose total population reached the colossal figure of 888.8 millions in 1941!

It should not be surmised that we question the intrinsic worth of the

leadership evolved by India's womanhood or that we want it to be supplanted. All that we seek to impress on our readers is that the leadership as constituted at present is not sufficiently broad-based and well organized, nor is it in intimate touch with the sentiments of the masses. We want it to expand and be more realistic. We caution our readers, therefore, that if they come across certain extreme views at times, they need not take them too seriously. A better leadership is in travail and the interim period must have its consequent pains and sufferings and drawbacks.

With these preliminary remarks about the ideals, the part to be played by men, and the nature and limitations of the existing leadership, we shall now proceed to a brief study of the main lines of reforms advocated by our mothers.

III

Presiding over the Bengal Provincial Girl Students' Conference, in April 1941, Sita. Dugar said, 'Grace in girls was always desirable. But grace was not incompatible with strength. Because girls should be votaries at the shrine of beauty, it did not mean that they should give up the cult of strength. In fact grace and strength—each should be the complement of the other and the two together should constitute the complete woman.' A fine sentiment finely expressed! Cultivation of health and strength need not necessarily be pushed to the extent of military training, for instance. But that there is an urgent need for more physical and mental vigour will be admitted on all hands. Look at the following figures for 1933 of maternal mortality at childbirth :

Province	Death per thousand
Assam ...	26.40
United Provinces ...	18

Central Provinces	...	8.18
Madras	...	18.24
Bengal	...	40.16
Behar and Orissa	...	26.87
Punjab	...	18.73
Bombay	...	20

The figure for India is 24.05, as against 4 for Great Britain!

We cannot, however, remain satisfied with health alone. Indian girls must cultivate strength as well, if they are to protect themselves from many social evils, and if they are not to be an unnecessary burden on their male relatives. It is a well-known fact that in travels, public functions, management of institutions, and similar other works, where our mothers do not get the help and protection of their homes and their male relatives, they fumble hopelessly and are a constant source of anxiety to others. The bad elements of society often take advantage of this weakness as will be evident from the large number of abductions. The number of reported cases of such abduction of Hindu women in Bengal is about seven hundred annually. If all the reported and unreported figures for all the communities in India are added up, the total must be quite considerable. But it is not the bigness of the figures that alone matters—it is the reflection it casts on the morality of the nation and its public administration that is much more serious. In a letter to the then Premier of Bengal, Smta. Hemaprava Mazumder, M.L.A., wrote in 1941: 'There is one other problem which has assumed a serious aspect during the last few years, to which I cannot help referring here. I am referring to the increase of crimes against women and the utterly brutal character of many of these crimes . . . Your Government has done nothing to stamp out this curse which is a slur on the fair name of Bengal.' For the present we are not

concerned, however, with governmental intervention. We are more eager to learn what our mothers want and how far they are helping their own cause.

In this connection we cannot resist the temptation of quoting a few lines from Swami Vivekananda: 'Women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. See how grand was the Queen of Jhansi!'

We have taken up this topic first, because we feel that this lack of 'valour and heroism' is standing greatly in the way of independent work on the part of Indian women. But valour and heroism are not mere mental phenomena. They must have a strong and healthy physical habitation—*mens sânc in corpore sâno*.

IV

But we do not minimize the important role of strength of character that can often make itself felt in spite of physical drawbacks. This strength of character is required not only for self-defence and for success in public life, it is equally necessary in all domestic affairs. The distinction between public and domestic activity is very important, since modern girls do not seem to think much of a sound training for a peaceful domestic life. Miss Latika Ghosh, B. Litt., puts this matter very beautifully and succinctly: 'The independent, self-confident girls who jump on and off buses and trams and elbow their way alone through crowds, are a great contrast to their grandmothers, who

with stumbling awkward steps, followed in the wake of their husbands on railway platforms, and had to be almost lifted in and out of the railway compartment- (and perhaps even counted) with the pieces of luggage taken. But as we enter into the home the picture changes. See the active, patient, smiling woman of a previous age, rearing a large family on limited means, first to rise, and latest to retire, full of a quiet self-surrender, and compare her with the modern girl rolling in bed with a novel, ordering servants, sons, husbands, or better still mothers and aunts, whoever are willing or can be forced into her slavery; and after the birth of a couple of children, pale, anaemic, and neurotic, always restless and not seldom discontented.' Here is the failure of our education and this is where the *zeitgeist* has seriously blundered. Cannot a vigorous and independent outdoor activity be wedded to a happy and peaceful domestic life? We can ill afford to lose the loving heart and thoughtful domestic management of our grandmothers. The modern age will scarcely allow our mothers to shut their eyes to currents and cross-currents of this world and leave them to their undisturbed existence in a splendid isolation and magnificent placidity. Everything will be drawn into its vortex. Our Indian women have, perforce, to be in the fight, though they may elect not to be of it. The craze for Westernization with all its superficiality and a loss of individuality is already rampant and the best brain combined with the sterling character and the resourcefulness of heroines can alone cope with such a terrible situation. The modern girl cannot be left complacently to her self-assured vanity; for what 'she has gained in self-confidence, self-assurance, movement, nervous energy, and mental qualities, she

has lost in physical endurance, repose, self-surrender, the power of self-abnegation, and . . . a sturdy commonsense which served the previous generation more, perhaps, than do the mental qualities developed by a purely academic education.'

But we must not unjustly criticize the modern girls living as they do in a transitional period in which society itself has not fully regained its balance after its heavy collision with Western modes of life and thought. After all, the education of the girls is planned by older people who are not sure of their own foothold. With youth and inexperience on their side and a society with an amorphous mind at their back, it is no wonder that these girls should sometimes stumble and fall. The defect is partly to be attributed to the indecision of society, partly to world-currents, and partly to an ill-planned education.

According to Miss Ghosh the great defect of our education is that it does not lay sufficient emphasis on original thinking. The real 'aim of education is not to pour knowledge into a resisting brain and impose a stereotyped rule of conduct;' as Sir Radhakrishnan puts it, 'it is to help the child to develop his nature, to change him from within rather than crush him from without.' As ill luck would have it our country has adopted the wrong sort of education. The effect of this extraneous, forced education is that the modern girls unthinkingly imbibe the thoughts and modes of life that they come across in their text-books and novels. Besides, while other ideas of moral conduct are passing away, our schools do not give any opportunity for the development of new moral standards. This has led to an entire lack of self-control and self-discipline

which are absolutely necessary for success in any walk of life. Miss Ghosh finds another cogent reason for the lowering of moral ideals : 'The political effervescence raised by a movement where a cheap popularity is so easy, which demands no high standard of thought and conduct, where self-control and self-discipline are non-existent, where true issues are confused in a froth of emotionalism, is bound to have its reaction on the education of the day, on the characters of the young.' And she concludes : 'If the younger generation has lost all respect for high standards in conduct, in life, in learning, in literature and art, is it not because our politicians, our statesmen, our educationists, our literary men, we ourselves, have not kept the highest in view in our own actions?' Nothing could be more forceful and convincing and so true to facts !

Sreemati Rameswari Nehru, presiding over the Women's Section of the All-India Educational Conference at Srinagar in 1941, made an emphatic condemnation of modern education which is soul-crushing, superficial, and takes no note of the conditions prevailing in the country, and has a distate for all manual activities.

About moral education the All-India Women's Conference adopted the following resolution in 1936 : 'Moral training, based on spiritual ideals, should be made compulsory for all schools and colleges.' We could not expect a more unequivocal lead from our mothers ; but how far have our educationists responded to this appeal of those who are the real conscience-keepers of the nation ? Not much, we fear. On the contrary, under the pretext of religious neutrality all moral and spiritual education is systematically banned from all schools run with money from the public exchequer. An educa-

tion, ill-adapted to social requirements and not deriving its inspiration from the national genius, has given rise to social bitterness and friction in more than one field of life. We do not wonder, therefore, when 'Omega' complains in the *Indian Review* that 'people who ought to know better look askance at a university girl' and that there is a revolt of young men against modern girls, who they think, cannot cook, cannot mend their husbands' clothes, who do not sit at home, and who hate children.

VI

One great difficulty arises here, and the real distinction between modernism and traditionalism centres round this. All are agreed that there should be reform. But should our education be re-orientated to our old ideas and ideals or should it follow the demands of modern civilization ? Speaking before the Annual Constituent Conference of the All-India Women's Conference, Calcutta, the chairwoman said that Indian *ideals* of life and conduct were rapidly changing and they must change if they are to attain the full development of their womanhood. She further remarked that they were to-day quite certain that early marriage should be abolished, that women must go out into the world and earn their own livelihood, that wives must be equal partners and companions in marriage, and she even considered divorces were right under certain circumstances. But she doubted if their educational institutions and homes had taken any notice of those changes, and she asked if they were befitting their girls to the changed conditions of things through their educational institutions. We hope the newspaper report is correct. If that be so, it must be pointed out that there is some confusion of ideas underlying

this speech. All that the lady is justified in speaking about is that social forms are rapidly changing and education should take note of it. But one fails to understand where the question of change of ideals comes in. It is to be regretted that in modern times, passing ideas or even social customs are loosely referred to as ideals. If we analyse the above speech we find that no higher issue is raised there than mere taking note of a changed environment in framing any scheme of education. These readjustments, in our opinion, can very well take place without changing the ideals at all. But the lady seems to hint at something more far-reaching. She seems to assume that certain forms of Western culture have already become permanent features of our society or are at least tending to do so, and education should help and reinforce this new movement. It appears to us, on the contrary, that many of these social forms have touched only the surface of our society and as such, education can hardly take any cognizance of them.

Lest we be accused of obscurantism, we may cite some quotations from Swami Vivekananda, who was the greatest exponent and advocate of Indian ideals and yet held very advanced views on social matters. 'It is very difficult to understand,' said he, 'why in this country so much difference is made between men and women.' The Swamiji thought that this difference is of post-Buddhistic origin; for Vedanta makes no distinction between self and self and Vedic rituals postulated the equality of women in most cases of socio-religious activities. In education, too, the differentiation is a comparatively new thing. 'Could anything be more complete than the equality of boys and girls in our old forest universities? Read our Sanskrit dramas, read the story of

Shakuntalâ, and see if Tennyson's *Princes* has anything to teach us.' About marriage he said, 'The age of marrying girls should be raised still higher. . . . It is only by widening the circle of marriage that we can infuse a new blood into our progeny, so that they may be saved from many of our present-day diseases and other consequent evils.' We refrain from alluding to the Swamiji's views on other questions. This much will suffice to illustrate our view that reforms there must be; but it must not be unthinking. Social problems are interrelated and none of them can be studied in isolation or solved overnight. Child-marriage, widow-remarriage, and other kindred problems are largely the results of economic and political factors, acting on the Indian society for centuries. Men did not plot one fine morning to deny to their women a status of equality, nor can any tinkering with reform,—educational, social, legal, political, or religious—suddenly elevate the position of our women. Besides, the ideal of education should be something more substantial and lasting than mere changing social phenomena, and educational institutions should not be mere instruments in the hands of zealous reformers. They should certainly be more sacrosanct. We strongly deprecate the policy of smuggling any and every new-fangled social idea through the backdoor of education. Our elders must train and exert themselves adequately before thrusting the heavy duty of ushering in the millenium on the slender shoulders of the young people.

VII

In this study we have been trying all along to keep clear of serious controversy: but unwittingly we have stepped into forbidden grounds where, perhaps,

every inch will be fought for most doggedly. We are mainly concerned with an examination of the bases of the different standpoints. But in that we shall be justified in trying to ascertain the tendencies at work, though this may involve some risk of misunderstanding. We avoid controversies by all means. But we do not believe in a blind fatalistic optimism that comforts itself with the vain hope that historical forces will somehow take a suitable turn.

Some of our mothers seem not only out for equality with men, but at times they can even outbrave the latter! Fortunately, all are not enamoured of such bravado. 'From Europe originates', writes Ela Sen, 'the emancipation of modern womanhood, and the women who are free in India to-day, owe much to their Western sisters. While this has proved advantageous in allowing Indian women the exercise of their intellectual powers, there has also been a curse attached to it, under which the unbalanced have fallen. In a frenzy of achieving freedom they have sought to imitate the Western woman in every way, sometimes totally unsuitable to the oriental character and life. Seeking unfettered liberty the Indian women have lost sight of the objective in a frantic desire for Western mould. They have forgotten that the East, too, has much to teach to the women of the West.'

Mrs. Vijaylakshmi Pandit, however, does not seem to be so cautious when

she says, 'People tell me that the modern woman is aggressive. I wonder if this is true. But if it is, she had too good reason for it, and her aggression is only the outcome of generations of suppression. The first taste of liberty is intoxicating and for the first time in human history woman is experiencing the delight of this intoxication.' Is it really the first time? And was it really a suppression? In India the extreme inequality is largely a growth of post-Buddhist days, as we have already mentioned, and the Muhammadan *purdah* had much to do with it. Even now in Malabar, women are the rulers of men. But it is useless to argue the point further. Suffice it to say that 'circumstances have forced upon us for many centuries, the woman's need of protection. This, and not her inferiority, is the true reading of our customs.' Let not our mothers condemn things outright without considering the *pros* and *cons* properly.

As for the various kinds of reforms advocated by Indian women, we purposely desist from entering into a detailed discussion, as readers of daily papers and monthly magazines are perfectly aware of them without our aid. To all agitation for reform our only reply can be in the words of Begum Aziz Rasul, Deputy Speaker, United Provinces Legislative Council: 'Our future will be determined not by our capacity to revolt but by our training and equipping ourselves for what we aspire.'

'Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.'

—SWAMI VIVEKANANDA.

VIVEKANANDA AND POST-WAR RECONSTRUCTION

BY S. N. L. SHRIVASTAVA, M.A.

We Indians shall always cherish with love and pride the memory of the great Swami Vivekananda whose advent in a decadent period of the history of our country meant so much to the national awakening and the inauguration of a cultural renaissance which we are witnessing around us in this country. But to-day, when the entire world is enmeshed in tragic happenings and each country is called upon to contribute its quota to the welfare of all humanity, it is the elements of permanent and universal value in the teachings of Swami Vivekananda that come to the forefront of our attention. Swami Vivekananda had prophesied in his lifetime that the power and opulence of the Western nations,—based as they were on the principles of aggrandizement and exploitation of weaker peoples,—and the stability of a civilization based on such principles, would receive a smashing blow within the next fifty years; and to-day when we are nearing the limit of this period of time since his historic participation in the Chicago Parliament of Religions, we find the prophecy fulfilled under our very eyes. The Swami also had a firm faith in the genius of India for religion and spirituality and has entrusted India with the task of enlightening the world on spiritual matters. He exhorted Indians to hold fast to their age-long religious ideal, not only for their own self-preservation but also for the welfare of all humanity, for what we are now wont to call the bringing about of a 'new world-order'. Thinking minds all the world over are now earnestly seeking a formula for a new world-order and also realizing that

a mere political make-shift would not be enough. 'The thing I am most terrified by to-day,' says Mr. H. G. Wells in the preface to his *The Rights of Man*, 'is the manifest threat of a new weak put-off of our aspirations for a new world, by some repetition of the Geneva simulacrum. Last time it was the League of Nations; this time the magic word to do the trick is Federation.' 'We do not want', he tells us in the same book, 'another patched up politicians' muddle!' Something deeper is needed. What, then, could it be? Religion, some would say, is the much needed panacea for the evils of the world; but they are painfully aware of the fact that religion has lost ground, not because man does not need religion but because the modern mind is at a loss to find an ideal of religion agreeable with the temper of the age. In Swami Vivekananda we had a religious preacher who placed before humanity an ideal of religion with which modernism could have no quarrel.

We are living to-day in an age of science, reason, and humanism; and a religion to be agreeable with the temper of the age must be scientific, rational, and humanistic in the highest degree. It was because Swami Vivekananda was pre-eminently an exponent of such a religion that he achieved a phenomenal success as a religious preacher even in the West which was living under the full blaze of natural science and was flying high the banners of rationalism and humanism. What was strikingly characteristic of Vivekananda as a religious preacher was that he was an implacable enemy of all forms of mystery-

mongering in the name of religion. He never tried to push the cause of religion by sheer bluffs or by hoodwinking people. To him religion was not something secret and esoteric into which only few peculiar persons could penetrate. Vivekananda was not given to talking about eerie things in the name of religion. To him religion did not mean merely beliefs and dogmas, theories and doctrines, rituals and ceremonials, or simply 'a cloak to be worn on particular days', but realization of the Divinity in man. The supreme goal and ideal of religion was according to Vivekananda nothing short of the realization of the Atman in its transcendental freedom beyond the trammels of time, space, and causation. In preaching religion Swami Vivekananda put a central emphasis on *realization* or coming face to face with Truth. The method of scientific inquiry is observational and experimental. Vivekananda did not turn his back against this demand of science. He asked people to take up the courses of discipline prescribed by the spiritual masters, try them and experiment with them, and realize the Truth for themselves as an indubitable verity of their own experience. I may even add here that religion rests on a surer and more stable foundation than science itself. I may also say that religion can reach Ultimate Reality which science by its method can never hope to do. Science is observational no doubt; but it is also, as the eminent scientist Sir Arthur Eddington says in his recent book called *The Philosophy of Physical Science*, hypothetico-observational. The scientific view of Ultimate Reality is only relative to the advance which scientific investigation may have made at that time and is apt to be revised under the impact of further investigations and more comprehensive findings. I need hardly remind

here how the mechanistic world-picture of Victorian scientists has now crumbled down and how the principle of indeterminacy has jeopardized the finality of the law of causation, thus endorsing the Vedantic view that the Ultimate Reality is a free spiritual principle. In religion, on the other hand, in the realization of the Atman, we come in immediate contact with the Eternal and Root Reality which is the same ever-lastingly. Vivekananda advocated nothing but the Vedantic view of religion, which he defined as 'the manifestation of divinity already in man'. 'Each Soul is potentially divine, and the goal is to manifest the divinity that is within, by controlling nature, external and internal. We shall have to do this by work or worship or psychic control or philosophy, by one or more or all of these - and be free. This is the whole of religion. Doctrines, dogmas, rituals, books, temples, and forms are but secondary details.' In these memorable and unsurpassable words Vivekananda put, as it were, his Vedantic manifesto on religion before the modern world. No threats of hell or promises of heavens, no eternal damnation to the miserable sinners, but awakening the divinity which is potential in man is the ideal of religion. Although Vivekananda conceded a pragmatic value to dualistic conceptions, he pinned his faith in non-dualism as the final and rationally acceptable view-point. It alone does away with our crude anthropomorphic conceptions of an extra-cosmic personal God and satisfies the rational demand for an ultimate unity.

Vivekananda also gave humanism its due. He fully conceded the humanist demand for the improvement of life and the progress of our species. 'My God the poor and the miserable of all countries', was the cry that came from the depth of his heart. He was in

agreement with humanism in so far as it represents a reaction against naturalism—the view which takes man to be a mere product of nature; but he parted company with humanism in so far as it represents a negation of religion. Taking away nothing from humanism Vivekananda added something glorious to it. He substituted humanism of the Western variety by his ideal of divine-humanism. The highest we can do for man is not simply to provide him with creature comforts

and opportunities for unlimited sense-enjoyment. ~ He must be shown his divine nature. He must realize his eternal transcendental freedom and finally get over the discords and disharmonies of life.

If after the end of the present devastating war, spiritual ideals shall hold, as we are all expecting, greater sway over men and nations, the modern minds shall turn to the message of Vivekananda for an ideal of religion in which they can anchor their faith.

HINDU INFLUENCE ON MUSLIM COINAGE

BY DR. NANDALAL CHATTERJEE, M.A., PH.D., D.LITT.

The coinage of the Muslim rulers of India mirrors in a manner and to an extent not generally known at the present day the rapprochement that took place between the Muslims and Hindus in every sphere of cultural and social activity. It is a pity that the Muslim coins of Medieval India do not receive to-day the attention they rightly deserve. Even the university students rarely take the trouble of studying these coins, because numismatics does not form part of the curricula in most of the Indian universities. In these days of communal bickerings a study of the Muslim coins would show how far the Muslim rulers of India, despite all their alleged puritanism and bigotry, succeeded in bringing about a satisfactory, no less than an enduring understanding, between the two principal communities in all departments of State activity, including even numismatics.

It has been suggested by some critics that the Hindu elements in Muslim coins do not indicate religious toleration or benevolence on the part of the rulers, and that these were necessitated

either by purely economic reasons or reasons of administrative convenience. That this kind of reasoning is nothing but pedantic sophistry will be easily understood from the following facts.

Firstly, if the earlier Sultans had adopted Hindu features in their coins merely to avoid an abrupt break with the past traditions, it is difficult to understand why the later rulers should have needlessly continued many of these very features in subsequent centuries. Muslim rule lasted for a long time, and, if the rulers had so intended, they would surely have evolved a purely Muslim type of coins in course of time. That they did not care to do so even after the lapse of centuries is a fact which no amount of pedantry can explain away.

Secondly, assuming that the Muslim rulers allowed Hindu elements to remain for reasons merely of administrative convenience and economic suitability, it would be difficult to explain why they went out of their way to adopt such Hindu symbols as are clearly against the traditions of Islamic teach-

ing. If the intention had merely been to make a compromise with Hindu sentiment, this could have been done without making a violent break with Muslim traditions. For example, Islam disallows the representation of human and animal figures, yet we find such features persisting in Muslim coins for centuries. This really indicates a deliberately planned fusion of forms and traditions, and is not merely a temporary makeshift compromise as has been imagined by some authorities.

Thirdly, it has been argued that some Muslim rulers tolerated Hindu features simply because in their respective periods the fervour of the new faith might not have been particularly strong. This argument betrays ignorance of facts. It is absurd to suppose that at any time during the medieval period the religion of the ruling race fell into popular disfavour or lost its hold on the Muslim community in general.

Lastly, if the rulers themselves had not developed a genuine liking for many of the features of the local system, they would not have adopted them on a permanent basis, and might have totally discarded them in course of time. The fact that during the time of a rare fanatic like Aurangzeb alone Hindu elements were partially disfavoured, shows that ordinarily exaggerated orthodoxy was not allowed to prevail over considerations of national solidarity.

The types of Muslim coins prevalent in Medieval India show a clear fusion of ideas and forms. Even the earliest Ghaznavid rulers of the Punjab adopted the Hindu *bull type*, and added only an Arabic legend on the reverse. Mohammad bin Sam issued gold coins with the goddess Lakshmi on the obverse, and in the early period of Muslim rule in North India the Muslim coins bore the image of the Rajput horseman on the obverse and the

humped bull with the ruler's name in Nagri on the reverse. The *portrait type* came into greater vogue under Iltutmish, in whose silver coins we find an image of the king on horseback.

Although in course of time animal and human images became less frequent, the coins still retained many traces of Hindu symbolism and embellishments. Even the practice of representing animals and human beings never ceased altogether, and under enlightened Mughal rulers like Akbar and Jahangir coins bearing artistic images of animals, human beings, and zodiacal figures were freely issued.

Akbar is regarded as one of the greatest nation-builders of Medieval India, and it is natural that during his regime we find planned admixture of forms and symbols. He issued the famous *hawk* and *duck types* of coins which were as elegant in appearance as they were fine in execution. But Akbar is seen as a true national ruler in his unique *Râma* and *Sitâ mohurs*. In these coins we find a man, wearing a crown of three cusps, and carrying a sheaf of arrows and a stretched bow, accompanied by a lady drawing back the veil from her face.

The *portrait coins* issued by Jahangir are another example of Hindu influence. Although Islam does not favour this practice, Jahangir freely allowed his own portrait and that of his father to appear in his *mohurs*. For example, in the *portrait mohur* of Akbar issued by Jahangir in the first year of his reign there appears a fine and full-faced portrait of Akbar on the obverse with the image of the sun covering the reverse. Jahangir is himself represented in some of his *mohurs* wearing a turban on the obverse, and with a lion surmounted by the setting sun on the reverse. The so-called *Bacchanalian type* shows him seated on the throne with a wine goblet

in his right hand. But the most interesting pro-Hindu innovation made by Jahangir was the issue of the fine zodiacal coins which bear the images of the various signs of the zodiac.

Even in the later Muslim period the animal representation was freely allowed. For example, Tipu Sultan, although an orthodox Mussulman himself, issued his copper coins with the traditional elephant emblem of the former Hindu rajahs of Mysore. The nawabs of Oudh were responsible for the famous *fish type* (*Machlidâr*) rupees. Fish is an auspicious Indian emblem and it appears as such in ancient sculptures; and it is highly significant that this emblem was not only adopted for the coinage but was also recognized as the principal family badge of the rulers of Oudh.

In respect of the legends which were engraved in the Muslim coins, Hindu influence proved equally strong. Mahmud of Ghazni is known to have issued his silver coins with the *Kalima* wholly in Sanskrit. The manner in which the Arabic legend was rendered into Sanskrit will interest the modern readers. For example, *Allah* is rendered as *Avyakta* and *Rasul* as *Avatâra*. Similarly, the departure of the prophet from Mecca to Medina (from which the Hijri era is dated) is referred to as *Jinâyana*. It will be recalled that the word *Jina* was used by the Buddhists and Jains to signify a great teacher of religion.

An intriguing feature of the inscriptions in the Muslim coins is the almost unrestricted use of the Hindu honorific *Sri* before the names of the Sultans. To say that no special significance should be attached to this is to minimize the extent of cultural rapprochement between the Hindus and Muslims.

It is needless to point out that only very recently the Muslim leaders in

Bengal had strongly objected to the use of the word *Sri* and the use of the Hindu symbols like the lotus and the *Swastika* on the ground that these are anti-Islamic! That the Muslim rulers had the broad-mindedness to adopt the Hindu honorific shows an honest attempt to Indianize themselves. Sometimes the spelling and grammar are faulty. For example, श्री is spelt as स्त्री in many coins. But the way the names are rendered in an Indian manner is highly interesting, e.g., श्री महमद बिन साम (Sri Muhammad bin Sam), श्री छलतां अलावर्दी (Sri Sultan Alauddin), श्री शेरशाह (Sri Sher Shah), श्री छलतां लितितिसि (Sri Sultan Iltutmish), छलतां श्री मुअज्ज (Sultan Sri Muizzuddin), श्री छलतां जलालुर्दी (Sri Sultan Jalaluddin), etc.

The symbols adopted as monograms are usually of Hindu origin, and are of special significance to the Hindus. That the Muslim rulers deliberately selected and used some sacred Hindu symbols is a fact which cannot be lightly dismissed. The *Swastika* is one such sacred Hindu symbol. The *Trishula* is another. And so are the lotus, the sun, the umbrella, and the tree—popular Hindu motifs. It is not the least interesting feature of Muslim coinage that these Hindu emblems were freely allowed by many of the Muslim rulers on their coins. That they purposely continued the ancient Indian usage in this matter is clear, and it only exhibits their pro-Indian outlook in bold relief.

The language and script used in the coins, again, show the same Hindu influence. In the earlier Muslim coins Sanskrit is used, and even in the later coins some Indian script is frequently used. In the system of dating, too, the rulers sometimes made bold deviations from the established Muslim practice. Muslim coins are generally dated

in the Hijri era, but Akbar issued his *Ilahi* coins dated in the new solar era promulgated by him. Jahangir also started a solar era of his own. In some of the coins of Shahjahan, too, solar months appear. The Muslim coins were also based on the old, traditional Hindu weight system of thirty-two *Ratis* of the *Purāna* coins of silver. Although the Muslim rulers introduced later on a new weight system, yet it took them nearly five hundred years to give up the old system entirely.

Numismatics thus throws valuable light on the extent of cultural synthesis

reached in Medieval India, and corroborates the evidence we have thereof in the history of the various aspects of cultural activity such as literature and fine arts. A careful study of this evidence obtained from different such sources will go to establish the fact that Muslim rule in India did not mean a total break from the past traditions and that it nearly always tended to bridge the gulf between the two principal communities and achieved a measure of success which, only if it were more generally known, would surprise even the most ardent Pakistanists of to-day.

NO SELF-DECEPTION, PLEASE

CHICAGO,
23 January 1900.

DEAR MISS M.,

I see that probably what you call 'my own' is what I call Swami's own—and that is how I have to get at it. Anyway, I begin to see why this use of personal and impersonal has always perplexed and irritated me. These two terms like all others are only relative. No one can say where they apply in the case of another soul. In the end the whole has to be affirmed in every detail—who is to say what it is, your destiny, or mine, to state? You see when one speaks of the impersonal, one is really thinking of all that is most deeply personal to everyone. Isn't it so? I feel so deeply that when one sets out to do strong original work one must be *free*. Only God, oneself, and the people to whom one speaks can tell what detail is essential and what accidental. It was criticism that hurt here and prevented my working with those who had already heard; and if I cloak my message under the names of Swami and Kāli, I shall once more have my eyes on negations instead of affirmations. I am going to fix my eyes on your behest: 'Live your own life, speak your own message'; and when I make the inevitable mistakes the burden will be mine.

—M. (SISTER NIVEDITA).

THE LINGA IN VEERASHAIVISM

BY SWAMI SHRI KUMAR, B.A.

Veerashaivism, historically considered, is a fine and full-blown flower of Shaivism. The inscriptions of Mohen-jo-Daro and Harappa have revealed the astounding truth that the cult of Shiva was current as far back as 3000 B.C. To quote Sir John Marshall, 'Amongst the many revelations that Mohen-jo-Daro and Harappa have had in store for us, none, perhaps, is more remarkable than this discovery that Shaivism had a history going back to the Chalcolithic age or perhaps even further still, and that it takes its place as the most ancient living faith in the world.' Scholars like Father Heras are of opinion that Shiva is the God of the Dravidians or Proto-Indians, as the Father calls them; and he is addressed as the Lingodbhava-murti, the self-existent truth. The image of Shiva called Shiva-linga found in all the Shaivite temples throughout India, is only a plastic representation of this self-existent truth. This Shiva-linga or Sthâvara-linga form of worship, as we have it in the temples, is the characteristic feature of Shaivism. But the distinctive mark of Veerashaivism is the Ishta-linga form of worship, that is to say, it advocates the wearing of the Linga, the image of Infinity, upon the body of each person so that the body shall be a temple fit for God to dwell in. The Linga, worn always on the body of each person, becomes symbolic of the presence of God, not in the far off heavens, but in the very cells of the human body. Thus Veerashaivism does countenance the building of the physical body in order to serve as a temple for God, and more particularly of a cosmic body

—the matrix or an epitome or an exhibition of the essentials of all spiritual life in which one can see dramatized not only the cosmic process of the divine wisdom, but also the inward experience of every soul on its way to union with that Absolute to which the whole creation moves. It is gratifying to learn that this ancient cult with its art, literature, and philosophy, with its adherents numbering about four millions residing mainly in Karnataka, exists even to this day, inspiring eminent souls in all departments of life.

The decipherment of the pictophonographic inscription of the Indus Valley has indeed worked as a revelation in the history of Dravidian culture and civilization, for we come across such significant words as *Ān*, *Ānil*, *Ammâ*, and *Atam* having a perfect correspondence to Shiva, Sharana, Shakti, and Srishti, all culminating in the Veerashaiva conception of the *Ishta-linga*. Many arguments have been advanced, many theories have been formulated by scholars regarding the nature and conception of the Linga. Jean Przyluski, the French scholar derives the conception of the Linga from *Lângala*, the plough, and he further observes that the Linga is of Austro-Asiatic origin. Some scholars who are under the Aryan influence, advance the theory that the Linga represents the sacred fire of the Vedic sacrifices, while the temples stand for the sacrificial grounds. These temples, again, represent our hearts, and the Lord is said to abide there in the form of the Linga or a glow of effulgence as

the Soul of our souls. The third theory derives the Linga from the Sanskrit root *Likh*, which means to sculpture or to paint; and the Linga means one that sculptures or paints, God being the sculptor of the universe. The fourth one advanced by the Agamas is that the Linga is the cause and the principle of the evolution and involution; and the Agamic meaning of the word *Mâyâ* is that which evolves and involves. But in the Veerashaiva conception the Linga simply is a symbol or mark for pure and perfect consciousness. Even philosophy speaks of the material and potential contents of consciousness, and it has been proved beyond doubt that each definite thought has an appropriate form. According to the Veerashaiva, then, the Linga is said to represent an appropriate form of a definite and complex thought about God.

God, An, or Shiva is described as *Parâ Samvit*, the consciousness pure and perfect. In Western philosophy the concepts, consciousness and mind, are mutually exclusive. They are sometimes used synonymously and a line of demarcation is not to be found till we come to Bergson, who declares that mind and matter are correlative. But in Indian philosophy these two concepts are poles apart from each other. Consciousness is *Samvit*, the enlightener of the mind and the senses and their operations, whereas mind is *Jada* or unconscious. In other words mind is matter, and consciousness is Spirit. The eyes see the world when opened and directed towards an object; similarly, when consciousness is turned on mental operations the Spirit sees, not conceives, the functions of the mind. These mental functions exist whether consciousness accompanies them or not just as the world exists whether beings see it or not. Sight

manifests the world to the individual; so the light of consciousness manifests the functions of the mind. Because of the illuminating power inherent in the Spirit, It is called *Swayam-prakâsha*, self-illuminating. Consciousness is frequently compared to light by all mystics. The light of the sun reveals itself to us directly, and when it impinges upon any object it manifests the existence of the object also. So the Spirit reveals Its existence to Itself and also illuminates a body or a mind. It is in contact with, which otherwise would have remained unconscious, unknown, and unmanifested. European idealism makes the manifestation and existence of matter dependent upon mind. It holds that whether there be a noumenon behind what we recognize as matter or not, it is certain that sensations exist, and that as sensations are mental modifications, no objective existence is possible in the absence of mind. Constructive idealism represented by John Stuart Mill and others, admits a permanent possibility of sensation behind the phenomena of the objective world; but the thoroughgoing idealism of Berkley does not. Indian thought is a much more profound idealism than these: mind and matter are both objective to the Spirit. They are revealed by It, without whose illumination they are *Asat*, non-existent. Consciousness is an ultimate factor of human experience and cannot be or need not be manifested by anything else. Descartes argued, 'I think, therefore I am.' The Indian philosophers argue, 'I am, therefore I am.'

An integral intuition of the nature of consciousness as an ultimate factor of human experience, shows us that it is not only one in essence but also that it is capable of an infinite potential complexity and multiplicity in self-

experience. The working of this potential complexity and multiplicity in the one, is what we call from our point of view manifestation, creation, world, becoming, or *Atam* in Dravidian. The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexity and multiplicity, is termed *Amma* or *Chit-shakti*; and being self-conscious is obviously of the nature of the will. But not will as we understand it, something exterior to its objects, other than its works, labouring on material outside itself, but will inherent in the being, inherent in the becoming, one with the movement of existence, a self-conscious will that becomes what it sees and knows in itself. By this will the worlds are created. The *Amma* or *Chit-shakti* is the inherent power of illumination of *An* or *Shiva*. What heat is to fire, light to the sun, moon-light to the moon, *Shakti* is to *Shiva*, *Amma* to *An*; and even as these are inherent in them, so is the divine power in God. This divine power or energy is even inseparable from, and in nature one with *Shiva*, nay, it is the very soul of the Lord himself. This *Amma* is termed *Jâta-Vedas*, 'that which has a right knowledge of all births.' It knows them in the law of their being, in the relation to the other births, in their aim and method, in their process and goal, in their unity with all and their difference from all. It is this divine will that conducts the universe.

This supreme nature, *Chit-shakti* or *Amma*, is then the 'infinite, timeless conscious power of *An* or *Shiva*, out of which all existences in the cosmos are manifested'. But in order to provide a spiritual basis for this manifold universal becoming, *An* formulates itself as *Anil* or *Sharana* by the presence

and power of its inherent divine energy or *Amma*. In the manifestation which is thus put forth from the Supreme, *Anil* or *Sharana* is the silent observer of the multiple existence. It is always one with *An* in the consciousness of its being, and yet different, not in the sense that it is not at all the same power, but in the sense that it only supports the one power in multiplicity and complexity of movements. But we must be careful not to make the mistake of thinking that this *Anil* is identical with *Jiva* or the human soul manifested in time. For the *Jiva* is the basis of the multiple existence or rather it is the soul of multiplicity we experience here. In the words of the *Gita*, *Jiva* is the *Kshara-purusha*, the mutable, which enjoys change and division and duality. But *Anil* is the *Akshara-purusha*, the immutable soul, which is our real self, our divine unity with God, our inalienable freedom from that which is transient and changing. It is by realizing our oneness with this *Anil* or *Akshara-purusha* that we get freedom from the chords of desire, freedom from the binding law of works. There is a pregnant saying in the ancient wisdom that the father is born of the mother in son; sonship not servanthship is the secret of realization. This son is *Sharana* or *Anga* in the *Veerasaiva* terminology, and *Shiva* is born of *Chit-shakti* as *Sharana*. In this highest dynamics *An* and *Anil*, *Shiva* and *Sharana*, *Linga* and *Anga*, are integrally associated. This relation of *Linga* and *Anga* spells a great mystic truth that God and soul are ever distinct yet ever united. If unity is eternal and unchangeable, duality is persistently recurrent. The soul's union with God is a will-union, a mutual inhabitation, and not a self-mergence which leaves no place for personality; for personality survives even in union with God. This

mysterious union-in-separateness of God and soul is a necessary element of all mysticism. Anil or Anga exists in An or Linga by relation of identity-in-adaptability.

In order to provide a field of work for the manifestation of the Supreme, Amma urged by an inner impulse of vast consciousness, formulates itself as Atam, the becoming or Srishti, for totality of things is the becoming of the Lord in the extension of his own being. This double principle of being and becoming is natural to Shakti as the double principle of Anga and Linga is germane to Shiva. What Europeans call nature is only this becoming or Atam, and this Atam or Srishti is only the outward executive aspect of Amma. Because of this deep and momentous distinction between Amma and Atam, between two natures phenomenal and spiritual, the Veerashaiva has been able to erase the incurable antinomy between the self and cosmic nature, and, therefore, to him unity is a greater truth and multiplicity a lesser truth; but both of them are true, and neither is an illusion. For he looks upon this world or Atam as being produced by an act of will, and as such he looks upon it as a field of work given for the soul to educate its will and to burn the illusions of desire into an illumination of joy.

Veerashaivism formulates a theory of four units or entities—An, Anil, Amma, and Atam,—or Shiva, Sharana, Shakti, and Srishti,—out of which it evolves a connected and co-ordinated view of life in conformity with the experience of all the mystics. That there is an integral association between these four great terms, is clear enough; but that association is not in the nature of a division but a distinction to which the necessity of metaphysical thought has irresistibly driven us. This is the reason why we prefer to Veerashaivism the theory of

four units or entities that is mirrored in the conception of Ishta-linga.

Multiplicity is the play or varied self-expression of the One, shifting in its terms, divisible in view of life by a force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal movement. It is this Atam or Aparâ Prakriti upon which the Veershaiva looks as an objective world-process, as a progressively emergent evolutionary process of the self-expression of the divine will working through a divine history towards ever greater and ever higher expression of the transcendent delight. In this lower creation, then, there are three principles: matter, life, and mind. These three, matter, life, and mind, or in more popular Indian philosophical terms,—Tamas, Rajas, and Sattva, when represented by a diagram appear as a triangle.

Amma or Chit-shakti is, in the words of the Gita, Parâ Prakriti, or in the words of Agama, Urdhva-srishti, the higher creation characterized by the consciousness of unity. Unity is the fundamental fact without which all multiplicity would be unreal and an impossible illusion. Multiplicity is implicit or explicit in unity without which unity would be either a void or a state of blank repose. In this consciousness of unity all is all, each in all, and all in each, inherently by the very nature of conscious being without any effort of conception or travail of perception. There the spirit manifests as pure existence, Sat, pure in self-awareness, Chit, and pure in self-delight, Ananda. Amma, who is the very soul of the Lord, is, therefore, described as Sachchidânandamayi. One should mark the subtle difference between Amma and Atam. Atam is Aparâ Prakriti, the lower or the phenomenal nature, while Amma is Para

Prakriti, the higher or the spiritual nature. Yet these are not isolated from each other, but integrally associated. The apex of the triangle which represents Amma is placed upon the apex of the triangle representing Atam in a vertically opposite direction.

Between these two creations linking them together is the world or organization of consciousness, of which the intuitive truth of things is the foundation. In all the activities of man which ramify into a search for truth in science and philosophy, an appreciation and creation of beauty in art, a struggle for the good life in morality, is ingrained an essential condition. Throughout man feels or intuits as if he is in the presence of an Other, as if he is in relation with an Object. Of course this subject-object relation is fundamental in every kind of experience; in our spiritual activities there is that essential condition of the added feeling or intuition that the Other who is not wholly other, a beyond that is within, is in some way responsive to us. Mysticism is, therefore, the complete development of this intuition of responsiveness which is implicit in all our spiritual activities, and as such it belongs to another world, the world of the fourth dimension.

This world of the fourth dimension is in popular Indian philosophical term *Maharloka* or the world of large consciousness. The principle of this *Maharloka* is intuitional idea, not intellectual conception. The difference between the two is this that the intellectual conception not only tends towards form, but determines itself in the form of the idea, and once determined, distinguishes itself sharply from all the other conceptions. Pure intentional idea sees itself

in the being as well as in the becoming. It is one with the existence which throws out the form as a symbol of itself and it, therefore, carries with it always the knowledge of the truth behind the form. Its nature is *Drishti*, seeing, not conceiving, and revealed to us in intuition. One who has attained this *Drishti* or intuitive eye, is called *Anil* or *Sharana* or seer, who is represented by a straight line, since he has run at a tangent to the vicious circle of birth and death, to the trivial round of old habitual ideas and associations. This straight line is drawn to the right side horizontally with the base of the upper triangle. This base represents *Sat* or pure existence, since the intuitive ideas originate in it.

The last that remains to be represented is *Anil* or *Shiva*. It is the transcendent Reality, the pure Absolute, the supra-cosmic Infinity. In the words of theology, it is the ineffable and uncreated light; in the words of Christian mystics, it is Godhead, the divine dark, the deep abyss; in the words of *Veerashaiva* mystics, it is infinite luminous silence; and in the words of Sufi mystics, it is the dawn of nothing. It is itself its own world in its own universe; of any other than itself it can form no conception. It knows no length nor breadth nor height, for it has no experience of them; it has no cognizance even of the number two; for it is itself, one and all being really nothing. How to represent it! Words come out baffled, it defies all definition and description. Yet the humble attempt of the human mind to represent it, ends in a zero. So it is represented by zero or *Shunya*. And as it heads the list, the zero or *Shunya* is placed over the two triangles already described.

SWAMI SHIVANANDA

By BRAHMACHARI SHIVACHAITANYA

PARENTAGE AND EARLY YEARS

Swami Shivananda, more popularly known as Mahāpurush Mahārāj, was a personality of great force, rich in distinctive colour and individual quality. His leonine stature and dauntless vigour, his stolid indifference to praise or blame, his spontaneous moods, and his profound serenity in times of storm and stress, invested with a singular appropriateness his monastic name, which recalled the classical attributes of the great god Shiva.

He was born somewhen in the fifties of the nineteenth century on the 11th day of the dark fortnight in the Indian month of Agrahāyana (Nov.-Dec.). The exact year of his birth is obscure. The Swami himself with his characteristic indifference to such matters never remembered it. His father had indeed prepared an elaborate horoscope of his son, but the latter threw it away into the Ganges when he chose the life of renunciation.

His early name, before he took orders was Tarak Nath Ghoshal. He came of a respectable and influential family of Baraset. One of his ancestors, Harakrishna Ghoshal, was a Dewan of the Krishnanagore Raj. His father Ramkanai Ghoshal was not only a successful lawyer with a substantial income but a noted Tāntrika as well. Much of his earnings was spent in removing the wants of holy men, and poor and helpless students. It was not unusual for him to provide board and lodging to twenty-five to thirty students at a time in his house. Latterly when he became a deputy collector his income fell, which

forced him to limit his charities much against his wish. Subsequently he rose to be the assistant Dewan of Cooch Behar.

We have already referred to Ramkanai Ghoshal as a great Tantrika, and it will be interesting to recall here an incident which connected him with Sri Ramakrishna. For some time he was legal adviser to Rani Rasmani, the founder of the Kāli Temple of Dakshineswar, where he came to be acquainted with Sri Ramakrishna during a visit on business matters. Sri Ramakrishna's personality greatly attracted him, and whenever the latter came to Dakshineswar he never missed seeing him. At one time during intense spiritual practices Sri Ramakrishna suffered from intense burning sensation all over his body, which medicines failed to cure. One day Sri Ramakrishna asked Ramkanai Ghoshal if the latter could suggest a remedy. Ramkanai Ghoshal recommended the wearing of his *Ishtakavacha* (an amulet containing the name of the chosen deity) on the arm. This instantly relieved him.

Tarak's mother Bamasundari Devi was a lady of great devotion and tenderness of heart. In spite of her husband's affluence she lived a plain and unostentatious life and used to do most of the household duties herself. If Ramkanai Ghoshal sometimes gently reproved her for putting too much strain on herself by engaging in all kinds of domestic work which she could have left to be done by the servants, she would reply that she felt herself happy in serving all. After her first son's death she practised severe austerities at Tarakeshwar, the

famous shrine of Shiva in West Bengal, for the boon of a son. Shortly after she felt overjoyed by the birth of a son, which she believed was in response to her prayers. The boy came to be named Tarak after the deity.

From his early boyhood Tarak showed unmistakable signs of what the future was to unfold. There was something in him which marked him out from his associates. It was no mere bold conduct and straight manners. Though a talented boy he showed very little interest in his studies. An as yet vague longing gnawed at his heart and made him forget himself from time to time and be lost in flights of reverie. Early he became drawn to meditative practices. More and more as days went on his mind gravitated towards the vast inner world of spirit. Often in the midst of play and laughter and boyish merriment he would suddenly be seized by an austere and grave mood which filled his companions with awe and wonder. It is not surprising that his studies did not extend beyond the school.

His youth was cast at a time when a big question mark hung over the horizon of India's future. The rude impact of the West had awakened the Indian mind to national problems, and the first signs of new life were visible in religious fields. A flood of religious ardour rolled over the sub-continent of India, specially Bengal. Reformers and religious leaders, sects and movements burgeoned on her fertile emotional soil like tropical vegetation at the approach of the rains. In particular Brahmoism, which was the most vigorous and rational of these, drew to itself a group of sincere and intelligent young men who had come under the influence of Western learning and whose spiritual aspiration could no longer be satisfied by old formulas and out-moded beliefs authoritatively hand-

ed down and sheepishly followed. Tarak like scores of other young men was drawn to the Brahmo Samaj, thanks to the influence of Keshab Chandra Sen. And though he continued his visits to the Samaj for some time his hunger was hardly satisfied with what he got there.

Meanwhile his father's earnings fell, and Tarak had to look for a job. He went to Delhi. Here he used to spend hours in discussing religious subjects in the house of a friend named Prasanna. One day he asked the latter about Samādhi, to which Prasanna replied that Samadhi was a very rare phenomenon which very few experienced, but that he knew at least one person who had certainly experienced it and mentioned the name of Sri Ramakrishna. At last Tarak heard about one who could deliver him the goods. He waited patiently for the day when he would be able to meet Ramakrishna.

Not long after, Tarak returned to Calcutta and accepted a job in the firm of Messrs Mackinnon Mackenzie and Co. He was still continuing his visits to the Brahmo Samaj. However, about this time he came to hear a good deal about Sri Ramakrishna from a relative of Ram Chandra Dutt, a householder devotee of Sri Ramakrishna. The more his heart yearned for deeper things the less platitudes and cheap sentiments satisfied him. He had not to wait much longer before he met the person who was to meet the profound needs of his soul.

AT THE MASTER'S FEET

One day in 1880 or 1881 he came to know that Sri Ramakrishna would come to Ram Chandra Dutt's house in Calcutta on a visit. He decided to seize the opportunity of meeting him on the occasion. When the long-desired evening came, he went to Ram Babu's house, where he found Sri Ramakrishna

talking in a semi-conscious state to an audience crowded in a room. Tarak hung on his words. He had long been eager to hear about Samadhi, and what was his surprise when he found from the few words he caught, the Master had been talking on the very subject that day. He was beside himself with joy. He left the room quietly some time after. It left a profound impression upon him. Tarak began to feel an irresistible attraction for Sri Ramakrishna and resolved to meet him the next Saturday at Dakshineswar.

It will be proper to reproduce here his own description of the tendencies of his boyhood and youth and his first contact with Sri Ramakrishna. Late in life he wrote: 'Even as a child I had an inherent tendency towards spiritual life and an innate feeling that enjoyment was not the object of life. As I grew in age and experience these two ideas took a firmer hold of my mind. I went about the city of Calcutta seeking knowledge of God among its various religious societies and temples. But I could not find real satisfaction anywhere; none of them emphasized the beauty of renunciation, nor could I discover a single man among them, who was possessed of true spiritual wisdom. Then in 1880 or '81, I heard about Sri Ramakrishna and went to see him in the house of one of his devotees at Calcutta. This was the time when Swami Vivekananda and those other disciples of Sri Ramakrishna who afterwards renounced the world to carry on his divine mission, had begun to gather round him. On the first day of my visit, I saw Sri Ramakrishna passing into Samadhi; and when he returned to normal consciousness, he spoke in detail about Samadhi and its nature. I felt in my inmost heart that here was a man who had indeed realized God, and I surrendered myself for ever at his blessed feet.'

At that time Tarak did not know much about Dakshineswar. He, however, managed to reach the place in the company of a friend. The evening service was about to begin when he arrived. Tarak entered the paved courtyard and began to look for Sri Ramakrishna. Coming to his room he found Sri Ramakrishna seated there. He was overpowered with a deep feeling as soon as he saw him. He felt as if it was his own mother who was sitting yonder in front of him. He was at a loss to decide whether he was man or woman. He could only see his mother's figure in the seated Master. He advanced and saluted him placing his head on his lap. It was no momentary feeling that overwhelmed him, for from that time on Tarak knew the Master as mother.

After the unusual preliminary inquiries the Master inquired if he had seen him the previous Saturday in the house of Ram Chandra. Tarak replied in the affirmative. 'In what do you believe,' asked the Master, 'in God with form or without form?' 'In God without form', replied Tarak. 'You can't but admit the Divine Shakti also', said the Master. Soon he proceeded towards the Kali Temple and asked the boy to follow him. The evening service was going on with the accompaniment of delightful music. Coming to the temple Sri Ramakrishna prostrated himself before the image of the Mother. Tarak at first hesitated to follow the example, because according to the ideas of the Samaj, which he frequented, the image was no more than inert stone. But suddenly the thought flashed in his mind, 'Why should I have such petty ideas? I hear God is omnipresent, He dwells everywhere. Then He must be present in the stone image as well.' No sooner the idea flashed than he prostrated himself before the image.

The Master's practised eye judged at sight the boy's mettle. He repeatedly asked him to stay overnight. 'Stay here to-night,' he said, 'you can't gain any lasting advantage by the chance visit of a day. You must come here often.' Tarak begged to be excused as he had already decided to stay with his friend. When he came again Sri Ramakrishna asked him for some ice. Not knowing where to get it, Tarak spoke of it to a friend who was acquainted with Surendra, a householder devotee of Sri Ramakrishna, and the latter procured some and sent it to the Master.

From that time on Tarak began to visit Dakshineswar frequently. His intimacy with the Master deepened. One day Sri Ramakrishna asked Tarak, 'Look here, I don't ordinarily inquire about the whereabouts of anyone who comes here. I only look into his heart and read his feelings. But the very sight of you has made me realize that you belong to this place, and I feel a desire to know something about your father and people at home.' He was agreeably surprised to learn that Ramkanai Ghoshal was his father, and telling of the service the latter had done him, wished that he might see him again. Some time later Ramkanai Ghoshal came to Dakshineswar and prostrated himself before Sri Ramakrishna, who placed his foot on his head and entered into Samadhi. Ramkanai Ghoshal eagerly grasped the Master's feet and burst into tears.

One day—it was probably Tarak's third or fourth visit to Dakshineswar—Sri Ramakrishna took him aside and asked him to put out his tongue. Then he wrote something on it. It had a strange effect upon the boy. He felt an overpowering feeling taking hold of him. The vast world of sense melted before his eyes, his mind was drawn deep within, and his whole being be-

came absorbed in a trance. This happened twice again, once in presence of Swami Brahmananda.

Association with the Master sharpened Tarak's hunger for religious experiences. Long afterwards he described the state of his mind at that period in the following words: 'I often felt inclined to cry in the presence of the Master. One night I wept profusely in front of the Kali Temple. The Master was anxious at my absence and when I went to him he said, "God favours those who weep for Him. Tears thus shed wash away the sins of former births." Another day I was meditating at Panchavati, when the Master came near. No sooner had he cast his glance at me than I burst into tears. He stood still without uttering a word. A sort of creeping sensation passed through me, and I began to tremble all over. The Master congratulated me on attaining this state and said it was the outcome of divine emotion. He then took me to his room and gave me something to eat. He could arouse the latent spiritual powers of the devotee at a mere glance.'

From the very first meeting with Sri Ramakrishna Tarak felt in his inmost heart that he had at last found one who could guide his steps to doors of the Infinite. Intuitively he felt that the vague aspirations of his boyhood and youth were realized in the personality of Sri Ramakrishna. The Master appeared to him to be the consummation of all religion. To know him was to know God. With the growth of this conviction his devotion to the Master increased a hundredfold. The Master also made him his own by his immeasurable love. Tarak felt parental love was nothing in comparison with it. In a letter to one of his disciples towards the end of his life he wrote about the Master: '... I have not yet come

to a final understanding whether he was a man or superman, a god or God Himself. But I have known him to be a man of complete self-effacement, master of the highest renunciation, possessed of the supreme wisdom, and the very incarnation of love; and as with the passing of days, I am getting better and better acquainted with the domain of spirituality and feeling the infinite extent and depth of Sri Ramakrishna's spiritual moods, the conviction is growing in me that to compare him with God, as God is popularly understood, would be minimizing and lowering his supreme greatness. I have seen him showering his love equally on men and women, on the learned and the ignorant, and on saints and sinners, and evincing earnest and unceasing solicitude for the relief of their misery and for their attainment of infinite peace by realizing the Divine. And I dare say that the world has not seen another man of his type in modern times, so devoted to the welfare of mankind.'

Family circumstances forced Tarak Nath to marry about this time. But the life of the world was not for him. His innate purity, passion for holiness, and the Master's grace never allowed him to fall a victim to the snares of the world. The perfect purity of his married life earned for him the popular name of Mahapurusha from the great Swami Vivekananda.

THE CALL OF RENUNCIATION

Tarak continued his visits to Dakshineswar for years till Sri Ramakrishna fell seriously ill in 1885, which necessitated his removal first to Calcutta and then to Cossipore garden house. All these years the Master had been quietly shaping the character of his disciples, instructing them not only on religious matters but also on everyday duties of

life. Cossipore, however, formed the most decisive period in the lives of the disciples of Sri Ramakrishna. Here Tarak joined the group of young brother disciples to serve and attend on Sri Ramakrishna during his protracted illness. Service to the Master and loyalty to common ideals forged an indissoluble bond of unity among these young aspirants. As time went on the boys began to stay on at the garden house for serving the Master. Much of their time was devoted to discussions on religious subjects. All these set ablaze the great fire of renunciation smouldering in them, and they yearned for realization.

One day Narendra (Swami Vivekananda) started a discussion on Buddha's life, and the talk about his renunciation, his resolution, and his realization continued for days. It whetted their appetite for spiritual experiences all the more. Narendra, whose soul had caught fire, secretly resolved to visit Bodh Gaya, the site where Buddha had attained enlightenment, and intimidated it to Tarak and Kali (Swami Abhedananda). Both eagerly grasped at the idea, and Tarak agreed to pay the expenses of the journey. Shortly after, the three slipped away without notice and proceeded to Bodh Gaya.

Arriving at the Gaya station they walked seven miles to reach the celebrated Bo tree. The spot fascinated them and imparted a pleasant calmness to their spirit. A few days were passed in intense meditation. One day as they were meditating sitting under the Bo tree Narendra suddenly threw his arms round Tarak's neck and burst into loud tears. After some time Narendra became absorbed in deep meditation. Next day Tarak asked him the reason of it, and got the reply that the thought of Buddha's wonderful renunciation had overwhelmed him with uncontroll-

able emotion. After a few days, however, they all returned to Cossipore. Though the longing for deep spiritual experiences made them restless, they quickly realized that so long as the Master continued to be in flesh their best place was at his side.

About this time Tarak's young wife died. Tragic as it was, it removed the last obstacle which stood in the way of his embracing a life of renunciation. Tarak decided to renounce the world even when the Master was present in flesh. With this end in view he approached his father to bid him farewell. As the son disclosed his intention the father became deeply moved and tears began to stream down his face. He asked Tarak to go to the family shrine and to make prostration there. Then the father placing his hand on the son's head blessed him saying, 'May you realize God. I have tried it greatly myself. I even thought of renouncing the world, but that was not to be. I bless you, therefore, that you may find God.' Tarak related all this to the Master, who was much pleased and expressed his hearty approval.

DAYS OF ITINERACY

After the Master's passing away in 1886, the small group of disciples clustered round the monastery of Baranagore. The first to join were Tarak, Swami Advaitananda, and Swami Adbhutananda. The Master's death had created a great emptiness in the hearts of the disciples, who began to spend most of their time in intense meditation in order to feel the living presence of the Master. Often they would leave the monastery and wander from place to place, away from the crowded localities and familiar faces. It was not a mere wander-lust that

would scatter this little group of young Sannyasins to all the points of the compass. While the desire for realizing God consumed them within, they moved from place to place enduring all kinds of privation and hardship. Food was not available always, and too often the only shelter was the roof provided by the spreading branches of a road-side tree. Hunger and cold, thirst and heat were their lot for years. This period of their life, which stretched for a number of years and which was packed with severe austerities and great miracles of faith, out of the mighty fire of which was forged the powerful characters the world saw later, is mostly a sealed book. With their utter disregard for false values of all kinds they were usually reticent about their personal experiences. Only on rare occasions could one catch glimpses of these days of faith and suffering.

Towards the end of his life Swami Shivananda one day chanced to lift a corner of the pall of mystery which lay over these stormy years. 'Often it happened,' he said, 'that I had only a piece of cloth to cover myself with. I used to wear half of it and wrap the other half round the upper part of my body. In those days of wandering I would often bathe in the waters of wells, and then I used to wear a piece of loin-cloth and let the only piece of cloth dry. Many a night I slept under trees. At that time the spirit of renunciation was aflame and the idea of bodily comfort never entered the mind. Though I travelled mostly without means, thanks to the grace of the Lord, I never fell into danger. The Master's living presence used to protect me always. Often I did not know where the next meal would come from . . . At that period a deep dissatisfaction gnawed within,

and the heart yearned for God. The company of men repelled me. I used to avoid roads generally used. At the approach of night I would find out a suitable place just to lay my head on and pass the night alone with my thoughts.'

Some indication of Tarak's bent of mind at this period can be had from a few reminiscences which have come down to us. He had a natural slant towards the orthodox and austere path of knowledge, which placed little value on popular religious attitudes. He avoided ceremonious observances and disregarded emotional approaches to religion. He keyed up his mind to the formless aspect of the Divine. This stern devotion to Jñāna continued for some time. Deep down in his heart, however, lay his boundless love for the Master which nothing could affect for a moment. In later years with the broadening of experience his heart

opened to the infinite beauties of spiritual emotion.

During his days of itineracy Swami Shivananda visited various places in North India. In the course of these travels he came to Almora also, where he became acquainted with a rich man of the place named Lala Badrilal Shah, who speedily became a great admirer of the disciples of Sri Ramakrishna and took great care of them whenever he happened to meet them. Here he met also Mr. E. T. Sturdy, an Englishman interested in Theosophy, towards the latter part of 1893, the year of Swami Vivekananda's journey to America. The Swami's personality and talks greatly attracted him. Mr. Sturdy came to hear of Swami Vivekananda's activities in the West from him and on his return to England he invited Swami Vivekananda there and made arrangements for the preaching of Vedānta in England.

(To be concluded)

SHANKARA AND AUROBINDO

BY A VEDANTIST

Thanks to the interest aroused by Sri Aurobindo's writings, there is no dearth of literature setting forth his views. Just now I have before me two books,—*Sri Aurobindo's The Life Divine*¹ and *The Philosophy of Sri Aurobindo*²—the first, an excellent summary of *The Life Divine*, and the second, a valuable introduction to Aurobindo's philosophy

in general. In style, too, the two books differ. The first one follows the original in the turn of its sentences and the complexity of its ideas. But the second one is a logical and lucid presentation. Each book has its own merit and will appeal to different classes of readers. The first book is suitable for those who would like to have a passing knowledge of this new philosophy and the second one for those who prefer a more intellectual comprehension. With the second book the readers of the *Prabuddha Bharata* are already familiar, as it is

¹ A brief study by V. Chandrasekharam, published by the Aurobindo Library, Madras. Pp. 105. Price Re. 1/-.

² By S. K. Maitra, Ph.D. Published by the Culture Publishers, 25A, Bakul Bagan Row, Calcutta. Pp. 108. Price Rs. 1/8.

mostly a reprint of the articles of Dr. S. K. Maitra that appeared in its pages last year. But the author has added two valuable chapters.

The Life Divine makes no secret of its wide differences with Shankara, who through his unique philosophical system, compels the attention of all thinkers in the field; and it is no wonder that any philosophy aspiring to recognition in India starts either with a refutation of the non-dualism of Shankara or by a new interpretation of it. Sri Aurobindo prefers the former method. And yet he seems to fall in line with the great Achârya in his anxiety to base the new philosophy, in part at least, on the Upanishads. 'Sri Aurobindo has, through some mystic sympathy of his being, recaptured the thought of the ancient Seers in its purity and integrity.' (Chandrasekharam). But Aurobindo did not stop with that alone. 'The Veda and the Upanishads have been waiting for centuries for the next forward and inevitable step. That step has now been taken.' (*Ibid.*). Dr. S. K. Maitra also conforms to this view: 'We may say that if the bridge of thoughts and sighs which spans the history of Aryan culture, as it has evolved so far, has its first arch in the Veda, it has its last in Sri Aurobindo's *The Life Divine*.'

From this it would appear that Sri Aurobindo draws our attention to the Upanishads in so far as they agree with his philosophy or his vision, but in so far as they fail to press forward with him to a fuller vision, he leaves them behind without any hesitation. This conclusion is forced on us in spite of Dr. Maitra's assertion that Aurobindo's teaching is in full *accord* with the *spirit* of our ancient scriptures, the Vedas and the Upanishads. Dr. Maitra cannot dispense with the word *spirit* and this leaves us in doubt about the autho-

rity of the Vedas as such. Besides, we are not sure if the *accord* is a mere accident or a result of spiritual allegiance. Little doubt, however, is left in our mind when we turn to *The Yoga of Divine Works*, where Sri Aurobindo writes: 'An integral and synthetic Yoga needs especially not to be bound by any written traditional Shâstra; for while it *embraces* the knowledge received from the past it seeks to organize it anew for the present and the future.' This is hardly in accord with the fundamental principle accepted by all the Hindus that the Upanishads are the highest court of appeal so far, at least, as metaphysical truths and spiritual experiences are concerned. Neither Dr. Maitra nor Mr. Chandrasekharam defines the exact position of Sri Aurobindo *vis-a-vis* the Upanishads. It will not do to say that on some matters Sri Aurobindo agrees with them, while in some he does not, or to say that he interpreted the Upanishads better than Shankara did. There are certain rules of interpretation which are explicitly enunciated by the Vedantins and dogmatically followed by them. Has Aurobindo any such rule? A mere appeal to intuitive knowledge is not convincing, since all the other schools lay equal claim to such a direct knowledge. The further question arises, Does Sri Aurobindo admit that the Upanishads can be harmonized and their apparent conflicts liquidated through a metaphysical evaluation of their teachings? Or does he agree with the modern Western thinkers that these conflicts are irreconcilable and the sole value of the Upanishads lies in the broad hints scattered hither and thither, which alone may be accepted and the others rejected as worthless stuff? In so far as he says yes, in so far does he cut himself asunder from the Indian tradi-

tion. If, however, he believes that the Upanishadic teachings can be reconciled, he will be challenged by a huge consensus of opinion led by such erudite scholars as Thibaut, Gough, and Jacob in favour of Shankara's interpretation.

And in what exact manner does Aurobindo surpass the Upanishads? The claim in itself is not quite unique. The Hindus admit that spirituality consists not in a mere bundle of dogmas but an integral experience which goes beyond all books and theories. All the Vedas are included in Aparâ-vidyâ, while Parâ-vidyâ is that through which the immutable is realized. But no Hindu will challenge the Vedantas as the record of the highest spiritual knowledge. The fact is, Intuitive knowledge—at its highest flight is the same for all, though its conceptual formulation may differ from age to age and from person to person. Religions differ from each other not so much in their vision of the Ultimate as in the language in which they prefer to clothe it. If, therefore, the claim is put forward that the content of Sri Aurobindo's vision differs substantially from and surpasses that of the Vedantas, as Dr. R. Vaidyanathaswami seems to suggest when he writes, 'Sri Aurobindo has a distinct advantage over the Upanishadic seers',—a new religion not in keeping with national tradition is brought into being. By thus cutting ourselves adrift from the safe moorings of the mystic experience of the race, as recorded in its Vedas, we sail into uncharted seas with intuition only as our pilot. But intuition, as conceived in this philosophy, is an erring thing, and therefore, this pilot must almost always turn to the compass of intellect to be sure that the bearings are correct.

Shankara yields to none in giving intellect its due share. According to him intuitional experience carries with it

the highest degree of certitude, but it often lacks conceptual clearness, so that interpretation is necessary at every step. As this interpretation is fallible, it requires intellectual scrutiny. Non-contradiction is a test of truth, but its expression must have logical consistency. Perception, inference, and other modes of knowledge cannot be contradicted by Vedic authority in their relative spheres. It is only on transcendental levels that they cease to be authoritative. On the transcendental plane we cannot deny the evidence of intuition, since truth carries with it its own conviction of validity. But empirically considered, an object is established to be real when the denial of it brings consequences which are recognized as self-contradictory and so untenable. We are not sure if such considerations have any place in Aurobindo's philosophy. Interpreters of this philosophy do not give us any clear clue. Writes Dr. R. Vaidyanathaswami: 'It does not appear to be easy to characterize in precise terms the new elements in the intellection, but it comprises the followings: (1) The intellect is not under the domination of divided modes of thinking. (2) It can not only assume easily the cosmic universal poise, but can dwell and function there indefinitely. (3) The reasoning and explanation in the book (*The Divine Life*) are not of the dialectic kind proper to the divided mentality, but are of the same nature as and cannot be separated from direct vision.' All this seems to land us in a hopeless self-contradiction. The intellect can have a cosmic universal poise, and yet the reasoning and explanation must not be expected to be of the dialectic kind. This confusion is worse confounded by Mr. T. V. Kapali Sastri when he asserts, 'Sri Aurobindo, like the great spiritual teachers before him in India, is first a Yogin, next comes his philosophy giving

an account of the ultimate truths envisaged by Yogic vision . . . truths that are verified and verifiable by Yogic knowledge.' This trend of thought seems to imply that for a confirmation of the new philosophy we must not turn too much to Vedic authority, nor to intellectual scrutiny, nor even to personal mystic experience; but we are expected to accept it as a sort of revelation. We shall presently see that reason is requisitioned for organizing intuitive knowledge. But the question is, How far is it allowed to test the results of such experience, which prefers to cut itself adrift from all organized systems of India?

The intuition on which this philosophy relies appears to be nothing but an enlarged intellect. 'Mind can open by itself to its own higher reaches: it can still itself and widen into the Impersonal, it may, too, spiritualize itself into some kind of static liberation or Mukti.' (*Lights on Yoga*). True, Aurobindo speaks about the translation of 'all the works of mind and intellect into workings of a greater non-mental intuition.' (*The Yoga of Divine Works*). But the translation of the mental into the non-mental is not easy of comprehension. It seems rather a continuous process of the evolution of the mind, but mind it always is. The element of non-mentality that is met with here is not in the instrument of knowledge but in its content alone. Here again there is an implied sudden break between the mystic and his experience: it can hardly be called an integral experience. A rank dualism stares us in the face. 'Sri Aurobindo', writes Dr. Maitra, 'looks upon intuition as a communion to the mind from above.' Dr. Maitra, however, warns us that 'it would be wrong to call it the highest form of consciousness. It (intuition) is followed by Reason, for

at the level of mind in which we are, Reason alone can organize and articulate our experience. . . . It (intuition) is under the influence and control of mind.' In other words the knowledge received through intuition when organized by Reason can alone be regarded as the highest experience. This is directly in contradiction with the Upanishadic teaching that the highest mystic experience, as distinguished from its organization, is the *summum bonum* of life. Compare with this what Sir S. Radhakrishnan writes about Shankara's conception of intuition: 'Shankara admits the reality of an intuitional consciousness, Anubhava, where the distinctions of subject and object are superseded, and the truth of the supreme self realized. It is the ineffable experience beyond thought and speech, which transforms our whole life and yields the certainty of divine presence. It is the state of consciousness which is induced when the individual strips off all finite conditions including his intelligence. It is accompanied by what Mr. Russell calls "the true spirit of delight, the exaltation, the sense of being more than man." . . . The object of intuition is not a private fancy or a subjective abstraction in the mind of the knower. It is a *real object*, which is unaffected by our apprehension or non-apprehension of it, though its reality is of a higher kind than that of particular objects of space and time which are involved in a perpetual flux and cannot, therefore, be regarded strictly as real.' (*Indian Philosophy*, Vol. II, p. 511). Realization is a final unity with Godhead where knower, known, and knowledge coalesce; and the preparation for it is a gradual process of unfoldment of the divinity that is already within. There is no going up or coming down, it is here and nowhere else. 'It is beyond all reasoning

and is not on the plane of intellect. It is a vision, an inspiration, a plunge into the unknown and unknowable, making the unknowable more than known, for it can never be *known*.' (Swami Vivekananda).

But Shankara and Aurobindo are bound to arrive at such divergent views of intuition, because their philosophical bases are so different. 'The fundamental idea upon which the whole structure of Sri Aurobindo's philosophy rests is that Matter as well as Spirit is to be looked upon as real,' which, we are told by Dr. Maitra, is not the view of Vedanta, by which term Aurobindo and his interpreters mean Shankara's philosophy, 'the characteristic note' of which is an 'one-sided affirmation of the Spirit.' In *The Life Divine* we read: 'Shankara's wordless, inactive Self and his Mâyâ of many names and forms are equally disparate and irreconcilable entities; their rigid antagonism can terminate only by the dissolution of the multitudinous illusion into the sole Truth of an eternal Silence.' The least that can be said about such a statement is that it is a gross misrepresentation of the philosophy of Advaita which preaches not monism or the falsity of the world but non-dualism or the non-difference of anything from Brahman. The world is dependent on Brahman, but Brahman is not dependent on the world, and apart from Brahman the world has no existence. So long ago as 1896 Swami Vivekananda pointed out that 'Mâyâ is sometimes erroneously explained as illusion,' and that 'Maya is not a theory, it is simply a statement of facts about the universe as it exists.' But the opponents of Advaita still persist in interpreting Maya as illusion and believing that they have thus discovered the weakest link in Shankara's philosophy. It seems almost useless to argue on this point.

But let Sir Radhakrishnan try to convince these people: 'Shankara asserts that it is impossible to explain through logical categories the relation of Brahman and the world. . . . The riddle of the rope is the riddle of the universe. Why does the rope appear as the snake? is a question which school-boys raise and philosophers fail to answer. The larger question of the appearance of Brahman as the world is more difficult. . . . The word Maya registers our finiteness and points to a gap in our knowledge. . . . Avidyâ is the fall from intuition, the mental deformity of the finite self that disintegrates the divine into a thousand different fragments. . . . Unreal the world is, illusory it is not. . . . The relatively enduring frame-work of the external world is not expunged from Shankara's picture of reality. . . . The state of release consists not in the persistence or annihilation of plurality, but in the incapacity of the pluralistic universe to mislead us. . . . Shankara steers clear of mentalism as well as materialism. . . . A phenomenon is not a phantom. . . . "Avidya no doubt constitutes a defect in consciousness in so far as it impedes the presentation of non-duality; but, on the other hand, it constitutes an excellence since it forms the material cause, and thus renders possible the cognition of Brahman." . . . It is a hopeless method of attacking Shankara's theory that Atman is all, to say that the physical facts and mental forms stare us in the face. He does not deny it. An ultimate metaphysical question cannot be answered by an appeal to empirical facts. Shankara's theory of truth is, strictly speaking a radical realism."

'It may reasonably be contended,' writes Schiller, 'that the whole question

^a *Indian Philosophy*. Read also *Vedantic Transcendence in Calcutta Review* of January, 1942, by N. K. Brahma.

(of creation) is invalid because it asks too much. It demands to know nothing less than how reality came to be at all, how fact is made absolutely. And this is more than any philosophy can accomplish or need attempt.' But we are told by Dr. Maitra that this impossible task has been accomplished by Sri Aurobindo, whose 'outlook is even more comprehensive' than that of earlier philosophers, 'for he envisages a world in which Spirit and Matter, Life and Mind are all essential ingredients and work harmoniously together, and where truth is achieved not by a negation or annulment of any of these, but by a transformation and transmutation of them in the light of the Highest.' According to Aurobindo, even Matter is Brahman. We have shown that from the transcendental standpoint Shankara would readily agree with all this. But, perhaps, in Aurobindo's philosophy Matter has a greater reality than in that of Shankara. But are these both equally real each by itself, or is Matter dependent on Spirit? Are they identical, or is there the slightest difference? In so far as inconscient matter is related to the Absolute through the conceptions of causation, involution, or self-expression, the Absolute ceases to be so. And when to obviate the difficulty the Absolute is conceived of as Existence, Knowledge-Power, and Bliss, the ultimate reality is reduced to the Saguna Brahman of Shankara. The Supermind of Aurobindo would then answer to Shankara's Hiranyagarbha and not the Upanishadic Ishwara, as Dr. Maitra would have us believe.

The fact is, it is impossible to give equal value to the empirical world and the transcendental Absolute and still have a 'uniquely integral view of Reality which harmonizes its conflicting aspects'. The conflict will always

be insoluble except from a transcendental view. How otherwise can Consciousness get transformed into inconscience and Shiva (Goodness) into evil? When once a difference of standpoint is admitted, we are not far from adopting the theory of Maya; and in a sense Aurobindo comes very near doing so: 'In all that is done in the universe, the Divine through his Shakti is behind all action, but he is veiled by his Yogamaya and works through ego of the Jiva in the lower nature.' (*The Mother*). Maya is conceived of as a Shakti of Ishwara even by the Vedantins. But they go beyond this Saguna Brahman and deny all action in the Nirguna. The Saguna by itself cannot explain everything, but leads us to innumerable philosophical pitfalls and self-contradictions.* We cannot, for instance, explain how Consciousness gets *veiled* and why it should work through the *ego* and depend for its evolution on the effort of Jivas.

The question why Sachchidānanda becomes the world is explained by Sri Aurobindo thus: 'World-existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view; it leaves that white essence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of the dancing.' This 'dance of Shiva' is not unknown to the Vedantins on the empirical plane. But they probe the matter deeper still and ask, Why this dance? A Shiva that is in need of self-expression is only an imperfect Godhead. The perfect can have no impulsion, internal or external, because all actions imply the presence of duality and some sort of want in the agent. Moreover, it is difficult to understand how a thing can change and not change at the same time. If, therefore, reality is conceived as 'one and many' at the same time and as 'being and becoming', we have to part com-

pany with absolutism and be satisfied with empirical truths, which are mere constructions of our intellect.

It would appear that Sri Aurobindo's philosophy suffers in these respects because of its leanings towards an implied pragmatism. Writes he: 'In Europe and India, respectively, the negation of the materialist and the refusal of the ascetic have sought to assert themselves as the sole truth and to dominate the conception of Life. In India, if the result has been a great heaping up of the treasures of the Spirit, or of some of them,—it has also been a great bankruptcy of Life.' It is this supposed failure of Shankara's philosophy to serve *life* that has got to be corrected, and it is this, to some extent, that prompts Aurobindo to enunciate a new theory that more clearly recognizes life. We have also pointed out how for a fulness of consciousness Aurobindo is obliged to requisition *Reason* to organize intuitive knowledge. It is also held that the Vedantins are selfish people running after individual salvation, without any concern for the uplift of the universe as a whole. True, Shankara is no pragmatist, being an uncompromising seeker of truth and nothing but truth, irrespective of its consequences. And yet history bears witness that his life and philosophy are a constant source of inspiration to duties and achievements. Spiritual progress presupposes the fulfilment of life's duties. To be one with all through a process of self-abnegation is not certain-

ly selfishness. And the highest knowledge acquired in the recesses of a monastery or laboratory tends to lift society as a whole. Aurobindo in his eagerness to serve life here, runs the risk of loosening the grasp on the life beyond for the commonalty. The so-called 'ascetic denial' receives a severe castigation at his hand, and yet it is through such a denial alone that spiritual life can really progress. Aurobindo himself is not unaware of this. 'It (the psyche) plunges the nature inward towards its meeting with the immanent Divine in the heart's secret centre and, while that call is there, no reproach of egoism, no mere outward summons of altruism or duty or philanthropy or service will deceive or divert it from its sacred longing and its obedience to the attraction of Divinity within it.' The reader has, perhaps, to be told that this is not a quotation from any world-negating ascetic but from *The Yoga of Divine Works* of Sri Aurobindo.⁴

Such in brief is an examination of the main points of difference between Shankara and Aurobindo. Space forbids me to undertake a more detailed study. But my present labour will be fully recompensed if I have succeeded in impressing on the readers that Aurobindo has hardly been fair to Shankara, and that many points in his own philosophy stand in need of clarification.

⁴ Readers interested in this topic are referred to the *Eastern Religions and Western Thoughts* of Sir Radhakrishnan. (Vide pp. 76-114).

'When the ego is effaced, the Jiva (the individual consciousness) dies and there follows the realization of Brahman in Samadhi. Then it is Brahman—not the Jiva—that realizes Brahman.'

—SRI RAMAKRISHNA.

THE STATE AND SOCIAL STRATIFICATION

BY PANDIT JAWANT RAM

When we study Plato's Republic side by side with Hindu Dharmashāstra the first thing that strikes us is the striking similarity between the thoughts of the two in regard to the problem of the structure of society and the purpose for which the State should exist. It has been observed, times out of number, by the European writers that the caste-system is a social institution peculiar to India. But casting aside for the time being the practical phase of the question, the social structure recommended by Plato is fundamentally the same as promulgated by the Hindu law givers: and if practical shape might have been given to the tenets proclaimed by Plato a social system would have emerged not very different from our caste-system. In the case of the Greeks, however, the whole thing remained a theoretical proposition on the same level with the splendid utopias of the world; with the Hindus it became a practical institution which has for better, for worse, rigorously determined the course of their lives up till the present times. With both, the fundamental conception on which the whole superstructure is raised is based on an analogy; with the Hindu writers the analogue is the limbs of a human being, with Plato, the constituents of the mental and spiritual nature of man. But the difference is not vital. The conclusions derived by both are similar. Both emphasize the interdependence of one part on the other; both declare that there are some parts performing higher functions and others comparatively lower ones and that the baser parts should be controlled by the nobler

parts; and both stress the avoidance of encroachment of one on the sphere of the other.

Turning now to the still more important question as to the end for which the State should exist and for the realization of which society was split into diverse strata on the analogy of human limbs we find that, despite the employment of words which have apparently unidentical and dissimilar connotations, the ideal aimed at by the Greek and Hindu philosophers remains, to all intents and purposes, the same. While Plato declares justice to be the end of the State, the Hindu law givers make Dharma the end and justification of the State. But by justice Plato does not mean the dispensation of what is strictly due to an individual or a body of individuals composing the State, as the word is, at present, ordinarily understood to mean; but he probes into the deeper problem as to what constitutes his due in a well-organized State. And he arrives at the conclusion that justice consists not only in an individual's performing the work peculiar and congenial to his nature but also in his abstaining from performing the work properly belonging to an individual of a different type. And by Dharma Hindu philosophers mean not merely the performance of duty as ordinarily understood, but like the Greek philosopher their very conception of duty involves the doing of actions by individuals dictated by their very nature. The words स्वभाव (individual nature), स्वधर्म (duties as determined by that nature), and स्वकर्म (actions flowing therefrom) occur frequently in Hindu religi-

ous and secular literature and correctly sum up the Hindu angle of vision with regard to the mutual interdependence of society and individual and the end to which this harmonious cohesion ought to lead. And Adharma (negation of Dharma) consists in the individuals' performing the Dharma belonging to a different type (परधर्म). This confusion of the Dharma of one type with that of another is as emphatically deprecated by the Hindu thinkers as by the Greek thinkers. Thus justice as conceived by Plato and Dharma as understood by the Hindu law givers are not only the same thing in essence but--and this is very striking--both have deduced the same practical inferences from them.

This is a very brief résumé of the points of comparison between the Greek and the Hindu conception of the State and its end. If in the light of these observations we take a panoramic view of the development of political thought in Europe since the *Republic* was written and make a brief collateral study of the Hindu and Greek thought with the later political philosophies, not only will the comparative value of their contribution become clearer but it may also provide useful food for further investigation.

If, for the time being, we omit the political speculations of Aristotle, who, discarding the political theories of Plato as visionary, takes his stand on more realistic basis for the obvious reason that no State akin to the one recommended in the *Republic* existed, the scientific study of politics after Plato, became extinct. 'It was a sleep of many centuries that followed, broken only by half-conscious stirrings in the middle ages. There were brilliant attempts and notable precursors. But there was no serious revival of interest in the theory of politics until the Renaissance; and the definite new birth of

political thinking and its consecutive growth in forms adapted to the civilization of modern Europe, may fairly be dated from Hobbes, and at most cannot be put back earlier than Machiavelli.'

To take a stock of the political thought from Hobbes downward, and to institute comparison between it and the Greek and Hindu conception of politics with a view to evaluating it in the light of later development, is a task far beyond the scope of a short article like the present one. This article purports to effect that evaluation by circumscribing its scope to a few definite items and even then it does not pretend to an exhaustive treatment of the theme.

We shall limit the proposed investigation to the following three heads: (1) An examination of the analogy adopted. (2) The question of the end for which the State should exist. (3) The problem of the structure of society.

It has been stated that the centuries following the appearance of the *Republic* and closing with the publication of Hobbes's *Leviathan*, were, as far as any original contribution to the science of politics was concerned, practically barren. Turning to India we find a poverty of political thought staring us in the face since the time that great encyclopaedic epic, the *Mahabharata*, was composed. The smouldering embers thereafter blazed into a strong flame with the advent of that monumental work. Kautilya's *Arthashastra*, illuminating the whole political firmament of India and for some time letting strong empires spring and flourish in its wake. After this, the caste-system continued to be reckoned a purely sacrosanct and religious institution. It never struck the later Indian thinkers to consider it in any other light, political or economic, right up to the present times.

Plato and Manu are not the only poli-

tical philosophers who have adopted an analogy as a convenient basis for a rational explanation of the nature of interdependence that should subsist between an individual and a society in a well-organized State. During comparatively recent times Herbert Spencer and Bluntschli, after a careful investigation into the different approaches from which the question of interdependence of the individual and society has been studied by other writers, have not only adopted it as a corner-stone of their political speculation but forestalling some later writers have even declared it as the most apposite instrument capable of correctly representing the proper relationship between the individual and society. 'The organic doctrine of society', observes Mc Kechnie, 'rightly understood in all its bearings, is in itself a complete theoretical solution of the problem of the sphere of Government; and it contains also the practical key to the thousand and one forms into which the problem splits itself in the world of politics. All hard and fast rules inconsistent with the fluidity or elasticity of an organic whole, all mechanical contrivances likely to crush or trammel the growing organs or to interrupt the free union of part with part, must be discarded.'

To the Hindu and Greek thinkers, therefore, belongs the credit of being the first not only to point out that the mutual interdependence of individuals and society can best be understood with the aid of analogy, but also to provide that analogy itself, which, all considered, has no parallel in the simplicity of its conception and the practically limitless field of its application.

This in itself is a great contribution. But this is not all. We must now turn our attention to the more important question of the end or purpose of the State. There is no conception under

the sun which has not been held out as the aim of the State; the good of mankind, order, progress, democracy, liberty, equality, fraternity, utility, the greatest happiness of the greatest number, have all been at one time or other put forward as the ultimate end of the State. Some of them (e.g., progress and good of mankind) when put to the touchstone of practical application will be found to be vague; others like order, equality, utility, and liberty, it may be readily conceded, are more in the nature of means facilitating the achievement of the end rather than to be reckoned as themselves an end. The greatest happiness of the greatest number, the formula propounded by Bentham, is comprehensive enough; but what constitutes the happiness^o of an individual remains a moot point. The one great contribution of modern psychology, the significance of which is theoretically recognized, though its adoption in the practical field is still a desideratum rather than an established fact, is the recognition of individual differences.

This emphasis on the individual differences has, besides creating new problems in education, done away once and for all with the half-baked unpsychological and extreme conception, which some thinkers advocated in the first flush of reaction caused by the intolerant attitude of the middle ages, that all individuals are equal. The characteristic personality of the individual and its peculiarity were minimized. But the new discoveries in the science of psychology, particularly revealed in its application to education,^a have made the pendulum swing to the other side. They set a great store by the individual peculiarities. The new psychology looks forward to a time when the individual differences will be discerned and made a basis of new education, when as a re-

sult thereof the contribution of each individual to society will be much richer in content and value, and when by obviating the conflict between the inherent tendencies of an individual and the social environment it will make the life of the individual contented and happy. That the happiness of an individual does not depend on something wholly outside him, but in an inner harmony between his inborn tendencies and the external stimulation, is an idea the truth of which is being widely recognized every day.

To make, then, the actualization of potential and inherent tendencies of an individual the keystone of social structure and an ideal to be aimed at by the State, is to lift the ideal at once from all narrow, one-sided, and partisan conceptions as to the end of the State. It precludes the ideal from being purely spiritual or purely material; it gives free scope to the real happiness of the individual without dragging it down to a merely animal level; it minimizes friction between the individual and society; it saves the individual from frittering away his energies in unprofitable channels; and it invests the individual's life with a purpose the scope of which expands and deepens as he rises in the scale of development.

Lastly, the Hindu law givers in particular, and Plato in general, were the first to stress the fact that for the realization of the end adumbrated above, the question of the structure of society was as important as, if not more important than, the question of the form of Government.

Centuries rolled by in Europe after Plato, and the problem of problems was relegated to the limbo of oblivion. It was only in the post-war Europe, that the attention of the political thinkers was drawn to the great significance of the question. Acute economic and political situation almost drove them to

tackle this neglected side. The reforms executed under this head are yet of a tentative nature and it is premature to make any comment on them. What matters is that the question has begun to receive attention and bids fair to gain in momentum every day. Writes Mr. Coleman of the Oxford University: "The political controversies of the Twentieth Century will turn not on the Nineteenth Century issues of the extension of suffrage, vote by ballot, initiative referendum and recall, the powers, merits, and demerits of second chambers, or of constitutional monarchies and republics, but rather on far more fundamental problems of the very structure of society. The main question will be, not how we are to organize the machinery of Government but how we are to organize the entire political and economic life of the community, and of one community in relation to others. Politics and economics will cease to be thought about as mainly separate problems, and present themselves as one and the same problem.' We thus see without the shadow of a doubt that all the factors which must constitute the warp and woof of the science of politics and which must be vital to any theory of State, have been, so to say, intuitively hit upon by the ancient thinkers, and the nail, as it were, has been hit upon the head. While among the Greeks a solitary philosopher inaugurated this scheme, which a practically-minded nation failed to give effect to, to the idealist Hindus, true to their genius of effecting the marriage of ideal with the practical, belongs the eternal credit of boldly launching their scheme which has continued through various cataclysmic vicissitudes to sway one-fifth of the human population of the world. And the caste-system has not become an effete institution. Its dark side and its drawbacks have been suffi-

ciently and even deservingly exposed; but the study of its bright side awaits the advent of a dispassionate student. The caste-system has so far been chiefly viewed as a religious institution in a narrow sense, and this great mistake has given rise to religious rancour and a spirit of partisanship. Its economic

and political potentialities lie untapped. If Fascism, Bolshevism, Communism deserve careful investigation as means of social amelioration, only a defeatist mentality obsessed with European thought can say that the study of this institution has no useful contribution to make.

NOTES AND COMMENTS

TO OUR READERS

In addition to many other important topics the *Teachings of Sri Ramakrishna* in this issue deal with Vijnāna, the philosophical and sociological implications of which are very far-reaching, and will be dealt with by us next month—both editorially and in the Notes and Comments. . . . Namby-pamby is out of place in a spiritual aspirant. Following Swami Turiyanandaji's recipe, *Let Us Be Bold* in our faith, and up and doing in our endeavour In the midst of her onerous duties as the Vice-principal of a college, Miss Puncta Chelliah finds time to pour forth her heart *To Subrahmanya* or Kārtikeya, as he is known in northern India The Editor examines the bases of the feminist movements in India, and though he starts with some doubts, as is evident from his title *Whither Indian Women?* he is on the whole satisfied that tendencies, more in keeping with India's ideals, are at work and better days are ahead. . . . Prof. Shrivastava is convinced that in any real *Post-war Reconstruction* the teachings of *Swami Vivekananda* must form the background Dr. Nandalal Chatterjee of the Lucknow University, who has already made his mark by his extensive researches in Hindu-Muslim rap-

prochement in Medieval India, takes us a step farther through his highly illuminating article, *Hindu Influence on Muslim Coinage* Sister Nivedita discovers that it is through indolence that we make a show of our dependence on God when all the while we are steeped in egotism; and when she says, *No Self-deception, Please*, she does not spare even herself. . . . Swami Shri Kumar explains the true symbolical meaning of *The Linga in Veerashaivism*. . . . Brahmachari Shivachaitanya gives us a brief pen-picture of the life of Swami Shivananda, a direct disciple of Sri Ramakrishna and the second President of the Ramakrishna Math and Mission A Vedantist makes a study of *Shankara and Aurobindo* and argues that the latter's criticism of the former is misdirected Pandit Jawant Ram makes a hurried survey of the different theories of *The State* and believes that political stability cannot be ensured without *Social Stratification*.

BUDDHA AND BUDDHISM

The *Indian Social Reformer* of 7 March 1942, commenting on our Editorial for March, writes: 'Buddha was always careful to avoid upsetting the social order.' The criticism is out of place, as our remarks were directed against *Buddhism* and not *Buddha*. Besides, historians cannot accept the

Reformer's view without much modification. 'The great Buddha denounced the arbitrary distinctions of caste, and proclaimed the equality of all.' (Dr. R. C. Majumder). 'Buddhism did not believe in the caste-system.' (Dr. R. K. Mukherji). 'The Buddhist does not accept the spiritual authority of the Brāhmana and he belittles him as a caste-member.' (*Cambridge History of India*). Buddha and the Buddhists had scant consideration for the Vedic socio-religious rituals and customs. They overemphasized asceticism. If these are not instances of 'upsetting of social order', pray, what is? It is needless to multiply instances.

Historians are also agreed that the teachings of Buddha and the diverse forms of Buddhism are often at variance. And it will not do to cite Japanese Buddhism to refute our position regarding Indian Buddhism, or to infer that we meant any slur on Buddha or any other form of Buddhism.

Equally erroneous is the assertion that 'Buddhism has not been a social or religious influence for over a thousand years.' It is more true to facts to say that Buddhism substantially transformed Hinduism and got ultimately absorbed in the latter. The ideology thus engrafted on Hinduism is still a living force.

We wrote about the democratization of ideals and not the upsetting of social order, though we did imply that the Buddhist ideas had an indirect effect on society. Lastly, the paper totally misses our point when it writes: 'The non-violence of India is not due to Buddhism.' Who said it is? We rather said that in its most pronounced form it originated with the Jains.

SWAMI VIVEKANANDA'S CONTRIBUTIONS

Unveiling a statue of Swami Vivekananda on 11 January 1942 at Tripli-

cane, Madras, Mr. C. Rajagopalachari said, 'He (the Swamiji) raised the status of Hinduism in the estimation of the world and his triumphal tour gave an impetus to the revival of Hinduism in the country. . . . He said that there was nothing occult about it and that it could be understood by all people. Swami Vivekananda by his writings and work made the people of India take pride in their religion at a time when the country was steeped in materialistic thought. He said that religion was not a thing to be compartmentalized; spiritual outlook must pervade all activities. It may be said that it was Swami Vivekananda who gave new light to the writings and preachings of Shankaracharya and to the study of the ancient scriptures.

'The greatest contribution which Swami Vivekananda made to India was the instilling into the mind of every Indian of a sense of fearlessness and patriotism. He roused the people from their lethargy and indifference and made them feel proud of their glorious heritage and infused in them confidence about the future. By his preachings, Swami Vivekananda laid the foundations for the fight for freedom in this country.' (*The Hindu*, 11 January 1942).

To this we may add that such a diverse gift did he possess that different images present themselves, if we try to recall his personality. There have been few minds more universal than his. But he was first a spiritual leader and everything else afterwards.

DENOMINATIONAL INSTITUTIONS

During the Silver Jubilee Celebration of the Hindu University the question of the utility or otherwise of the so-called denominational institutions came to the forefront. In the present-day political conditions of India, one cannot

see how these can be done away with. The catholicity of the Hindus is well known. But when other faiths are too aggressive and the ignorant masses persist in believing that religious merit consists in reducing the number of heretics and non-believers by all possible means, Hinduism must be on its guard, though its spirit is not against fraternization on honourable terms with the followers of other faiths. We do not believe that real unity will come through political make-shifts or by reducing the scope of religion to the minimum possible; on the contrary, it will come through a proper emphasis on the fundamentals of every religion and an intensification of the faith in them.

NO MERE IMITATION

It must be conceded that in so far as the Hindu University has succeeded in basing all its activities on the true spirit of Hinduism it is an achievement in itself, and the University deserves every congratulation. But one fervently wishes that its distinctive features were more striking and the true spirit of Hinduism had more concrete manifestation in its educational endeavours. This note was partially struck by Mahatma Gandhi, though he inclined to the Congress way of thinking. 'He had no very high notion of Indian Universities which for the most part were like blotting-papers of the Western outlook. While Oxford and Cambridge carried the tradition of their Universities wherever they went, Indian Universities were found wanting in this respect. Did they of the Benares Hindu University fraternize with those of Aligarh University? Did the students of the Hindu University forget their angularities of provinces and cultures and forge something distinctive of their own with the spirit of catholicity which was the herit-

age of Hinduism throughout the ages? If they could answer this in the affirmative, then indeed could their *alma mater* be proud of them and they could be trusted with the privilege of extending to the world a message of peace, goodwill, and humanity.' (*The Hindu*, 22 January 1942). The Mahatma also strongly deprecated the use of English as a medium of instruction and appealed to the teachers and students to evolve a simple Hindusthani which could be commonly understood. Pandit Madan Mohan Malaviya assured him that books were in course of preparation, and when these were ready Mahatmaji's suggestion would get a practical shape. So Hindi or Hindusthani is going to have its place of honour in the University. But what about the students who use other dialects? Mahatmaji was not unfair to them. Said he, 'There are, we are told to-day, 250 students here from the Andhra Province. Let them go to Sir Radhakrishnan and ask for an Andhra section of the University and ask to be taught through the medium of Telugu if they will not learn the all-India language.' (*Harijan*).

A COMMON LANGUAGE

The above consideration forces on our attention the question of a common language for India, around which a battle royal is in progress, and the last word has not been said as yet. The predilection of the Congress for Hindusthani, which is characterized by some as a mongrel language, is well known to all. The tug of war between Urdu and Hindi has created this preference for a *via media* in the minds of politicians. But scholars in Northern India and people in other parts are not convinced of its superior claim. If a common language there must be, Bengalees, Assamese, Oriyas, Marathis, Gujratis,

and the Hindu population in most other provinces will prefer Hindi, as it is nearer to Sanskrit, the common source of all the dialects. Educated Bengalees find no difficulty in following pure Hindi; but Hindusthani is a terror to them, while Urdu is as outlandish as English. On the other hand, the Muhammadans are bent on sticking to Urdu and Persianizing and Arabianizing it all the more. In proof of this Prof. Amarnath Jha writes in *The Hindusthan Review* of December 1941: 'In the *Farhang-e-Asafia*, a Urdu Dictionary recently compiled in the Deccan, there are 7,000 Arabic words, 6,500 Persian words, and only 500 Sanskrit words.' And he goes on, 'Urdu and Hindi have been subjects of study for the B.A. and M.A. degrees at Allahabad for about fifteen years now. Hundreds of Hindu lads have offered Urdu for their B.A., and a fairly large number for the M.A. But not even one Muslim student has offered Hindi either for the B.A. or the M.A.' Gandhiji's appeal for fraternization (as already noted) is a timely

one, but surely 'it is a question of reciprocity.' Prof. Jha's Urdu scholarship is unquestionable; and yet he is forced to write: 'I have, despite this, come to the deliberate conclusion that the entire atmosphere and genius of Urdu is foreign and not Indian. . . . This language can never be comprehended by more than a microscopic section of the Indian population.' The claim of Hindusthani is equally untenable, because it is not a living language, and in the form in which it is being evolved it cannot be understood by the common people. After quoting a passage from a circular of the Behar Government, Prof. Jha remarks: 'This Hindusthani cannot be understood even by the Muslims residing in the Behar villages, and certainly not by the Hindus who form more than 85 p.c. of the population.' He, therefore, comes to the very reasonable conclusion 'that if any language of Indian origin has any chance of becoming the common language of the whole country, it must be one which is predominantly Sanskritic.'

REVIEWS AND NOTICES

HINDU AMERICA. BY CHAMANLAL.
Published by Messrs New Book Co., Hornby Road, Bombay. Page xv+273. Price Rs. 4-8.

The author is a renowned journalist with a heroic spirit of adventure and exploration. The book is a result of his keen observation, vast scholarship, and an unusual experience gained by visits to different countries.

The book presents a striking thesis of great interest showing that the Mexican civilization owes its origin to the Hindu Culture of India. The author, by innumerable illustrations, heaps of facts from numerous authorities, and personal observations, has shown the similarities of legendary lores, ceremonials, and beliefs, commercial and social customs, mythical and educational ideas between the two civilizations. His evidences

can hardly be brushed aside. He has argued so reasonably that America was discovered by the Hindus long before Europe came of age! Indeed, Chamanlal's bold work opens up a new chapter in the history of both the countries,—a chapter at once fascinating and illuminating.

Indians have come to be recognized in history for their daring spirit of colonization in Indonesia, Micronesia, Melanesia, and even, as some believe, in Polynesia. Indian culture, too, penetrated to the farthest limits of the then known world. Buddhism has been the religion of Siam, Java, Sumatra, Burma, China, and Japan. And now Chamanlal draws our attention to the influence of India on America. His thesis may be doubted, but is not an absurd one.

The value of the book has been enhanced by a foreword from Sir S. Radhakrishnan and appreciative remarks, among others, from Mahatma Gandhi, Mrs. Sarojini Naidu, Pandit Madan Mohan Malaviya, and Dr. Bhagavan Das.

The book is profusely illustrated. The style is attractive and the get-up splendid. We strongly recommend this volume to all lovers of India.

THREE UNIVERSITY EXTENSION LECTURES. By DR. J. H. COUSINS. Published by the Osmania University Press, Hyderabad (Deccan). Pp. 50.

The titles of the three lectures are *Nicholas Roerich : The Man and his Ideas*, *Nicholas Roerich : The Artist and his Art*, and *The Problem of Nationality and Internationality in Art*. These lectures were delivered in the Town Hall, Public Gardens, Hyderabad, Deccan, on 17, 18, and 19 January 1939, accompanied by an exhibition of paintings by Nicholas and Svetoslav Roerich. The book contains the reproduc-

tion of a portrait study of the world-famed painter by his son as well as a reproduction of a photograph of Svetoslav Roerich by R. M. Rawal, Ahmedabad. The first lecture contains a brief life-sketch of Nicholas Roerich, his manifold activities and the influence that went to shape his ideas. The second expounds the philosophy behind the painter's art activities. 'Devotion, Beauty, Power—the inner movement of emotion towards the Personality of the Universe, and the outer movement of emotion towards the expression of personality in the Arts, these allied with the Will—this is Roerich's trinity-in-unity of endowment for true life', sums up this philosophy. In the third lecture Dr. Cousins gives inspired utterance to the early influences that shaped his own personality, his association with the Irish Literary Revival, with which are connected the names of AE and Yeats, and his life's mission of interpreting Indian art to art-lovers in the West. The third lecture is full of valuable ideas for those who seek in Art a potent means for national self-realization.

NEWS AND REPORTS

SWAMI VIRESWARANANDAJI'S TOUR

Srimat Swami Vireswaranandaji, Assistant Secretary, Ramakrishna Math and Mission, and formerly President, Advaita Ashrama, Mayavati, recently visited many centres of the Order in South India and Ceylon. Leaving Belur on the 16th December, 1941, he visited the centres at Bhuvanagar, Puri, Vizagapatam and Madras, and reached Coimbatore on the 30th of the same month. There he presided over the South India Monks' Conference which was held at the Ramakrishna Vidyalaya, Perianaickenpalayam from the 30th December 1941 to 1st January 1942. At the Conference he delivered an inspiring address to all the workers of the Mission, lay and monastic, drawing their attention to the true aims and objects of the Organization and emphasizing the importance of spiritual and intellectual culture side by side with the cultivation of love and sincerity of purpose.

The Swami reached Colombo on the 8th January, where he was met by many friends and devotees at the local Ramakrishna Ashrama. Then he visited Kandy and Nuwara Eliya and addressed a group of devotees at the latter place. On the 18th January he gave a lecture on 'Religion in our daily life', at the Vivekananda Society, Colombo. Then the Swami visited the Mission Schools at Batticaloa, Trincomalee and Jaffna. At Batticaloa a public reception was organized in his honour and an address by the people was presented to him to which he gave a fitting reply. On the 22nd January he delivered a lecture at the Vivekananda Society, Anuradhapura, and the next day he held a conversazione at the Vaidyeswara Vidyalaya, Jaffna. Leaving Ceylon the same evening, the Swami reached Trivandrum on the 27th January. Later he visited the several centres in Trivandrum, Cochin and Malabar and reached Madras after completing the tour.

INDUSTRIAL AND VOCATIONAL EDUCATION UNDER THE RAMAKRISHNA MATH AND MISSION

'We talk foolishly against material civilization. The grapes are sour. Even taking all that foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualization of these, must three hundred millions be sunk in savagery and starvation? Why should any starve? . . . Material civilization, nay even luxury, is necessary to create work for the poor. Bread! Bread! I do not believe in a god who cannot give me bread here, giving me eternal bliss in heaven!' These were words of no politician or social revolutionary, but of Swami Vivekananda whose heart bled at the abject helpless condition of the Indian masses. The Swamiji could never subscribe to the theory that the poverty of the masses is a prerequisite of spiritual efflorescence, at the top. On the contrary he was emphatically of the opinion that the masses must be helped to clothe and feed themselves properly, and avenues of employment must be created for them. What a sorry spectacle did the young men of the lower middle classes present to him with a few pages of English as their stock in trade hanging about the thresholds of public offices with petitions in their hands! They cast off all self-respect, and servitude in its worst form is what they practise. But it is not the law of nature to be always taking gifts with outstretched hands like beggars. The Swamiji knew that the national mendicancy could be liquidated through a removal of the great hunger that has made India restless. But this cannot be done through charity alone, and for all time it is the truest adage that self-help is the best help. Therefore, the Swamiji laid this heavy duty on his countrymen: 'Instruct them, in simple words, about the necessities of life, and in trade, commerce, agriculture, etc. If you cannot do this then lie upon your education and culture, and lie upon your studying the Vedas and Vedantas!'

The Ramakrishna Math and Mission are doing their best for keeping these ideas of the illustrious leader in the forefront in a practical manner. Their achievements in this field are to be judged from that point of view and not from the mere volume of

work, though that, too, is not quite insignificant. The figures in the following account are for 1941.

The Ramakrishna Mission Students' Home of Madras has an Industrial School and grants diplomas in automobile engineering, which are recognized by the provincial Government. There were 49 boys in this section. Manual training in carpentry, rattan, and weaving is imparted to the boys of the Residential School. The productions of this section are noted for their high workmanship and are greatly in demand in the market.

The R. K. M. Industrial School at Belur, with about 40 boys on the roll, to whom are taught weaving, dyeing, tailoring, and carpentry, has made an impression on the public for its handiworks. The young men coming out of it are seldom in want of employment. Some of them have established independent business. The School is recognized and helped by the Bengal Government.

The Ramakrishna Mission Ashrama at Taki (24-Pergs.), devoted to the cause of rural reconstruction, has a weaving section attached to it. The R. K. M. School at Azna (Sylhet) has a similar section teaching about 66 boys. The R. K. M. School at Cherrapunji also works on similar lines.

The Ramakrishna Gurukula of Trichur conducts classes in weaving, mat-making, knitting, and embroidery, etc., the number of students being about 11. The R. K. M. Vidvapith of Deoghar includes type-writing and gardening in its curriculum. The R. K. M. School at Arripathai (Ceylon) teaches coir industry along with general subjects.

The two extended M. E. Schools of the Mission in the villages of Sarisha and Mansadwip, in Bengal, impart agricultural education, the number of students in 1941 being 85 and 142 respectively. The Ashrama at Taki, too, has similar arrangements.

The R. K. M. Sevashrama of Bankura taught homoeopathy to some boys.

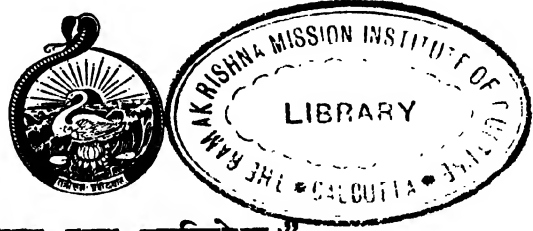
We should specially mention in this connection the most noteworthy achievement of the ladies of Madras in establishing a Training School as a part of the R. K. M. Sarada Vidyalaya. This School is primarily meant for deserving widows and destitute and deserted girls, who are given general education for one year and then trained for two years as teachers for elementary schools. The roll-strength in 1941 was 82.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Personal reminiscences—His God-intoxication—Theory and experience—His outspokenness—His disgust for worldly things—His love for Narendra—His universal prayer.

October 16, 1882. It was Monday, a few days before the Durgâ Pujâ, the festival of the Divine Mother. Sri Ramakrishna was in a very happy state of mind, for Narendra, his beloved disciple, was with him. Narendra had brought two or three young members of the Brahmo Samaj to the temple garden. Besides these, Rakhal, Ramlal, Hazra, and M. were with the Master.

Narendra had his midday meal with Sri Ramakrishna. Afterwards a temporary bed was made on the floor of the Master's room so that the disciples might rest for a while. A mat was spread, on top of which a quilt was placed and covered with a white sheet. A few cushions and pillows completed the simple bed. Like a child, the Master sat near Narendranath on the bed. He talked with the devotees in great delight. With a radiant smile lighting

up his face, and his eyes fixed on Narendra, he was giving them various spiritual teachings interspersing these with incidents from his own life.

Master : ‘After I had experienced Samâdhi, my mind craved intensely to hear only about God. I would always search for places where they were reciting or explaining the sacred books, such as the *Bhâgavatam*, the *Mahâ-bhârata*, and the *Adhyâtma Râmâyana*. I used to go to Krishnakishore to hear him read the *Adhyâtma Ramayana*.

‘What a tremendous faith Krishna-kishore had ! Once, while at Vrindavan, he felt thirsty and went to a well. Near it he saw a man standing. On being asked to draw a little water for him, the man said, “I belong to a low caste, sir. You are a Brahmin. How can I draw water from the well for you ?” Krishnakishore said, “Take the

name of Shiva. By repeating His holy name you will make yourself pure." The low-caste man did as he was told, and Krishnakishore, orthodox Brahmin that he was, drank that water. What a tremendous faith!

"Once a holy man came to the bank of the Ganges and lived near the bathing ghat of Ariadaha, not far from Dakshineswar. We thought of paying him a visit. I said to Haladhari¹, "Krishnakishore and I are going to see a holy man. Will you come with us?" Haladhari replied, "What is the use of seeing a mere human body, which is no better than a cage of clay?" Haladhari was a student of the Gita and Vedanta philosophy, and, therefore, referred to the person of the holy man as a mere "cage of clay". I reported this to Krishnakishore. With great anger he said, "How impudent of Haladhari to make such a remark! How can he ridicule as a 'cage of clay' the body of a man who constantly thinks of God, who meditates on Râma, and has renounced all for the sake of the Lord! Doesn't he know that such a man is the embodiment of the Spirit?" He was so upset by Haladhari's remarks that he turned his face away from him whenever he met him in the temple garden, and stopped speaking with him.

"Once Krishnakishore asked me, "Why have you cast off the sacred thread?" In those days of God-vision I felt as if I were passing through the great storm of Ashwin², which blew everything away from me. No trace of my old self was left. I lost all consciousness of the world. I could hardly keep my cloth on my body, not to speak of the sacred thread! I said to Krishnakishore, "Ah, you will understand if

you happen to be as intoxicated with God as I was."

"And it actually came to pass. He also passed through a state of God-intoxication, when he would repeat only the word "Om" and shut himself up alone in his room. His relatives thought he was actually mad, and called in a physician. Ram Kaviraj of Natagore came to see him. Krishnakishore said to the physician, "Cure me, sir, of my malady, if you please, but not of my Om." (All laugh).

"One day I went to see him and found him in a pensive mood. On being asked about it, he said, "The tax-collector was here. He threatened to dispose of my brass pots, my cups, and my few utensils, if I wouldn't pay the tax; so I am worried." I said, "But why should you worry about it? Let him take away your pots and pans. Let him arrest your body even. How will that affect you? For your nature is that of Kha, the sky!" (Narendra and others laugh). He used to say to me that he was the Spirit, all-pervading like the sky. He had got the idea from the *Adhyatma Ramayana*. I used to tease him now and then, addressing him as "Kha". Therefore I said to him that day, with a smile, "You are Kha. Taxes cannot move you!"

"In that state of God-intoxication I used to speak out my mind to all. I was no respecter of persons. Even to men of position I was not afraid to speak the truth.

"One day Jatindra³ came to the adjoining garden of Jadu Mallick. I was there too. I asked him, "What is the duty of man? Isn't it our duty to think of God?" Jatindra replied, "We are worldly people. How is it possible for us to achieve liberation? Even

¹ A cousin of Sri Ramakrishna.

² The Master referred to the great autumnal cyclone of 1864.

³ An aristocrat of Calcutta, brother of Sourindra Tagore.

King Yudhishtira had to have a vision of hell." This made me very angry. I said to him, "What a queer sort of man you must be! Of all the incidents of Yudhishtira's life, you cherish in your mind only his seeing the hell. You don't remember his truthfulness, his forbearance, his patience, his discrimination, his dispassion, and his devotion to God." I was about to say many more things when Hriday stopped my mouth. After a little while Jatindra left the place, saying he had some other business to attend to.

'Many days later I went with Captain⁴ to see Raja⁵ Sourindra Tagore. As soon as I met him, I said, "I can't address you as "Raja", or by any such title, for it would be telling a lie." He talked to me for a few minutes, but even so our conversation was interrupted by the frequent visits of Europeans and others. A man of Râjasic temperament, Sourindra was naturally busy with many things. Jatindra, his eldest brother, had been told of my coming, but he sent word that he had a pain in his throat and couldn't go out.

'One day, in that state of divine intoxication, I went to the bathing ghat on the Ganges at Baranagore. There I saw Jaya Mukherji repeating the name of God; but his mind was on something else. I went up and slapped him twice on the cheeks.

'At one time Rani Rasmani was staying in the temple garden. She came to the shrine of the Divine Mother, as she frequently did when I worshipped Kâli, and asked me to sing a song or two. On this occasion, while I was

singing, I noticed she was sorting the flowers for worship absent-mindedly. At once I slapped her on the cheeks. She became embarrassed and sat there with folded hands.

'Alarmed at this state of mind myself, I said to my cousin Haladhari, "Just see my nature! How can I get rid of it?" After praying to the Divine Mother for some time with great yearning, I was able to shake off this habit.

'When one gets into such a state of mind, one doesn't enjoy any conversation but that about God. I used to weep when I heard people talk about worldly matters. When I accompanied Mathur Babu on a pilgrimage, we spent a few days in Benares at the house of Raja Babu. One day I was seated in the drawing-room with Mathur Babu, Raja Babu, and his people. Hearing them talk about various worldly things, such as business losses and so forth, I wept bitterly and said to the Divine Mother, "Mother, where have you brought me? I was much better off in the temple garden at Dakshineswar. Here I am in a place where I must hear about lust and greed. But at Dakshineswar I could avoid it."'

The Master asked the devotees, especially Narendra, to rest a while, and he himself lay down on the smaller cot.

Late in the afternoon Narendra sang. Rakhal, Latu, M., Hazra, Priya, and Narendra's Brahmo friend were present. He sang accompanied by the drum:

Meditate, O my mind, on the Lord Hari,

The Stainless One, Pure Spirit through and through.

* * *

After this song Narendra sang:

Oh, when will dawn for me that day of blessedness

When He who is all Good, all Beauty, and all Truth,

⁴ Captain Vishwanath of Nepal.

⁵ A title conferred on Sourindra by the Government of India. According to Indian tradition 'Raja' means the ruler of a kingdom.

Will light the inmost shrine of my heart?

* * *

Now Narendra and the devotees began to sing Kirtan, accompanied by the drum and cymbals. They moved round and round the Master as they sang:

Immerse yourself for evermore, O mind,
In Him who is Pure Knowledge and Pure Bliss.

* * *

Next they sang:

Oh, when will dawn for me that day of blessedness
When He who is all Good, all Beauty, and all Truth,
Will light the inmost shrine of my heart?

At last Narendra himself was playing on the drum, and he sang with the Master, full of joy:

With beaming face chant the sweet name of God.

* * *

When the music was over, Sri Ramakrishna held Narendra in his arms for a long time, and said, 'You have made us so happy to-day!' The flood-gate of the Master's heart was open so wide that night that he could hardly contain himself for joy. It was eight o'clock in the evening. Intoxicated with divine love, he paced the long verandah to the north of his room. Now and then he could be heard whispering to the Divine Mother. Suddenly he said in an excited voice, 'What can you do to me?' Was the Master hinting that Mâyâ was helpless before him, since he had the Divine Mother for his support?

Narendra, M., and Priya were going to spend the night at the temple garden. This pleased the Master highly, especially since Narendra would be with him.

The Holy Mother, who lived in the Nahavat, had prepared the supper. It was Surendra who bore the greater part of the Master's expenses. The meal was ready, and the plates were arranged on the south-east verandah of the Master's room.

Near the east door of his room, Narendra and the other devotees were gossiping.

Narendra: 'How do you find the young men nowadays?'

M.: 'They are not bad; but they don't get any religious instruction.'

Narendra: 'But from my experience, I feel they are going to the dogs. They smoke cigarettes, indulge in frivolous talk, enjoy foppishness, play truant, and do things of that sort. I have even seen them frequenting questionable places.'

M.: 'I didn't notice such things during our student days.'

Narendra: 'Perhaps you did not mix with the students intimately. I have even seen them talking with people of questionable character. Perhaps they are on terms of intimacy with them.'

M.: 'It is strange indeed.'

Narendra: 'I know that many of them form bad habits. It would be proper if the guardians of the boys, and the authorities, kept their eyes on these matters.'

They were talking thus when Sri Ramakrishna came to them and asked with a smile, 'Well, what are you talking about?'

Narendra: 'I have been asking M. about the boys in the schools. The conduct of students nowadays is not at all what it should be.'

The Master became grave and said to M. rather seriously, 'This kind of conversation is not good. It is not desirable to indulge in any talk other than on God. You are their senior, and you are intelligent. You shouldn't

have encouraged them to talk about such matters.'

Narendra was then about nineteen years old, and M. about twenty-seven. Thus admonished, M. felt embarrassed, and the others also fell silent.

While the devotees were enjoying their meal, Sri Ramakrishna stood by and watched them with great delight. That night the joy of the Master knew no bounds.

After supper the devotees rested on the mat spread on the floor of the Master's room. They began to talk with him. It was indeed a mart of happiness. He asked Narendra to sing the song beginning with the lines:

The moon of Love is rising full

In Wisdom's firmament.

Narendra sang, and the other devotees played the drums and cymbals:

The moon of Love is rising full

In Wisdom's firmament,

And Love's flood-tide in surging waves

Is flowing everywhere.

* * *

Sri Ramakrishna sang and danced, and the devotees danced around him.

When the song was over, the Master walked up and down the north-east verandah, where Hazra was seated with M. Then the Master sat there too. He asked a devotee, 'Do you ever have any dreams?'

Devotee : 'Yes, sir. The other day I dreamt a strange dream. I saw the whole world immersed in water. There was water on all sides. A few boats were visible, but suddenly huge waves appeared and sank them. I was about to board a ship with a few others, when we saw a Brahmin walking over that expanse of water. I asked him, "How can you walk over the deep?" The Brahmin said with a smile, "Oh,

there is no difficulty about that. There is a bridge under the water." I said to him, "Where are you going?" "To Bhavanipur, the city of the Divine Mother", he replied. "Wait a little," I cried, "I shall accompany you."'

Master : 'Oh, I am thrilled to hear the story!'

Devotee : 'The Brahmin said, "I am in a hurry. It will take you some time to get down from the boat. Good-bye. Remember this path and come after me."'

Master : 'Oh, my hair is standing on end! Please take your initiation as soon as possible.'

Shortly before midnight, Narendra and the other devotees lay down on a bed made on the floor of the Master's room.

At dawn, some of the devotees were up. They saw the Master naked as a child, pacing up and down the room and repeating the names of the various gods and goddesses. His voice was sweet as nectar. Now he would look at the Ganges, and now stop in front of the pictures hanging on the wall and bow down before them, all the while chanting the holy names in his sweet voice. He chanted : 'Veda, Purâna, Tantra, Gita, Gâyatri, Bhâgavata, Bhakta, Bhagavân.' Referring to the Gita, he repeated many times, 'Tâgi, Tagi, Tagi'. Now and then he would say, 'O Mother, Thou art verily Brahman, and Thou art verily Shakti. Thou art Purusha and Thou art Prakriti. Thou art Virât. Thou art the Absolute, and Thou dost manifest Thyself as the Relative. Thou art verily the twenty-four cosmic principles.'

* This word is formed by reversing the syllables of Gita. Tagi means 'one who has renounced'. Renunciation is the import of that sacred book.

THE EMPHASIS SHIFTS

By THE EDITOR

When the heart is freed from all the desires dwelling in it, the mortal become immortal and fully enjoy Brahman, yea, even in this life.—*Kathopanishad* II. iii. 14.

Sri Ramachandra was on the point of renouncing the world, when Vasishtha's persuasion made him forgo his personal predilections. Buddha, after his enlightenment under the Bodhi tree, was not sure that the world needed his ministrations, but Brahmâ's entreaties swept away all hesitation. Shankara undertook his huge task at the behest of Mahâdeva. Ramanuja applied himself to his life's work when mystic signs in the lifeless body of Yamunacharya indicated that he was marked out for a divine mission. Chaitanya, impelled by an intense love for Sri Krishna, was feeling his way to Vrindavana from the din and bustle of this life, when Nityananda managed to take him back to Advaita's house, and thus established his connection with things of this world. Ramakrishna, merged in Samâdhi, never thought of returning from it; but a Higher Power ordained that he should live at the threshold of the Absolute. History thus repeats itself in the lives of all the great saints: there is an inner urge for things transcendent, and still something links up their lives with things phenomenal. May be, we miss the *raison d'être* of this mysterious transfer of emphasis in many cases as no detailed record is preserved. The questions are, however, forced upon us, Why is this conflict between the mundane and the supermundane and how is it overcome?

For our present purpose, we shall turn to Swami Vivekananda for the

simple reason that his speeches and writings together with a full record of his life reveal to us the inner man, as it were, in all his struggles and achievements. Swami Vivekananda goes to his Guru and speaks out the simple desire which is common to all spiritual aspirants: 'I want to get merged in an everlasting Beatitude.' Far from granting this request Sri Ramakrishna expresses his strong disapproval by saying, 'I thought you were of a higher order; you too are so selfish! Nay, I cannot grant this; for through you the Mother will have Her mission accomplished.' Later on the Swamiji had his heart's desire fulfilled; but then, too, Sri Ramakrishna was not overgenerous. After the first vision of the Ultimate, he shut the door of Samadhi on him with the remark that it would be kept closed so long as the Mother's mission remained incomplete. The contrast between the longing for individual emancipation and the demands of universal service are set forth here in the boldest relief. But the conversion of Swami Vivekananda was a complete one, and when in later life Swami Turiyananda inquired about the Swamiji's spiritual progress the latter made the enigmatic remark, 'I do not know what spiritual progress is, but I feel that my heart has expanded immensely.' Thence forward, in speech and action, he manifested an intense feeling for the poor and the downtrodden. In him the hankering for personal freedom had been replaced by, or shall we

say, had evolved into, a varied and unceasing endeavour for the emancipation of humanity as a whole. The individual in him had found its complement in the universal; the truth in the macrocosm and the truth in the microcosm had revealed their identity. In later life he declared in no uncertain terms that he was ready to be born again and again even as the lowliest creature if thereby the world could derive the least benefit.

All this reads like a charming romance. But how could a Sannyasin, who is, as some people would have us believe, a hater of the world and shuns life, come to love both and still be a Sannyasin? Look at Buddha, Christ, Shankara, Ramanuja, and the riddle becomes more insoluble,—all these ‘mis-anthropes’ capturing the attention of historians as powerful benefactors of the societies they renounced! Let us again turn to Vivekananda for an answer. In the midst of an arduous life we find his heart craving for Himalayan solitude. The least inducement for self-aggrandizement and the slightest lure of name and fame make him ill at ease, and his heart pants for the bliss of the Absolute. The luxury of an American home turns his thoughts to the poor labourers of India. He cannot brook any separation from the Virât, the Cosmic Soul. Personal triumph counts for nought. Even his brother disciples and his beloved Belur Math are secondary considerations. He leaves the world, not because he hates it, but because he is naturally drawn towards a greater consummation. He serves the world not because the world demands it, but because the spontaneous outpourings of his heart find there a befitting object. He is both a Sannyasin and a servant of humanity; and this is not because his intellect is forced

to a helpless compromise, but because in his higher vision the contrast between the world and God has faded away.

Let us again take a character of a different type, that of Janaka, for instance. With all the sincerity of his heart and the warmth of feeling he declares, ‘Mithila (my capital) may burn away, but it matters nought to me; for though my possessions extend far and wide, nothing belongs to me!’ The feelings of a monk within an imperial frame and an imperial heart within a monk’s body—that is the wonderful harmony of a perfect Indian life! The fact is that we do not advance towards God to become smaller than we are, but a selfless reaching out for more and more reveals the Universal Spirit involved in each and every heart.

But the rationalist will vigorously refute this and say that although these pictures may satisfy our aesthetic and ethical sense, reason is in a fix. How can a monist, a believer in the non-existence of plurality, a man ever eager to lose himself in Sachchidânanda—Existence-Knowledge-Bliss—still be a most powerful actor on the stage of this chimerical world and have the most affectionate relationship with all these kaleidoscopic changes? How can the world-negation of an ascetic be wedded to a universal acceptance? Surely, some higher metaphysics than a mere denial of the existence of duality, is required to effect this strange synthesis. Mâyâ cannot surely form the basis of a vigorous national life.

II

What is the verdict of history on this new-fangled theory? We meet with the word *Maya* and its various shades of meaning in earlier Vedic literature as well as in later philoso-

phies based on the Vedas. On the top of all those modified denials of the world, a Hinayānic nihilism was loudly preached with all vehemence about two thousand years ago. Still India did not cease to flourish during all these long centuries. These world-negations or 'ascetic refusal' did not congeal the spontaneous creative outflow of Indian genius. Even in the period intervening between the advent of Shankara and the rise of the Muhammadan power 'Royal Courts of no small magnificence,' as Vincent Smith points out, 'were maintained, and the arts of peace were cultivated with success. Stately works of architecture enriched lavishly with sculptures often of high merit, were erected in almost every kingdom.' During the same period the provincial dialects came into great prominence. Besides, during this time the Hindus had enough vitality to assimilate the Rajputs and the Ahoms who poured into India from the west and the east.

It will not do to argue that India had this creativity in spite of her 'world-negating' recluses; for history teaches that the ascetics and their 'ascetic philosophy' were always associated as an energizing force with India's positive endeavours. Indus valley unbosoms a Yogi seated in meditation, and a representation of Pashupati, with whom is associated other-worldliness, surrounded by prayerful beings. Vedic literature harps on the creative value of Tapasyâ and renunciation. The Paurânic hermitages reveal myriads of busy boys preparing themselves for a more arduous life. The Vajjian confederacy resorts to Buddha on critical occasions for advice and guidance. The exponent of the theory of Maya was but a single luminary in this great galaxy of selfless saints, who made their marks in history

by their positive and inspiring leadership.

Shankara it was who conceived of the integral unity of India, as was evidenced by his establishing four Maths at the four corners of the country for the continuance of Vedic culture. He it was who brought system and unification in Hinduism by arranging the various beliefs in a graded scale and by introducing the worship of the Panchadevatâs or the five deities. He it was who turned people's thoughts from meaningless and cumbrous ceremonies to devotion, philosophic thought, and Yogic practice. He it was who in the midst of a life of strenuous metaphysical discussion found leisure enough for writing some of the most beautiful poems dedicated to different gods and goddesses and some authoritative books on Tantra and other subjects for the guidance and edification of the laity. A mere perusal of his commentaries will convince the reader that he never stood for converting any one to asceticism irrespective of one's merits. He has been sadly misunderstood. To quote Swami Turiyananda, 'Fools are not wanting who without understanding a bit of Shankara dare to criticize him. . . . Nowhere has Shankara said that we must all fly to the woods; and where can we go leaving the world aside! Shankara preached against selfishness, an inordinate desire for name and fame, and an unthinking acceptance of the world as it appears to us, because he was convinced that unselfishness, detachment, and a faith in permanent values are the source of all good actions. It is the selfless man that has his vision clear and can decide on the best possible course of action. It is a divine dissatisfaction with things ephemeral that underlies all higher achievements. Truth and its realization are not for

those whose ego is not freed from all its trappings, try howsoever they may to grasp it with their intellect, their will, or their feelings.

According to the non-dualists five categories present themselves constantly to our consciousness. Things exist, they give rise to knowledge, and knowledge has bliss as its counterpart. With these are associated name and form. Existence, Knowledge, and Bliss are of Brahman, while name and form are of the world. It is name and form that pluralize the one Absolute. When a Vedantin denies anything, he denies only name and form and not Existence-Knowledge-Bliss, on which the eternal play of name and form goes on. It is wrong to think that names and images can be conceived of apart from Brahman. Brahman is the efficient as well as the material cause of this world. There cannot be two existences—Nature and God. Consistency of thought and demands of logic cannot brook such a dichotomy of Existence. The world, then, is true when it is conceived of as Existence, Knowledge, and Bliss. It is also true in another and a lower sense, viz, when name and form are intermixed with them. But it is false when it is conceived of in terms of name and form only. The sole duty of a spiritual aspirant is to divert his attention from Maya to Brahman, which is beautifully expressed in the words of the *Ishopanishad*: 'This world has to be covered with the Lord.'

III

The ascetic does not invite any one, irrespective of one's mental preparation, to renounce life, although he rightly emphasizes the principle of gradual withdrawal from sense-enjoyment, which underlies all spiritual

endeavour. But this withdrawal must have some positive goal in view. The theory of Maya is not the outcome of a disgust for life, though that disgust may be the result of insight into the real nature of things. There is disgust because there is Maya, and not Maya because there is disgust. A man who realizes the true nature of the world may be led to renounce it. But Maya simply as a theory has no necessary connection with asceticism. To formulate a contrary view is to attach too much importance to a mere theory. The physicists have proved that the world is nothing but so much electric energy. But they go about their daily duties all the same. Nor has it changed our attitude to life in any the slightest degree. If, then, a scientific world-negation is compatible with a material civilization, why should not a philosophical negation be so? In a normal man it is experience and not mere theories that changes life. We renounce because there is a real disgust with lower achievements and because we want to get something higher. The higher ideal beckons us to rise up from the lower.

The non-dualists naturally give a lower value to the passing phantoms of this world and draw our attention constantly to the divine background. It is a psychological fact that we cannot get a higher vision so long as we remain fully satisfied with our present possessions. No one can advance spiritually by giving equal values to things material and things divine. Philosophically it may be true that a thief is a potential saint. But psychologically he is none but a thief so long as he does not transform and transcend his mental make-up. As Tulsi-das says: 'Where the Lord is, there is no desire; and where there is desire,

there the Lord is not. Both can never co-exist, like the sun and darkness.' There must be a struggle, a divine dissatisfaction with this limited lower existence; for 'expansion is life and contraction is death.' It is a hankering for the more, the higher, and the better that gives real meaning to life. Art and music attain their sublimity not by presenting the real, but by shadowing forth the ideal; not by presenting Sachchidananda in Its disconnected static poses, but by pointing to Its limitless expanse. It is the Absolute and Inexpressible that matters and not the ephemeral and the commonplace. It is this reaching out for the higher that constitutes the essence of Sannyasa and not an unthinking abandonment of all that one has. Sannyasa is not a mere negation. It is, to borrow a figure from the Gita, like abandoning the small wells and ponds as useless when the whole landscape is flooded. The smaller light is naturally dimmed by the brilliance of the bigger one.

Our real national disease is not our 'ascetic philosophy', but a long period of political slavery which has bred in our minds a certain indolence and a spirit of fatalism and thus led to the disintegration of many high ideals. Buddhist Noble Paths, Jaina Ahimsâ, Vedantic Maya, and Vaishnavic Love and Humility have all been degraded in turn. In their changed new garbs they have become the philosophical support for national inactivity. In an enslaved society ideals degenerate, and degenerate ideals lead to further degradation. The remedy lies not in pulling down the ideals themselves but in setting them in their true perspective and energizing the national life by all possible means. A disclaimer of the ideal will not by itself remove the

evil, and philosophical reforms will not solve the problems of politics, sociology, or economics. Each must be grappled with in its own way, though the co-operation and guidance of religion must be ensured for achieving lasting results. We in India are eager to see to it that life is never divorced from religion, and rightly so. But it is one thing to say that religion must exert its influence in every field of life and quite a different thing to assert that social and political degeneration in every case can be traced to defects in religious beliefs. Spirituality divorced from practice can never sustain national life. Religious beliefs must have a graded manifestation in a variegated national endeavour. India recognizes that men differ in their aspirations and spiritual acumens. And this truth, based on observed human difference, must be translated into action by giving each individual an opportunity for developing himself according to his own capacity. Theories cannot give us life. As Sri Ramakrishna put it: 'An astrological almanac that foretells so many inches of rain, will not give you a single drop, squeeze it howsoever you may.' To think that India's regeneration depends on the proper formulation of a new theory is another Maya indeed!

IV

Maya, then, must be studied afresh and saved from all wrong interpretations,—not because it has degraded society, but because our earnestness for a national revival demands that the minds of the common people should be re-educated about its true significance. The nation has to advance along the path chosen hundreds of years ago. To effect this we have to show that an unqualified negation of the phenom-

al world is not for the uninitiated, the highest vision of truth is not for those who have not undergone the proper discipline. It is only after going through the four kinds of spiritual practice enunciated in Vedanta, that one is entitled to inquire about Brahman. For the generality of men the emphasis has to shift from a denial of appearances to an affirmation of the underlying truth. We have to point our finger more to the positive than to the negative. People have to be told that this lower vision is not utterly false, because man proceeds from truth to truth and not from falsehood to truth. Our error is only a limited formulation of the truth that is to follow. A lower truth develops into a higher one,—the lower one does not vanish into nothing to yield place to the new.

Ancient India knew that the truth that a saint can visualize is not for the market place. Yet the scriptures had the greatest sympathy for all those who had fallen back in the spiritual path; they presented to each a phase of the truth most suited to him and chalked out a path that would ultimately lead him to the same goal. Unselfishness we have got to cultivate; but this must strictly be according to a certain gradation adapted to the capacity of the aspirant. It is to be regretted that through our indolence we have equated Advaita with inactivity and Maya with illusion. All that we have to do now is to emphasize the divinity of everything so that nothing may be neglected and every thing may have its due share of attention. It is by such a shifting of emphasis that a big piece of work is done. The leaders have their vision clear and the goal is truly marked out. The commonalty are directed according to a well-defined and co-ordinated scheme of execution. That is how a victory is achieved. The soldiers have

to carry out each piece of duty with the greatest enthusiasm they can command. That finished, the emphasis shifts to another field.

In the past, the philosophy of the Upanishads and the Vedic outlook on life were always there; still changed circumstances demanded a shifting of emphasis. The same God incarnated differently to meet the exigencies of different ages. Sri Ramachandra stood for the spiritualization of the State, the society, and the family; Sri Krishna for a better integration of life, individual and collective; Buddha for a more rational and ethical attitude; Shankara for greater solicitude for fundamental unity; and Ramanuja, Madhva, and Sri Chaitanya for life-transforming mystic experiences; and yet through all these divergent views ran the basic idea of Indian life—'The few that attained immortality did so not through work, nor procreation, nor possession, but through renunciation.' (*Kaivalya Upanishad* I, 2).

V

We recognize that environments have now changed, and national life demands more energetic action. We need not now give undue importance to the fact that all is name and form, nor need we accept the world unquestioningly, as some would have us do. We must not shut the door of higher realizations by a crass acceptance of the world as such, and yet we must not be too eager for a denial. With the realization of the Ultimate Truth the world will automatically reveal its own worthlessness. Till then it is self-deception to say, for instance, that a thorn does not give pain, when all the while it is making one's life miserable. We must be more realistic and take things as they are. If there is a thorn, it must be plucked out;

and 'if there is a brute it must be faced.' There is no use flying from life, for life will shadow you like a ghost all the while. It is not by denying the lower rung that we ascend the higher. To begin with, we must fully assess our strength and weakness and not delude ourselves with wishful thinking, only to come to grief like Alnascar by his day-dreaming. We should not lose sight of the ideal; but then we should pay as much attention to the means as to the end. When a child is frightened by a stump of wood appearing like a ghost no amount of reasoning will remove its fear. For the time being we have to take the ghost for granted, keep the child away from it, and by practical means demonstrate to its satisfaction that it is after all a stump and not a ghost. This realistic behaviour is fully in evidence in the life of a Jivanmukta who has reached the goal while in this body. True, the Shâstras declare that the knowers of Brahman become Brahman, and their experience, if experience it must be called, is altogether subjective. None the less, their outward activities are all in conformity with the best codes of human conduct and are prompted by an eagerness to do good to others. Their actions objectively studied, never seem to deny the world, but are in fact based on a newer vision of its real nature. They seem to have established a new relation with phenomena. That is why they can regard even a poisonous snake as a 'messenger from the Beloved'. Then the thorns do not prick, not because they cease to exist but because they mirror forth the Beloved. 'In such lives the difference between the divine and the not-divine ceases, and life becomes a unified whole.

India does not preach enjoyment for the simple reason that it requires no preaching. It is not by enjoying the

world but by limiting our egotism in order to make life comfortable for others, that we can advance spiritually. It is not by asserting our rights but by making greater sacrifices for the advance of society as a whole, that we can hope to progress individually as well as collectively. These ideals of renunciation and service have to be strengthened and not wantonly criticized.

What is wanted, is not the discovery of any new theory but a determination to put into action those that we already possess. Ideas we have enough and to spare. But where are the hearts that feel and the hands that act? In the absence of these we may formulate a new philosophy that will only be a new subterfuge for slothfulness. We may deery asceticism only to fall victims to a worse form of mystic selfishness that not only denies life as it is usually understood but builds around it a Chinese Wall of inscrutable occultism. The problem before us of the present generation is to bring a new dynamism into all the fields of useful activity. The energies released through a proper husbanding of national resources must not be wasted in unnecessary talks and discussions. What is lacking is not a new religious theory but a band of determined souls with knowledge of the past and a penetrating vision for the future coupled with a capacity for executing their plans.

Fortunately for us, our problem has been solved by the advent of Sri Ramakrishna. Though constantly merged in Samadhi, he could arrange the minutest detail of his life better than the most methodical man; though living on the charity of the rich, he could order them about in the service of the poor; though sympathizing most intensely with human frailties and frivolities, he could set them thinking about things eternal;

though blessed by the highest transcendental vision, he could live the life of an ordinary mortal in the suburbs of a busy city like Calcutta; and though a Hindu living in a temple, he could fully identify himself with the followers of other faiths. He was a Yogi, a Jnâni, and a devotee of the old type, and yet he was a great dynamo of action, serving the world up to the last breath. In him all contradictions met and all philosophies and all shades of belief found their fullest significance.

A robust positivism pervades the teachings of Sri Ramakrishna. He notes that the cow with a fastidious taste gives little milk, while the one that is less discriminating about food gives abundantly. To him many ascetics of old appear to have an unnecessary 'fear complex'. 'A heavy log may somehow keep itself afloat, while light wood, or for the matter of that a steam-boat, can carry heavy loads.' And after all, we have got to be reconciled to our burdens, since the ego and the world are co-existent. Moreover, one finds after reaching the terrace that the whole structure, including the steps left behind, is built of the same mortar and bricks. One may

leave the hard crust and the seeds to get the pulp of a Bael fruit, but if one is to know its full weight one has to take the whole thing. The Jnâni discriminates, but the Vijnâni enjoys a comprehensive reality. 'The fellow who always thinks of sin becomes a sinner.' How severely Sri Ramakrishna castigates Jatindra Tagore for remembering one single slip of Yudhishthira rather than his innumerable virtues, and how he rebukes Narendranath and M. for indulging in a criticism of social vices. (Read *The Teachings of Sri Ramakrishna* in this issue). If coming events do really cast their shadows before and if the positive efforts of saints be not their private affairs alone but have a meaning for humanity as a whole, then Sri Ramakrishna does embody the hope of the world's future.

Here was one to whom nothing was insignificant and no life absolutely lost. With his life, then, the emphasis has shifted from negation to affirmation, from theory to practice, and this, because the brain of India is quite sound. Let her children now get over all hesitation and direct their steps in keeping with the dictates of her national genius.

VIVEKANANDA

Vivekananda! What a heritage!
 Fulfilment of India's age after age
 Of Knowledge, Love, and Work;
 —Divine, dynamic spark
 Burning aloft like some meteor ablaze!

Spirit of India's liberation high,
 Vast as the ocean, boundless as the sky,
 Symbol of youth new-born,
 Young as is spring's new morn,
 Eternally young, while ages roll by!

Uniter of the souls of East and West,
 In whom the twain at last found peace and rest,
 And will ever so find,—
 Largeness of heart and mind,
 Width of vision, charity sublimest.

Aptly in thee did the New and the Old
 Meet in unison and synthesis bold,
 And India's ancient lore
 Flung wide its magic door
 To the newer breezes of Time unrolled.

Messenger proud of India's high Gospel,
 Bearer of India's cosmic, mystic spell
 Of Immortality
 And calm finality,
 That drown all doubts, all delusions dispel.

High Priest of man, saviour of the masses,
 Breaker of bonds, killer of creeds and classes;
 Champion of the whole host
 Of the lowliest and lost;
 Whose love, prince or pariah, 'like compasses.

What a Vision did thy Master grant thee,
 Enabling, ennobling thy eye to see
 One God in everything,
 In stock, stone, or being,
 God in the poor, the naked, the hungry.

And the Gospel of service rang out clear,
 Service of God through all His creatures dear,
 Service or Love thrice blest,
 Service that's prayer best,
 Creating Paradise out of a tear.

Hail, Redeemer benign! Behold our plight,
 Our sad, sorrowing day, our doomed night.
 In mercy condescend
 Thy mantle of Pow'r to lend
 And thy fearlessness that ever smiles bright.

While death and destruction strike at our door,
 And millions fall 'midst cry and shriek and roar,
 Come Saviour, Helper, Friend,
 Rend this gloom-veil, and send
 Thy immortal touch,—and woes be no more!

THE PLACE OF SCIENTIFIC AND TECHNICAL EDUCATION IN THE NATIONAL REGENERATION

By DR. N. R. DHAR, D.Sc., F.I.C., I.E.S.

With the attack of Hitler on Russia, perhaps, a new chapter of the human history has started. Very few people expected that Russia will be able to hold on against this formidable attack. The whole world is full of admiration for the Russian people in this titanic conflict and the fervent hope of mankind is that this nation will come out glorious in its victory in the greatest battle of human history. This will lead to an improvement in the standard of living of poorer nations and to equality of man.

Now, what is at the back of progress of these two nations? It is certainly due to the very important place which these two nations gave to science and engineering in their national development. There is no doubt that the Germans were the leaders in applying science and engineering to national development. The thoughtful Germans realized about a century ago that the prosperity of a nation can be greatly increased by applying scientific methods and discoveries to industrial pursuits. After the defeat of the Germans at the battles of Jena and Austerlitz at the hands of the great military genius Napoleon, the Germans realized that their defeat was, perhaps, due to the defects in their system of national education. This was consequently reorganized and strengthened immediately, and great national seats of learning (universities) were started at Jena and also at other places.

It is interesting to note that in Germany there has always been an inti-

mate relationship and co-operation between the universities and industries. One half of the expenses of the University of Jena is met by the famous optical instrument and glass manufacturers, Messrs. Carl Zeiss & Co. In the German Universities the teacher and the taught toiled and created new knowledge and made great discoveries in all spheres of human activity and thought, and made Germany strong, morally, materially, and martially by hard incessant work with a will to win. The English writer Thomas Carlyle was full of praise and admiration for the good qualities of the German nation. Our Bhagavat Gita, Upanishads, and the Sanskrit literature of Kalidasa, Bhavabhuti, etc., were translated into German from original Sanskrit texts and were widely read and appreciated by the German people. Perhaps India was most respected for its high thinking and noble and glorious past in Germany before the advent of Hitler than in any other country of Europe. Things have radically and fundamentally deteriorated under the Nazi rule, which is not only a plague for humanity but also for Germany itself which is being ruined by the Nazis. In the Universities of Jena, Berlin, Kiel, Göttingen, and other places, Indian philosophy and culture, and Sanskrit were extensively studied and appreciated; but the main strength of the German nation was their firm belief in the utility of applied science in the defence and development of the country. Through systematic and

organized attempts at national regeneration the Germans in the seventies of the last century became highly powerful, and under the leadership of the great statesmen Bismarck and General Moltke and others, defeated the French people ignominiously and dictated a treaty on the French people by which the latter had to pay a large indemnity to the Germans.

The indemnity receipts were wholly utilized by the Germans in building palaces of learning throughout the whole country and these, in course of time, exerted as great an influence as the older German Universities by concentrating on applied science and engineering. These institutions known as 'Technische Hochschule', which enjoy a full-fledged university status, are seats of learning and research in applied science, commerce, and engineering,—things which lead to the development and prosperity of a nation—and their degree is known as Dr. Ing. (Doctor Engineer) and valued more in industrial circles than the D. Phil. degree obtained from the older German Universities. The foundations of trade and industry of Germany were laid in these new universities, which exist in almost all important German towns. In Germany degrees like B.A., B.Sc., M.A., M.Sc., are not awarded. Everyone after finishing his education at the university and taking the doctorate degree, devotes himself to such professions as law, medicine, teaching, commerce, engineering, etc. Those who obtain their doctor's degree from the technical universities, attach themselves to some industry, business, or commerce.

The German industrialists realized very early that in the development of commerce and industry the brains of the nation, that is, the doctors trained at the universities and technical institutes, should largely be employed in

industrial concerns. Numerous fully qualified chemists, physicists, and engineers are employed in large numbers by all manufacturing concerns. In 1926 when I was in Germany, I was invited by the Kahlbaum Company to visit their factories and laboratories, and I was very pleasantly surprised to find that the director of research appointed by this Company, which manufactures very large quantities of purest chemicals and drugs, had under him several qualified chemists who were quite conversant with the researches carried out by us at Allahabad and showed me our original papers published in Germany. This happy combination of science and industry has made Germany powerful and prosperous.

In most of the universities on the continent the students before finishing their educational career at the university, are required to carry on original research for at least one year. The doctorate is awarded on publishing the result of research in a book form. This rule of the continental and American Universities is highly salutary. Original research develops one's judgement, self-reliance, personality, and independent thinking; and this is bound to help in the national progress. Those who are engaged in teaching and research in agriculture, take the doctorate degree of the technical universities.

These technical and agricultural universities abound not only in Germany, but also in Sweden, Russia, Hungary, Holland, and America. In recent years a number of good agricultural universities has been founded in the United States of America; and the Americans are contributing millions of dollars for the upkeep of these universities, laboratories, and experimental stations.

Germany was not satisfied by establishing these two types of universities only. Master minds like Emil Fischer,

Nernst, Ostwald, Harnack, Haber, Planck felt that most of the time of the professors at these universities is spent in teaching and guiding the students; they have little time left to pursue their own research. So they collected money from the industrialists and with the help of the ex-Kaiser Wilhelm received support from the Government and founded many Kaiser Wilhelm Institutes for research. In these research institutes the professors and the students are engaged in the advancement of knowledge and making discoveries which help the development of pure and applied sciences. As in the case of pure so in the case of applied science there are different Kaiser Wilhelm Institutes for research in its different branches, e.g., coal research, leather research, glass research, steel research, etc. It was in these research institutes that first petrol was obtained artificially from coal and artificial rubber was synthesized.

Before the last Great War there was no great advance in pure and applied sciences in U.S.A. Americans also realized that for the development of their industry and commerce it was necessary to improve pure and applied sciences. With this end in view Americans established many universities and technological institutes and many 'National fellowships' were instituted. These 'National fellows' are paid a monthly salary of Rs. 400/500 to Rs. 1200 and their duty is to pursue original research. With the help of these national fellows, America has taken rapid strides during the last twenty-five years in the development of their industries and commerce. Within the last fifteen years America, like Germany, has established many technological institutes, e.g., Massachusetts Institute of Technology, California Institute of Technology. These

institutes are the centres for research in pure and applied sciences and are the best equipped scientific institutions of the world.

Most of the American professors, fifty years ago, were educated for their Ph.D. degree in Germany and they were inspired by the same ideas and idealisms of the hard-working, straightforward, and highly efficient German professors. The American professors in their turn worked hard for the development of science and industry in America and created new knowledge with the help of their pupils and made America prosperous and great.

Even as late as the last Great War the publications from the American Universities were not of a very high standard. I remember very well what Professor Grignard, the Nobel Laureate in chemistry in 1913, after visiting U.S.A., told me in Paris in 1918: he said that science was even then superficial and had not taken deep root there. But things have changed beyond all proportions during the last twenty-five years through systematic development of the resources of America by the universities and technical institutes. Now first-rate work and publications are being turned out from American Universities and technological institutes and several American professors have been rewarded with Nobel Prizes in science. In engineering and applied sciences they are, perhaps, the best and, therefore, they are so strong materially and, perhaps, morally also. They are a tremendously powerful nation.

Before the advent of Soviet Union there is no doubt that there were important universities and research institutions in Russia, but the Soviet Union with its almost fanatic belief that Russia can only improve, and the standard of living in the country can increase, by

applied science, have extended very largely the facilities for education, learning, and scientific work, both applied and pure. They have created a network of scientific and engineering institutions of the first-rate importance with the most up-to-date equipments. The man and woman power of the U.S.S.R. has been completely mobilized for the development of the country and increasing its prosperity and building on a sound basis the defence problems and creating great national industries by the proper utilization of the raw materials available in the country, worked by Russian men and women with Russian capital. The result has been almost miraculous; and tremendous progress of the nation in making it a mighty, progressive, supremely strong, and self-reliant and actively patriotic men and women, as we see it to-day, has been achieved. These people are defending their mother country nobly, successfully, and with dignity to the last drop of their blood. This is a unique situation by which India can largely profit.

The plea for a less bookish and more practical kind of instruction, led by H. Spencer and Huxley at an earlier date, found more and more advocates. Huxley had severely criticized an exclusively bookish education for the reason that the popular idea that brain work was superior to manual work was a 'deadly mischief'. He had advocated science and drawing because he regarded them as essential to an all-round training. The German F. W. Froebel, the creator of the kindergarten, originated the philosophy which is incorporated in manual training; and it was he who first advocated its application to the upper years of schooling. But it was in Finland, not in Germany, that the suggestion first took concrete shape in the school programme. In

1866 Finland required by law that there should be some form of manual work for all boys in the primary schools of the country districts, and it was also put into the curriculum of the training colleges for male teachers. Finland is rich in forests, and hence woodwork from the first was an important form of this hand-training. In the adoption of this same kind of training Sweden early took an active and very influential part. In 1872, to regain for society cultural and industrial values that were seen to be slipping away as city life more and more supplemented rural living, the Government established a school for teaching boys and young men carpentry, wood-turning, wood-carving, brush-making, bookbinding, the occupation of wheel-wrights, and also work in copper and iron. Three years later the Swedish Government began a school for the training of teachers in these arts, and some of those who later taught in the U.S.A. were students there. At first, in work, the industrial purpose controlled, but before long it was the educational aspect that dominated and there developed a well-organized programme of tool work for boys between twelve and fifteen years of age. To this involving both wood and metal, the Swedish gave the name 'sloyd'.

In the United States of America manual training was coming in vogue from 1876; and in 1918 the St. Louis Manual Training High School was started in connection with the Washington University.

The same view-point was developed with great force by Sir John Lubbock and Sir Philip Magnus in England. Lubbock looked back with pleasure to former days, when Dawes at King's sombroue and Inspector Moseley, had shown a better way for elementary education and had demonstrated the truth that instruction in reading was helped by

the instruction in practical subjects in the curriculum. He pointed out that the Science Commission in the seventies had recommended that elementary instruction 'in the phenomenon of nature' should be given in all elementary schools.

Sir Philip Magnus pleaded for technical and practical instruction. As the Director and Secretary of the City and Guilds Institute, London, from 1880 onwards, he was very familiar with the imperfections of the elementary schools chiefly by their products. Influenced by this view, the Royal Commission on Technical Education (which reported in 1884) recommended that grants should be paid for 'proficiency in the use of tools for working in wood and iron'. Magnus fought steadily to introduce this step and in 1887, induced the London School Board to appoint two organizers, one a qualified teacher and the other an artisan, to supervise the teaching of manual work in six London Board schools. The experiment 'succeeded beyond the expectations of the most sanguine. It was shown that the instruction stimulated the intelligence, and improved the physique of the children.'

Children must be helped to feel that when attending schools they are handling matters which seem to them interesting and important outside school. There was in all this a fervent belief in the educational and moral values of handwork. There was also a fear that foreign nations, specially Germany and France, were improving their system of elementary technical instruction in such a way as would endanger the position of manufacturers and business men of England.

'In France, Germany, and Switzerland technical schools are out of all comparison more numerous than they are in England and are more organi-

cally connected with the educational system of those countries. Moreover, they are so graded that pupils can pass from the elementary to the highest technical schools, without any break in the continuity of their studies and they are so diverse in character as to be adapted to the requirements of nearly every different industry or occupation.'

The science course makes frequent contacts with other subjects of study. Explanation of scientific truths enables children to understand the fundamental processes in gardening, hygiene, physical geography, and different crafts. The interest in science and its application is greatly stimulated when the children learn the life and work of the great pioneers, like Pasteur, Lister, Faraday, Darwin, Newton, J. C. Bose, Sir P. C. Ray, and others, whose discoveries have helped suffering humanity immensely and have led to the comforts of modern times.

Ruskin's quest for a nation of 'noble and happy beings' led him to expound a system of national education which included the provision of State schools, accessible to every child, where, 'with other minor pieces of knowledge', he should be taught three things:

(a) The laws of health, and exercises enjoined by them.

(b) Habits of gentleness and justice.

(c) The calling by which he is to live. Ruskin's insistence on physical well-being and laws of health has led to the introduction of the teaching of hygiene in schools. Hygiene is the science of living. Health and a good constitution are better than all gold, and a strong body, than wealth without measure. The essential aim of health education is to help a boy or girl to live a healthy life. Such education should be regarded as a means not only of encouraging the maintenance of a suitable standard of physical health, but of endeavouring to

make the child self-respecting, happy, and efficient. This aspect of the study of hygiene should be encouraged and insisted upon in our schools.

The programme of physical well-being, moral character, and vocational efficiency, combined with Spencer's doctrine of method, offered to English education an ideal which has transformed it.

It is clear, therefore, that the general trend of new education, all over the world, is to emphasize the importance of handwork and science even in elementary education. This principle has also been adopted in the Basic System.

The true functions of a university have not yet been realized in this country as yet. In England, the university serves a double purpose—one, the creation of good citizens and the other, the creation of knowledge. The social life, physical activities, in most of the English Universities, specially the older ones, are congenial to develop the powers of the pupils towards their making useful citizens. In this process they pick up new ideas and knowledge which may or may not be useful to their later lives. These men and women go out into the world for commerce, business, and making empires. On the other hand, another group of pupils much less in number than the other section, try to create new knowledge and carry on research work. These are true specialists who go in either for advanced teaching or industrial development. In the Continent, however, the main function of the university is to produce specialists and research workers or learned men and women. In our country, however, things have got highly mixed up.

Following the model of Cambridge and Oxford, Indian universities have attempted to create useful citizens—ladies and gentlemen—and also to

create a few specialists. But unfortunately the system has failed completely and an overwhelming majority of the Indian students going to the universities, are extremely poor and ill-equipped and want degrees only to improve their worldly prospects. There is hardly any thirst for knowledge, but there is great demand for degrees. Hence the teaching and instruction are of inferior type and cannot be of first-rate importance.

With the rise of industrialization, specialists and research men and women would be needed and at the present moment most of our Indian universities are not well equipped for such purpose nor is there any congenial atmosphere for the creation of new knowledge and making discoveries, because the majority of the pupils and the teachers is not keen on learning. The pupils want degrees and the teachers, safe and soft jobs for themselves, and want to get on by joining parties. Hence the serious type of students get mixed up with the ordinary ones who are in much larger numbers. During the last twenty years numerous teaching and residential universities have been created in this country, but unfortunately as they are flooded by pupils who want degrees and not learning the result has been most unsatisfactory. What is definitely wanted is that the college system teaching up to the degree standard, should continue and those who want degrees, may go to the college and study for a while, play games, and attend social activities. The truly serious type of pupils wanting research and learning, may go to the universities where only post-graduate work should be concentrated. The degree work should be taken away from most of these universities and be given to the colleges where there is more of *esprit de*

corps and compactness necessary for discipline and development of personality. The continental idea of university which is a conglomeration of really learned men as teachers, and seekers of knowledge and truth as pupils, must be encouraged in this country for our national development and industrial progress. For the average pupil the college is good enough for his education and it should end with the degree college.

It has been emphasized by some people that the college and university education should be restricted to very few pupils with the right intellectual and moral capacity, but the present trend of thoughts and ideas of education do not support this view. In Norway, Switzerland, and even in France and Germany, university education has been brought to the doors of everybody who want to join the university. This is the correct thing to do. The higher form of education should be available to all the citizens of the country. But in India due to our poverty the fulfilment of this doctrine will take a long time, as creation of wealth and industrialization will be needed before the highest form of education is really democratized.

India is primarily an agricultural country, but unfortunately there is no agricultural university for the development of agriculture in India. There are only a few agricultural schools in the country, but up till now there was no good agricultural college. Recently some agricultural problems are being tackled at the Universities of Calcutta and Dacca. Some researches on agriculture are being carried out at Naini, Allahabad, Cawnpore, Lyallpur, Delhi, Poona, and Coimbatore. Even in two small towns like Wageningen and Delft, in a small country like Holland, there are large agricultural and technical universities where first-rate research work

is being carried on by many learned men and women. There are agricultural universities in Sweden near Upsalla and in Switzerland near Zurich. In America and Germany also large agricultural universities have been established. I think it is very urgent to establish an agricultural university in Bengal with the Bose Institute as its nucleus.

During our lifetime we have seen the magnificent progress which America and Russia have made in the realm of industry and commerce through the help of applied and pure science and engineering. In India also after establishing technical universities and instituting research scholarships or national fellowships for research, if we devote ourselves whole-heartedly to the pursuit of applied science, then within a period of twenty to twenty-five years, India may perhaps attain the same standard of industrial prosperity as America or Russia.

The rich people of our country up till now have been founding Dharmashâlâs and temples, but only a few, like Jamshedji Tata, Sir Rashbehari Ghosh, Sir Tarak Nath Palit, have made princely donations for scientific research. It is very necessary for other well-to-do Indians to follow the example of these 'princes', otherwise India cannot progress industrially. The immortal Pasteur, the pride of France and the world and the greatest benefactor of humanity, appealed to mankind by declaring that scientific and technical laboratories and research institutes are the temples of the future where mankind will be elevated and strengthened and asking well-to-do persons to endow such temples and create ample resources for such institutions. The French people and other nations responded generously to the appeal of Pasteur

and established in Paris a palace for research named after him, where important researches leading to the alleviation of human suffering, have been carried on and are in progress now.

India requires thousands of such re-

search institutes and technical and agricultural universities for its regeneration and material prosperity, and the money spent on them will be more than repaid by the results achieved in such institutions.

SWAMI SHIVANANDA

BY BRAHMACHARI SHIVACHAITANYA

(Concluded)

SILENT PREPARATION

With the return of Swami Vivekananda from the West in 1897, Swami Shivananda's days of itineracy came to an end. He went to Madras to receive the Swami and returned with him to Calcutta. In the same year at the request of Swami Vivekananda he went to Ceylon and preached Vedanta for about a year. Here he used to hold classes on the Gita, and the *Rāja Yoga*, which became popular with the local educated community including a number of Europeans. One of his students, Mrs. Picket, to whom he gave the name of Haripriyā, was specially trained by him so as to qualify her to teach Vedanta to the Europeans. Latterly she went to Australia and New Zealand at the direction of the Swami and succeeded in attracting interested students in both the countries. The Swami returned to the Math in 1898, which was then housed at Nilambar Babu's garden.

In 1899 plague broke out in an epidemic form in Calcutta. Swami Vivekananda who was at Darjeeling at the time hastened down to the plains as soon as the news reached him and asked Swami Shivananda and Sister Nivedita to organize relief work for the sick. The Swami put forth his best efforts without the least thought for

personal safety. About this time a landslip did considerable damage to property at Darjeeling. He collected some money for helping those who were affected by it.

The natural drive of his mind was, however, for a life of contemplation, and shortly after he went again to the Himalayas to taste once more the delight and peace of meditation. Here he spent some years, although he would occasionally come down to the Math for a visit. About this time Swami Vivekananda asked him to found a monastery in the Himalayas, though the desire of the Swami could not be realized at the time. But Swami Shivananda remembered his wish and years afterwards in 1915 he laid the beginnings of a monastery at Almora, which was completed by Swami Turiyananda.

In 1900 he accompanied Swami Vivekananda in the latter's visit to Mayavati. While returning to the plains, Swami Vivekananda left him at Pilibhit with a request to collect funds for the maintenance and improvement of the Belur Math. The Swami stayed back and raised some money.

Shortly before Swami Vivekananda passed away the Raja of Bhingā gave him Rs. 500 for preaching Vedanta. Swamiji handed over the money to

Swami Shivananda asking him to start an Ashrama with it at Benares, which he did in 1902.

The seven long years which he spent at the Ashrama formed a memorable chapter of his life. Outwardly, of course, there was no spectacular achievement. The Ashrama grew up not so much as a centre of great social activity, but as a school of hard discipline and rigorous Tapasyâ for the development of individual characters as in the hermitages of old. Here we are confronted with an almost insurmountable obstacle in the way of presenting the life-story of spiritual geniuses. The most active period of their lives is devoid of events in popular estimation. It is hidden away from the public eye and spent in producing those invisible and intangible commodities whose value cannot be measured in terms of material goods. When they appear again they are centres of great and silent forces which often leave their imprint on centuries. Realization of God is not an event in the sense in which the discovery of a star or an element is an event, which resounds through all the continents. But one who has solved the riddle of life is a far greater benefactor of humanity than, say, the discoverer of 606.

Anxious times were ahead of Swami Shivananda; the funds were soon depleted. At times nobody knew wherefrom the expenses of the day would come. The Swami, however, carried on unruffled and the clouds lifted after a time. Most of his time was spent in intense spiritual practices. He would scarcely stir out of the Ashrama, and day and night he would be in high spiritual mood. The life in the Ashrama was one of severe discipline and hardship. The inmates hardly enjoyed full meals for months, and there was not much clothing to

lessen the harshness of the winter. He used to pass most of the nights on a small bench. In the winter months he would usually get up at about 3 a.m. in the morning and light a Dhuni fire in one of the rooms, before which they would sit for meditation, which often continued far into the morning. During these times Swami Saradananda, the then Secretary of the Mission, would press him hard to try to collect funds for the local Home of Service and say jocosely, 'Will mere meditation bring money?' But the Swami could not be moved from the tenor of his life.

For some time he opened a school at the Ashrama, where he himself taught a group of local boys English. About this time he translated Swami Vivekananda's Chicago lectures into Hindusthani so that Swamiji's ideas might spread among the people. He continued to look after the affairs of the Ashrama till 1909, when he returned to Belur and lived there for some time. In 1912 he went on a pilgrimage to Anarnath in company with Swami Turiyananda and Swami Premananda. On his return he fell seriously ill with dysentery, which proved very obstinate. He became specially careful as regards food after this and began to observe a strict regimen, which continued till the end and to which his long life was in no small measure due.

PRESIDENT OF THE MATH AND MISSION

In 1917 Swami Premananda who used to manage the affairs of the Math at Belur fell seriously ill, and his duties came to rest on the shoulders of Swami Shivananda, who was one of the original trustees of the Belur Math. And in 1922 after the passing away of Swami Brahmananda he was made the President of the Ramakrishna Math and Mission, in which post he continued till the end of his life. Shortly before

this he had been to Dacca and Mymensingh in response to an invitation. This tour started a new phase in his long career which has left a very profound impression upon all who came into contact with him during this period. Large crowds flocked to him at places in Dacca and Mymensingh to hear him talk on spiritual matters, and for the first time he began to initiate persons into spiritual life at the earnest appeal of several devotees, though at first he was much against it.

In 1924 and 1927 he went on two long tours to the South, during which he formally opened the centres at Bombay, Nagpur, and Ootacamund and initiated a large number of persons into religious life. The hill station of Ootacamund appealed to him greatly and here he spent some time in high spiritual mood. In 1925 he went to Deoghar during the Saraswati Pujā time to open a new building accompanied by a large number of monks from the Belur Math. He stayed there for a little over three weeks which was a period of great joy and pure merriment for all who happened to be there.

In 1926 the first convention of the Ramakrishna Math and Mission was held at Belur, which helped to organize the activities of the Mission on a more efficient basis. In 1927 Swami Saradananda, the first Secretary of the Mission, passed away, which came as a severe shock to him. His health was already declining and some time after he went to Madhupur where, thanks to the change, he felt somewhat better. From Madhupur he went to Benares for the last time and stayed there for nearly a couple of months. Wherever he went he carried an atmosphere of delight around him. Monks and devotees thronged round him morning and evening and for hours the conversation went on. The same year he

returned to the Belur Math which he never left again.

After 1930 his health broke down greatly, though he could still take short walks. What a cataract of disasters had come upon him since 1927—loss of the comrades of old days one after another, trouble and defections, illness and physical disabilities! But nothing could for a moment dim the brightness of the burning flame of faith. They only brought into high relief the greatness of his spiritual qualities. At night after meals he would usually pass an hour or so all alone, except for the presence of an attendant or two who used to be near. And whenever he was alone he seemed to be immersed in a profound spiritual mood. He would occasionally break the silence by gently uttering the Master's name. The mood would recur whenever in the midst of almost uninterrupted flow of visitors and devotees he found a little time all to himself. In the midst of terrible physical suffering he would radiate joy and peace all around. Not once did anyone see him utter a syllable of complaint against the torments which assailed the flesh. To all inquiries about his health his favourite reply was, 'Jānaki is all right so long she is able to take the name of Rāma.' Physicians who came to treat him were amazed at his buoyant spirits which nothing could depress. Sometimes he would point to his pet dog and say, 'That fellow's master is here (pointing to himself),' and then pointing one finger to himself and another to the Master's shrine he would add, 'and this fellow is His dog.'

Age, which diminishes our physical and mental vigour, serves only to heighten the force and charm of a spiritual personality. The last years of Swami Shivananda's life were days of real majesty of a spiritual sovereign.

The assumption of the vast spiritual responsibilities of the great office tore off the austere mask of reserve and rugged taciturnity which so long hid his tender heart and broad sympathy. All these years thousands upon thousands came to him, men and women, young and old, rich and poor, high and low, the homeless and the outcast, men battered by fate and reeling under thousand and one miseries to which man is prey, and went away lifted up in spirits. A kind look, a cheering word, and an impalpable something which was nevertheless most real, put new hope and energy into persons whose lives had almost been blasted away by frustrations and despair. He cheerfully bore all discomfort and hardship in the service of the helpless and the needy. Even during the last illness which deprived him of the use of speech and half of his limbs, the same anxiety to be of help to all was plain, and his kindly look and the gentle movement of his left hand in blessing, above all, his holy presence did more to brace up their drooping spirits than countless words contained in books could ever do.

Common man is driven along like animals by blind impulse. The essence of non-attachment lies in rising above the habitual reactions of life in its relation with the world. As a youth is not attracted by the fancies of a child and as an old man whose passions have cooled is no longer stirred by the romantic imaginations prompted by adolescent longings, so men who have attained to self-mastery rate the smiles and tears of the world at their true worth. This is the rationale behind the attitude of indifference held up as an ideal by the scriptures. It is a measure of our inner achievement. This was specially marked in Swami Shivananda. He was as much affected by honour as by dishonour. His dis-

ciples numbered thousands, rich and poor, Rajas and pariahs, but no consideration of a worldly nature ever influenced him in his relations with them. Rather he was more solicitous for the welfare of the underdog whose needs were greater. Praise or blame did not touch him in the least. Terrific storms swept over his head during his term of office; but the great rock of faith stood four-square to all the gales that blew. While indignities and defiance were being hurled at him Swami Shivananda like the blue-throated Shiva of the legend calmly swallowed the poisonous gurgitations of the envenomed hearts. And as sense dawned on them and some of them became apologetic, it was the old man who had to comfort their seared conscience. It was in this troublous chapter in his life that the myth of Shiva sprang into real existence.

During his term of office the work of the Mission steadily expanded. The ideas of the Master spread to new lands, and centres were opened not only in different parts of India but also in various foreign countries. He was, however, no sectarian with limited sympathy. All kinds of work, social, national, or religious, received his blessings. Labourers in different fields came to him and went away heartened by words of cheer and sympathy. His love was too broad to be limited by sectional interests; it extended to every place and to every movement where good was being done. Are not all who toil for freedom and justice, for moral and religious values, for the removal of human want and suffering, for raising the material and cultural level of the masses, doing the Master's work? He was no mere recluse living away from human interests and aspiration, away from the currents of everyday life. His was an essentially modern mind

keenly aware of the suffering of the poor and the downtrodden. His clear reason unbogged by sectional interests could grasp the truth behind all movements for making the lot of the common man happy and cheerful. When the Madras Council was considering the Religious Endowment Bill which aimed at a better management of the finances of the religious Maths, a Mohunt of a Math in Madras approached him seeking his help for fighting the measure as it touched the vested interests. But he told him point-blank that a monastery should not simply hoard money, but see that it came to the use of society. When news of flood and famine reached him he became anxious for the helpless victims and would not rest till relief had been organized.

PERSONAL TRAITS

Though all kinds of good work found him sympathetic, he never failed to stress the spirit which should be at the back of all activities. One who witnesses the drama of life from the summit of realization views its acts in a light denied to the common understanding. Our toils and strivings, our joys and delights, our woes and tears are seen in their true proportions in the vast perspective of the Eternal. Work yoked to true understanding is a means for the unfoldment of the divine within man. So his advice always was: Behind work there should be meditation; without meditation work cannot be performed in a way which conduces to spiritual growth. Nor is work nicely performed without having a spiritual background. He would say, 'Fill your mind in the morning so much with the thoughts of God that one point of the compass of your mind will always be towards God, though you are engaged in various distracting activities.'

His own life was a commentary on what he preached. Though he soared

on the heights of spiritual wisdom he was to the last rigid in attending to the customary devotions for which he had scarcely any need for himself. Until the time he was too weak to go out of his room, every dawn found him in the shrine room meditating at a fixed hour. In the evening, perhaps, he would be talking to a group of people when the bell for evening service rang. He would at once become silent and lost in deep contemplation, while those who sat round him found their minds stilled and enjoyed a state of tranquillity which comes only from deep meditation.

Jñāna and Bhakti, Yoga and Karma blended harmoniously in his rich personality. His expansive spirit not only dwelt on the heights of Brahman, but ranged over the vast stretches of the beauties of the Divine in play as well. Above all, however, his deep devotion to Sri Ramakrishna stood out in bold relief, which would come out now and then in his conversation. To him Sri Ramakrishna was the consummation of all religions and Sādhana. A mind could doubt and disagree but when confronted with his firm conviction and telling words, it could not for the moment at least shake off the force of his utterance and felt inclined to agree. But he was free from the slightest trace of dogmatism or sectarianism. He worshipped and venerated all saints and prophets, all deities and religions, and all progressive forces and movements.

He had a profound sense of the value of personality. He was right through his career a man of resolute will, independent in thought and bold in action. Never in his long life did he submit himself to be drilled into a dull uniform automaton of set forms of thought and fixed rules of conduct, which are the hall-marks of the genteel, the good, and the loyal in the common eye. As he

valued freedom in his own life, so he always appreciated bold and straight conduct. He intensely hated all sham, fawning and mealy-mouthed gentility.

Freedom clashes with organization, but his sense of the importance of the individual enabled him to strike a balance between the forces of conflict which set the individual against the community. He never regarded the community as an abstract idol to which the interests of the individual have to be sacrificed. His actions did not always go unchallenged, but he could never be stampeded into a false step by the bugbears of the common man, whose chief mentor is fear born of ignorance. Among some of the priceless utterances of his are the following few words spoken in his last years: 'Hope and fear will ever alternate in life's struggle. A monotonous life is no life at all. If there be no conflict in the life of man, if it is carried along on an unbroken current of sensual pleasures, men will never in that case turn to high thoughts about God and soul, etc. What in that case marks it off from an animal life? But fear and pain alone hold down man, they diminish his stature. So I say, there are no greater sinners than those who want to trample down man.' These words have contemporary significance viewed against the background of the events of to-day, mighty and small, that confront nations, peoples, communities, and classes everywhere. Progress in the deepest sense of the word is a growing recognition of the value of personality.

Not only did his life stand out as the fulfilment of the ideal aspirations of the devotee, as an ever-present source of spiritual inspiration, but his kindness and pity issued in a thousand channels to the afflicted and the destitute. Not all who came to him were in urgent need of spiritual comfort. Empty

stomachs and naked bodies made them far more conscious of their physical wants than the higher needs of the soul. His charities flowed in a steady stream to scores of persons groaning under poverty. Perhaps there came to him one whose daughter had fallen seriously ill, but who did not know how to provide the expenses of her treatment. There was another who had lost his job and stared helplessly at the future. Such petitions and their fulfilment were an almost regular occurrence during his last years, apart from his constant gifts of cloth and blankets, etc., to hundreds of men.

In the days of his physical decline the grand old man, whom illness had confined to bed, was like a great patriarch, the paterfamilias, affectionately watching over the welfare of his vast brood. His love showed itself in a hundred of ways. If anyone of his numerous devotees or members of the monastery fell sick he never failed to make anxious inquiries about him. If any of the devotees did not turn up on the usual day at the Math, it never failed to attract his notice. And when the devotees came to the Math, even their petty needs and comforts engaged his attention. But very few of them came to know about it at all.

His numerous children who felt secure in his affectionate care went about their duties full of the delight of living. One night after the meals some of the members of the monastery at Belur were making fun and laughing loudly in the inner verandah of the ground floor of the main Math building. The noise of laughter went up and could be heard from Swami Shivananda's room. He smiled a little at this and said softly, 'The boys are laughing much and seem to be happy. They have left their hearth and home in search of bliss. Master! make them

blissful.' What an amount of feeling lay behind these few tender words of prayer!

He had a rare sense of humour, and his witty words would often make those present burst into side-splitting laughter. He could laugh without hurting other's feelings. 'He suffered fools with a sense of humour. And what fools most of us can be he alone knew. But he never let on, lest it hurt grievously. Here was room for compassion. His laughter was seasoned with compassion.'

'Though he could see our inmost nature yet the teacher never laughed at the disciple's weaknesses. He knew us better than we did; yet he treated us better than we deserved.'

'Yet the slightest false step he would correct. Even from grave errors he rescued us without humiliating us. He always treated us as if we were

worthy of the greatest appreciation and respect.'

His health which was already shattered broke down still more and beyond recovery in May 1933, when he had an attack of apoplexy which deprived him of the use of half of his body including speech. It continued for months till he fell a victim to pneumonia, which proved fatal. He passed away on 20 February 1934, leaving a memory which is like a golden dream flung suddenly from one knows not where into this harsh world of reality.

The real is that which is an object of experience. To Swami Shivananda God and religion were not vague words or distant ideals, but living realities. Lives like his light up the dark process of history and point to the divine goal towards which humanity will be travelling with growing knowledge in future.

SEEK AND YE SHALL FIND

BY SWAMI TURIYANANDA

I am greatly delighted at your yearning. The Master used to say that the more this yearning will grow the more will His grace descend. Everything is gained if love and devotion to Him develop. The devotee seeks no more. He, no doubt, craves for His vision, but he depends on His will alone. Arjuna said: 'O best among men, I want to see Your lordly form.' But no sooner did he say this than he seemed to be discomfited and went on to add: 'If Thou thinkest that I am fit to see that form, O master and best among Yogis, then show me Thy (imperishable) eternal Self.' This is the thing. He shows Himself only if He wills; if not, there is trouble. For there is no rest even after seeing. He

had to say greatly perturbed that he did not want to see it any more and pray again plaintively: 'O Lord, show Thy normal form.' And he regained his composure only by seeing it: 'Having seen this Thy gentle human form, O Janârdana, my thoughts are now composed and I am restored to my nature.'

So the devotee with craving for vision, etc., prays for love and devotion to Him alone; nothing more is wanted if there be love, devotion, and attachment.

To work for His pleasure, to know Him to be the only dear one, to love Him, to give up all other attachments, and not to bear ill will against anybody—this is the special means of realizing Him,—love and love alone! If one can

only love, one gains everything. Not that we do not know how to love. We are accustomed to love our wife, son, friend, relations, wealth, and men, etc. This love has to be directed to Him, for all but He are only transient; they are present now and are non-existent the next moment. There is no other object of supreme love. Everything ages, becomes insipid, and does not remain the same. Only love for Him increases every moment and is infinite. 'That alone is pleasant, agreeable, and ever new.' There is ennui and aversion after all other enjoyments. So the devotee says: 'May the passionate love of men without discrimination for the sense-objects never forsake my heart while I contemplate You.' (*Vishnu Purāṇa* I. x. 20).

When this love for Him develops there is not any more awaiting for His vision. And if necessary the Lord even emerges from a pillar and shows Himself to him. The vision 'of the Most Excellent' which breaks the knot of the heart does not relate to the physical eye. 'He who knows It through the heart, through meditation, to be established in the heart, breaks the knot of ignorance even here, O Thou of pleasant appearance.'

But it is not that He is not seen if prayer is offered to Him. Of course the Upanishad says: 'His form is not open to sight; none ever sees Him with the eye. Those who know Him through the heart and meditation to be established in the heart, become immortal.' It is all a thing of the heart. He will be in the heart as much as the heart will be in Him. He is 'the friend of the true heart'. He is always present in the heart. We do not care to see.—do we? Our vision is fixed on all

other objects. Is there any other reason for the delay in finding Him? Truly has the devotee said, 'Where dost thou seek for Me? I dwell near thee. If you seek for Me you will find Me in a trice. I am not in temples, nor in mosques; I am not in Benares, nor at Kailas; neither am I in Oudh or in Dwarka; I am seen through faith.'

He is living close to us; He is not to be sought anywhere else. 'Vain is my search; He belongs to him who can find Him.' He will present Himself if He is sought for a moment. But, who seeks Him? Ours is only hollow talk. We shall find Him if it is sincere. He is the inner ruler. 'I am centred in the hearts of all.' (*Gita* XV. 15). We read Shastras but where is that faith?

'An eternal portion of Myself having become a living soul in the world of life.' (*Gita* XV. 7).—This is no false statement; but to us it has remained, as it were, false. What is the reason? We only read it, we have no faith in it, nor do we seek it; therefore our plight is such. The Master used to say this often: 'The Guru, Krishna, and the Vaishnavas (meaning the devotees) were merciful but without the mercy of one the individual went to pieces.' That is to say, one has to be merciful to oneself even if one gets the mercy of all. 'This Self is the friend of oneself, and this Self is the enemy of oneself.' (*Gita* VI. 5). 'But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.' (*Gita* VI. 6). For this reason if one is not compassionate towards one's own self others' compassion is not of much help. You have turned your gaze to yourself—the Lord is sure to be graceful to you. Have great yearning. May the Lord grant your desire—this is our prayer to Him.

PILGRIMAGE TO KAILASH

BY SWAMI APURVANANDA

ON WAY TO SHIANGCHUNG

Before leaving Garbyang, the last Indian village on the Indian border on the route to Tibet, a complete and detailed plan for our Tibetan tour had been made in consultation with our guide Kisch Khampa, who was a Tibetan by birth but domiciled in Garbyang. Our whole route was divided into twenty-two stages, each stage to be covered in one day. Generally stages are made in consideration of the distance, facility for a suitable camping place, convenience of water and grass for the animals. Our first stage from Garbyang was Kalapam, a distance of eleven miles. The next stage was at Shiangchung, ten miles from Kalapam, and the third stage was at Taklakot, covering a distance of twelve miles from Shiangchung.

The distance of 176 miles from Tanakpur, the last railway station at the foot of the Himalayas, to Garbyang via Pithauragarh and Askot was covered in thirteen days. Our party first halted at Shyamlatal, a place in the interior of the Himalayas, eleven miles from Tanakpur, where the Ramakrishna Math has built up an Ashrama and a charitable dispensary and hospital. At Mayavati also, a place some thirty miles from Shyamlatal, the monks of the Ramakrishna Order have built the Advaita Ashrama and are doing the same kind of philanthropic activities, serving the suffering poor on a bigger scale. On this route from Tanakpur to Garbyang resting places such as dāk bungalows,

Dharmashâlâs, and shops are available; but in Tibet proper such a shelter is out of the question. So a deliberate halt of full four days was made at Garbyang to make a complete arrangement for food, shelter, conveyance, and other necessities for the whole route. The whole stock of raw food-stuff for one month's use as well as kerosene oil sufficient for cooking and other purposes in our onward journey, tents, Thulmâs (thick blankets) for matting and other necessities, were provided for at Garbyang. After weighing our whole luggage it was found that thirteen pack-ponies and mules would be required to carry our belongings, each animal carrying sixty seers. We also engaged five riding ponies, four for four members of our party and one for the two attendants. As for myself, I decided on going on foot all the way from the very start, whatever might be the consequence.

SHIANGCHUNG AS A BASE CAMP

It was a beautiful afternoon when we reached Shiangchung on the 28th of June. The sky was clear. Golden rays of the reclining sun illuminated the snow-clad peaks of the neighbouring mountains. The spacious gorge where we pitched our tents, had heaven-kissing mountains on either side. A lovely stream was flowing by and the whole place was green with newly-grown grass.

Lipu being only four miles from Shiangchung (15,000 ft. above the sea-level), that place was chosen as our base camp for an assault on that dangerous pass. Our guide Kisch Khampa

showed us the top of the Lipu Lekh Pass—which seemed so near and easily accessible! The whole of the afternoon was passed happily. We merrily visited some of the camps of the Tibetans and Bhutias who were resting there with hundreds of their Bher-bakris (sheep and goats), pack-ponies and mules. It was very interesting to watch the simple mode of living of the Tibetans. Wherever they go they carry with them all their belongings which are very few in number. A little quantity of barley flour, dried meat, tea, and salt are all they need for their daily fare. The Tibetans generally live on barley powder made into a thick paste with water, roasted or raw meat, and a large quantity of salted tea. It is a luxury with them if they can afford to flavour their tea with a little butter or ghee. They take plenty of tea, sometimes from forty to fifty cups in their small wooden bowls.

With the approach of night we all retired to our respective camps for rest. The whole mountainous region seemed to be absorbed in deep meditation. But as the night advanced the severity of cold and the violence of the wind increased. The situation was greatly disconcerting. We all became nervous. To add to our trouble, three of our party began to suffer from the effects of high altitude. Dr. Dey of our party did his best to counteract their suffocation, but when all remedies failed, he had to administer sleeping doses.

ASSAULT ON LIPU.

It was still dark when we received marching order from our guide. The whole atmosphere was very dull and chilly. Masses of thick clouds were hovering overhead covering the whole place. With a cheerless heart we trudged on slowly. Our pack-ponies were leading ahead. I was the only

one in our party of seven to go on foot. Other parties also followed us. The whole gorge began to resound with the sweet sound of hundreds of bells tied round the necks of the animals. It created a real music, bells of different sizes ringing rhythmically!

Though the distance from Shiangchung to Lipu was only four miles, the whole track was so thickly covered with boulders of different sizes that even the Bhutia horses could proceed with great difficulty. Besides, the whole region was buried under heavy snow, and only a fortnight back the path was opened to traffic. To add to our difficulty, in some places the ascent was too steep even for the animals. Ponies, before they could proceed fifteen or twenty yards, had to stop awhile for taking breath. The most disheartening factor was the threatening condition of the sky. It seemed it would begin snowing any moment. There are moments when the mind is in high tension even without much physical strain; but when mental worries are combined with physical exertions, the effect is unbearable, and the only recourse left is to depend on a Higher Power for deliverance and be in peace for the time being.

A THRILLING EXPERIENCE

Our guide was all the time in a good mood. He was cheering up everyone and in right earnest was leading the animals. It was nearly eight o'clock; we had moved up for nearly two hours and a half and covered a distance of only three miles, when it began to snow. At this sudden setting in of a snow-fall we were all taken aback as none of us had any previous experience. The quietness of the atmosphere was so dreadful that it seemed as if the whole nature had stopped breathing. Not a sound, no wind, no movement of any

kind! It is really a delightful experience to witness such a snow-fall in some hill-station like Darjeeling, Simla, Almora, or Mussoorie, but it is not so at the Lipu Lekh Pass at an altitude of 17,980 feet, where it is really a question of life and death. The very strong-nerved only can stand such a test. Not only were we, the pilgrims from the plains, fidgety but even the Tibetans became so unnerved that they began to pray aloud to their deities, 'Sho Sho Lurkâlo', which means, 'Save us, O gods!' Signs of nervousness and mental strain were seen in every face. Luckily for us it did not snow for long. Before it had snowed for ten minutes, to our great relief there came a gust of strong wind from below and blew away everything! Soon the whole atmosphere was cleared as if by the mystic touch of a Divine Magician. Our joy knew no bounds. We began to force ahead in hot haste. The top appeared nearer to us at every step. The distance was not more than one mile. We were then passing over thick masses of snow. The ascent was not very steep. The whole place being covered with heavy snow the unevenness of the track was smoothed down to a great extent. The progress was rather slow, specially for the riders. The horses with their riders were sinking knee-deep in snow. Slowly the darkness began to be dispelled and to our great relief like a ray of hope the first flush of the morning sun began to penetrate from behind a high snow-covered peak. All were cheered up at the sight of the sun rays, which gradually began to spread over the mountain tops. Away on all sides—as far as the vision could reach—the whole mountainous region began, as it were, to smile from the first touch of the golden light of the morning sun.

It was quarter to nine when we were at the top of Lipu Lekh. The Pass,

which was barely more than forty feet wide, was of signal importance to travellers to Tibet. Unless and until one could safely cross this pass, going to Tibet and visiting all the places of interest would remain a thing of imagination.

SETTING OUR FEET ON TIBET

We were standing on the boundary line of India and Tibet. As we looked at the Tibet side the feeling of depression soon disappeared from our minds. Dr. Dey jokingly said, as we were slowly descending down the snow, 'Oh! Such beauty we never had in India!' The descent from Lipu towards the Tibet side was very abrupt. Going on horseback was out of the question. So we all started on foot, our guide leading the way. The Tibetans, in order to lead their beasts of burden safely down, brought spades with them. Now they began to make steps on ice for a safe landing both for men and animals. The descent was a risky one, especially for the animals. So each pony or mule had to be pulled from behind by two men till the animal could slowly pass the most difficult part of the path, which was not more than two hundred feet. Without waiting long to see the process of bringing down the animals we began to slide down in great speed. We all had snow shoes on; so there was not much difficulty in skipping. It was rather a pleasant experience for us. In ten minutes, we covered a distance of some six furlongs. Now gradually we began to come in contact with stones, the snow in some places having partially melted away. Here we slowed our speed and began to walk down. After proceeding a mile, we halted for some time on a lovely rocky place and waited for the arrival of our animals and porters. A stream was flowing by with a murmuring sound. We 'managed to have a

wash in that icy water and refresh ourselves. Then we were passing through a gorge with high barren mountains on both sides. A tributary of the Karnali was flowing by.

The road was almost a deserted one. We met very few people excepting one or two Tibetan Khampas (traders) leading their small asses loaded with commodities. After covering some four miles, when we wheeled to the left, the road gradually led us to a lovely tableland—green with harvest—with low-roofed houses scattered here and there. At a distance Taklakot could be seen with the grand Simling Gumphâ by its side at the top of a neighbouring hill. The beautiful Gurla range could be seen more and more vividly. The whole tableland looked picturesque with the Gurla range as its background. That was the harvest time in Tibet. Barley, pea, and mustard could be seen adorning the fields. In some places Tibetan women in their strange costumes were seen at work, watering the fields. They had their own simple irrigation system of bringing water through narrow canals from some nearby stream or brooklet.

We were much at ease when we reached the village Magrum on the bank of the Tisum river. One is reminded of the plains at the sight of this small Tibetan village of muddy stone huts with vast green fields and canals, the curious looking simple folks busy at their small handlooms producing woollen cloth. Everything looked charming excepting the weather-beaten black burnt faces of the Tibetans. Leaving the village at our back we proceeded a little along the river-bed and crossing it by a wooden bridge reached Taklakot Mandi (mart).

AT TAKLAKOT

It was one o'clock in the afternoon. From hunger and fatigue we felt the necessity of a shelter very much; but in the rocky soil of Taklakot fixing up of tents was really a trouble. Nails could not be driven underground. With great difficulty our good guide somehow fixed a tent with the help of boulders etc. But soon it was discovered that the inside of the tent was not fit for habitation. The gust of strong wind was so threatening and the heat so terrible that we had to come out of the tent. It was beyond our imagination that the sun could be so hot at an altitude of 13,100 ft. At last after a long search we found a small place—with walls of mud and small boulders but no roofing—as our shelter. Through the courtesy of a Garbyang merchant we improvised a roof over the walls with a thick woollen tarpaulin.

According to our original plan, the following morning we were to visit Khocharnath, a place some twelve miles from Taklakot and come back the same evening. That meant twenty-four miles in one day in Tibetan plateau! So finishing an early dinner we all retired. The night was chilly and there was such a contrast with the noon temperature!

TOWARDS KHOCHARNATH GUMPHA

In the early morning of the 30th of June we all got up refreshed. The morning was very pleasant. We had not gone far when we had to cross a big stream coming, perhaps, from the Gurla range, the blue transparent water of which was a sight to see. Myself and the guide crossed the stream over the small wooden bridge, and the riders waded the stream on their animals. As we progressed, the valley became wider and we had a grand view of the dis-

tant peaks now flushed with the rays of the morning sun. In some places there were rows of low flat-roofed houses of clay and stone painted in white and reddish colour, each house having a number of small flags on the roof. By the road-side, near each village, there were heaps of stones of different sizes with inscriptions in Tibetan language carved on them. We could read only that portion of the inscription where 'Om mani padme hoom she' was written. Our guide did not know how to read and write Tibetan. So those inscriptions could not be deciphered. At first I took that place with its heaps of stones in long rows for a graveyard, but the guide told me that it was not actually a graveyard but that those carved stones were placed there by the villagers in memory and for the salvation of the souls of their departed relatives. The Lāmās carve those inscriptions—of course they are paid for that; and according to the means of the relatives, for each departed soul sometimes more than thousand such carved stones would be heaped up. There are tombs of different sizes in the shape of temples also here and there by the road-side.

So far we had followed a route which was more or less level but gradually we began to draw towards a plateau with ups and downs and our path became stonier. And as the day advanced the wind began to blow hard from the opposite direction. We had to cross one or two more streams also. It was past eleven o'clock. We had been moving without a stop for more than four hours and gradually the wind became so strong that though we were well covered and had sun-glasses on, still the wind seemed to pierce through the little opening on the face. It was really a very hard task to proceed against such a strong dusty gale. At every step we had to exert ourselves to the utmost.

AT THE MONASTERY

At twelve o'clock the guide showed us the Khocharnath Gumpba, which looked rather exciting from a distance of one mile. The Gumpba (monastery) was located at a very beautiful place with a mountain as its background, and in front the Karnali, divided into several streams, was flowing with a whimpering sound. Here the bed of the Karnali was very broad but shallow. In a few minutes we were at the main entrance of the monastery. A number of monks was watching our approach for a long time. Our guide exchanged a few words with the monks and began to lead us ahead through a narrow path with houses on both sides. We were taught to say, 'Joo Lah', which means, 'Salutations to the divine beings', to any monk we happened to meet. They seemed to receive our salutations in right spirit with smiling countenance. We gradually moved up to the outer courtyard.

A number of children and monks began to follow up as we entered the inner courtyard and stood in front of the main temple which was locked from outside. Our guide was familiar with many of the monks as he had come there a dozen times before with parties of pilgrims and tourists. We had not to wait long when the door of the temple was opened to us and we were escorted by the head priest of the chapel.

The inside was quite dark. A big butter lamp was burning near the altar, and through the skylight in the middle of the roof some light was streaming in. The priest lighted another lamp and led us near the altar where on a high pedestal three beautiful images were installed. We were simply struck by the charming beauty of those images. The metal pedestal was very tastefully designed and the images of metal, which

were of pure Buddhistic architecture, were so well furnished that they looked lively even after so many centuries. Each image measured not less than seven to eight feet in height. On inquiry the priest explained to us that those were images of Râma, Lakshmana, and Sitâ, but I was wondering how could the Indian gods have found their place in a Tibetan monastery. Moreover, the middle image had four arms, two of which were golden and two silvery. In India Rama is nowhere found or described as with four arms. The image on the right had a yellow complexion, and the left one which was as tall as the first image was of blue colour. Later we came to know that the middle image was known as Jâmbyâng, the right-side idol Chaurâj, and the left-hand image Chhandooji. It occurred to my mind that the priests in order to attract a greater number of pilgrims from India invented those names and to the Indian visitors explained them as such. On the whole the images were very beautiful and attractive. Amongst other small images kept on the altar the metal image of Târâ deserves special mention. We inquired of the head priest how long that temple had been in existence and how long those images had been worshipped there. With all seriousness the priest in subdued tone said, 'Oh! Nobody knows how long! Along with the creation of the world the Creator made these images and built up this temple.' There was nothing to argue over such an answer! Offerings and worships in the temple are very simple—not many paraphernalia to be gone through. The priests come and chant in a grave tone, wave lights, scatter some grains and finish the worship by chanting all the time. The solitude and the spiritual vibration were so predominant that one could not but feel them as soon as one

entered the inner sanctuary of the temple. A divine peace was reigning there.

Next we were brought to the Assembly prayer hall where morning and evening all the members of the monastery assemble together and join in prayer. The Guru Lama conducts the service.

After our visit to the main temple we were led to another spacious building of the monastery where chanting and prayers were going on, several Lamas taking part in it. We were much impressed when we were conducted before the two images known as Mahâkâla and Mahâkâli. The images of course do not resemble the Indian images of Mahakala and Mahakali; but they are being worshipped as such in Khocharnath Gumpa. The inner part of the temple where the monks assemble seemed too dark for us. It was said that prayer and chanting continue there uninterrupted throughout the day and night. The monks join the function in turns.

As we desired to see the Tulku Lama or the head of the monastery we were taken into a still darker corner of the temple and presented before a boy Lama of some fourteen or fifteen years of age. His eyes were burning in the darkness. There was a singularity in his countenance, which was more evident from the simplicity of the expression of his face. As it was too dark we saw and talked with that boy head Lama with the help of our torch-light. The interview was brief but it left a deep impression on my mind. The boy Lama, who does not speak any other language excepting Tibetan, is considered to be the incarnation of the late head Lama of the monastery and is highly revered by many people. He had not yet been installed.

The return journey was not very

eventful. The wind was blowing with the same velocity but it was helping us in our return march by pushing us from the back. When we were within a mile of Taklakot the sun had gone far below the horizon. The last golden rays

of the setting sun were penetrating through a piece of cloud. The whole scene looked enchanting; when we marched into our camps it was almost dark and only one or two stars were glittering in the blue sky.

(To be continued)

WHAT MYSORE HAS DONE INDIA CAN DO

By K. S. SRIKANTAN, M.A.

The place of cottage industries in the economic reconstruction of India and more particularly in post-war economic planning cannot easily be exaggerated. In fact a time there was, and that not long back, when the very fame of India in the outside world depended upon her indigenous industries. More than one writer of eminence has pointed out how Europe was attracted towards India on account of her artisans. Pliny lamented the vast shipment of gold and silver sent from Europe to pay for the products of Asia and said, 'In no year does India drain our Empire of less than 55 millions of Sesterces (438,000 lbs) giving back her own wares in exchange, which sell at 100 times the prime cost.' When Clive entered Murshidabad he wrote of it thus: 'This City is as extensive, populous, and rich as the City of London, with this difference, that there are individuals in the first possessing infinitely greater property than in the last City.' This enormous wealth was again due to the several cottage industries in the State. Thus it is clear that the cottage industries were once the warp and woof of India's economic and social fabric.

That the industries to-day are not what they were 100 years back, is admitted on all hands. The artisans have

been reduced to unspeakable poverty; their skill is fast disappearing, their fingers are not half so dexterous, and their products do not have a ready market. Yet what strikes the observer most is their survival in spite of numerous economic earthquakes and commercial cataclysms. Even to-day we can see many of these artisans working quietly and earning their bread. Not far from Bombay is a village about which Sir George Birdwood says, 'Outside the entrance, on an exposed piece of ground, the hereditary potter sits by his wheel, moulding the swift revolving clay by the natural curves of his hand. At the back of the houses . . . there are two or three looms at work in blue, scarlet, and gold, the frames hanging between the acacia trees, the yellow flowers of which drop fast on the webs as they are being woven. In the street the brass and copper smiths are hammering away at their pots and pans; and further down in the verandah of the rich man's house is the jeweller working rupees and gold mohurs into fairy jewellery, gold and silver ear-rings, and round tires like the moon, bracelets and tablets and nose-rings and tinkling ornaments for the feet, taking his designs from the fruits and flowers around him, or from the traditional

forms represented in the paintings and carvings of the great temples which rise over the grove of the mangoes and palms at the end of the street above the lotus-covered village tank.'

They, like Tennyson's sleeping Beauty, are now in a perfect form in a perfect sleep, awaiting the touch of the fairy prince. If the glory of Indian civilization is its persistence through the ages, the secret of its persistence is the cottage industries, which even at this distance of time remind us of the splendour that was once India's.

The case for cottage industries however need not be based upon any sentimental grounds. They have to be restored, improved, and developed if India is to progress on right lines. They are inevitable economic adjuncts of a true democracy. It has been repeated *ad nauseam* that India is essentially an agricultural country and more than 75 per cent of her population live in villages. Agriculture has ceased to be a remunerative occupation to most of them on account of the extreme subdivision and fragmentation of holdings. While the agriculturist's income has fallen down, the price of commodities and the standard of life have gone high - thus reducing the ryot to a desperate position.

Some time back Dr. Harold Mann made a careful study of the situation and arrived at the conclusion that between the pre-war period and now there had been rises in the cost of living as indicated below :

- (i) 150 per cent in the case of labourers,
- (ii) 108 per cent in the case of artisans, and
- (iii) 85 per cent in the case of clerks.

'The rise affects', he remarked, 'the labouring classes more than any other.' If the price of necessities of life has

gone down because of the depression, the wage level has gone down also, and the labourers are workless. The price of agricultural produce has become unremunerative.

The subsistence wage must be carefully distinguished from the living wage, and the former should be at least Rs. 33 per mensem for an average family of five. The total necessary monthly expenditure, *exclusive of any allowance for lighting, medicines, education, etc.*, must be estimated at present as follows :

Food	...	Rs. 25	7	3
Clothing	...	Rs. 5	2	2
House rent or repair	Rs. 2	0	0	

Now, this does not take into account the inevitable expenditure that has to be incurred for sickness and social obligations, which are unavoidable if one has to be a member of society.

The whole thing thus boils down to this, that unless and until the monthly income of the agriculturist, who forms 70 per cent of our population, exceeds Rs. 35 to Rs. 40 a month *he cannot but be hunger-stricken and starving and eventually insolvent.*

To these we have to add the extreme insecurity of agricultural production. Nature in India is infinitely capricious. The monsoon may fail, or what is more likely may break near the hills, flooding the whole country, or the rain may come at the wrong time. It has, therefore, become imperative that side by side with agriculture, industries must be developed and there must be a dynamic equilibrium between agriculture and industry in this country. 'The greatest material boon which can be conferred on India' would be the restoration of her industries. The greatest material calamity which can befall India is that which has been going on for so many years before our eyes—the continual contraction of our manufacturers.

'India', says one writer, 'is intended both by nature and by the genius of her inhabitants to be a hand-workers' paradise.' In any scheme of economic planning the cottage industries are bound to play a very important part. The Great War demonstrated to a doubting world the futility of economic liberalism, and the present war is still further strengthening the case for self-sufficiency. To a country like India a policy of economic self-sufficiency is entirely bound up with a plan for improving, reviving, and revitalizing the cottage industries. The war has deprived India of many foreign commodities and advantage can well be taken to manufacture as many of them as possible on a cottage industry basis. The success of India's efforts in this direction depends upon a careful planning—a scheme that would take into consideration the post-war repercussions.

The Government of Mysore is doing its very best to develop the cottage industries. In the matter of developing cottage industries, the Department of Industries is pursuing a definite plan since 1939. The aim so far has been to revive industries which are extinct, to revitalize those which are languishing for want of aid, and to introduce those which have a good scope for expansion. Industries like tannery (at Doddasiddavanahalli and Hulikunte), leather-stitching (at Doddasiddavanahalli), pottery, mat-weaving (at Closepet, Doddballapur, Channapatna), smithy (at Closepet), brass-work (at Nagamangala), and coir-manufacture (at Adivala) have been selected, to start with, for concentrated attention. Experts have been appointed for pottery, tannery, coir-work, etc., to put the villagers in touch with the latest designs and supervise their work. Several centres for the improvement of these industries have been started and the

artisans living near the centres have taken advantage of the instructions provided in them by the experts. In every centre as many industries as possible are started and this grouping has been of great advantage to the villagers for they get the opportunity of seeing for themselves the working of a number of such industries, and it is also easy for supervision. To attract the villagers to undergo training, wages and scholarships are given according to circumstances. In these centres, raw materials are supplied by the Mysore Government Department, the work is supervised by the experts and finished products are marketed in the local areas of Departmental Shows and Sales Rooms. Several Adi-karnatakas, (depressed class people) in Doddasiddavanahalli have been trained in the latest mode of tanning, while several potters living near Closepet have learnt the art of making articles suited to the market. In Nagamangala, a sum of nearly Rs. 1,500 has been spent so far and the return equals the amount spent. It is now six months since the work was started and already the brass-workers have begun to realize the advantage of adjusting their production to market conditions. Samples and the necessary raw materials to produce them are given to the workmen and they are instructed by the Departmental men in the manufacture of newly designed articles. The idea is to start an industry on a small scale, to begin with, as an experiment, and if the Department finds it thriving, the centres for the industry are multiplied. If the villagers are impressed with the working and want to take the centre under their control and management, the Department would only be too willing to do so. In fact, one or two such industries have already been taken by private individuals.

As the cottage industries are numerous and the problems connected with their development are complicated, an Advisory Committee has been created to help the Director of Industries and Commerce in the promotion of these industries. The Committee has given valuable suggestions regarding the introduction of new industries, the development of existing ones, and the selection of new centres.

The Department is taking considerable interest in the marketing of cottage industry products; for unless there is a market, there is no use of adding to production. Already a Show and Sales Room, meant exclusively for cottage industry products, has been opened in the Commercial Street, Cantonment, and proposals are before the State Government for sanction to open similar Sales Rooms in Bangalore and Mysore Cities. A Sales Officer for cottage industries products has also been appointed.

What the artisan requires are 'Ideas' and with a view to giving him new ideas, a Cottage Industries Museum has been opened in the Exhibition Buildings, Mysore. The Museum displays cottage industry products from all parts of India and it is hoped it will prove to be of great educative value to the villagers.

The Government has also sanctioned a scheme of loans on easy terms for the benefit of the artisans. Loans to the extent of Rs. 250 are given by the Department of Industries and Commerce on the advice of the local officers.

The Department has also taken up the question of starting cultural and commercial museums in district headquarters, and, to start with, the Department has decided to have such museums in three district headquarters, viz Kolar, Hassan, and Chitaldrug.

As Mysore has several large industrial concerns, attempts are being made to start such cottage industries near them which would thrive on the materials provided by the larger concerns,—materials which would otherwise go to waste—for example hand-made paper near Bhadravathi, bangle-making near the Mysore Glass and Enamel Works, and so on.

Mention may here be made of the fact that in the development of cottage industries in Mysore, investigations are being made to find out how far power can be made use of in improving the production of the village artisans. In fact, in the case of certain cottage industries like button-making and weaving, the artisans have already begun to realize the advantage of using power in increasing production. The Department of Industries is doing its best to educate the artisans in the use of power whenever it is found to be within its means.

A brief account of the schemes sanctioned by the Government and the work done or proposed to be done by the Department for the development of the more important cottage industries of Mysore, viz handloom-weaving and sericulture is given below.

Handloom-weaving is the most important cottage industry affording occupation and livelihood to about 85,000 weavers and their families in the State. This industry which was once in a flourishing condition is hit hard on account of competition from Mills and power looms working both in and outside the State. The Department has been, however, making every effort for the amelioration of the conditions of the weavers. Peripatetic demonstration parties have been maintained in each district in the State for training the weavers in improved and labour-saving methods of weaving and for supplying

them new designs. Loans are also granted to weavers in deserving cases for the purchase of improved weaving appliances or for working capital.

Among the more important of the other ameliorative measures undertaken by the Department may be mentioned (1) exemption from payment of octroi of all local handloom goods when they are imported into any municipal area within the State, and (2) the opening of yarn depots for the supply of yarn to weavers at favourable rates. The Department has, at present, opened thirty yarn depots in the principal handloom centres in the State. As these depots are found to be popular but too inadequate to meet the needs of the weavers, it is proposed to further increase the number. It is also proposed to make bulk purchases of yarn and start a dyehouse in Bangalore so as to be able to supply dyed yarn to weavers at wholesale rates.

A committee consisting of both official and non-official members was constituted by the Government during the year 1940-41 to go into the question of organizing, developing, improving, and marketing the handloom products of the State in the light of the existing conditions. The committee has finished its work and a comprehensive report is under preparation for the development of the handloom industry.

There was a noticeable improvement in the demand for local Charka-reeled silk during the year, and prices were also on an upward trend consequent on the fall in the imports of Chinese and Japanese raw silk, deflation of the Chinese currency, and the international political situation. Again improvements were effected in the Charka silk and increased facilities were also provided for reeling silk by private and Government agencies.

There were ten Government and forty aided 'grainages' during the year, as against nine Government and thirty aided 'grainages' in 1939-40. One Government 'grainage' was started during the year and the construction of the building required for this 'grainage' was in progress. Sanction was also obtained during the year for starting one more Government 'grainage'. Ten aided 'grainages' were newly started during the year. All these 'grainages' prepared and supplied during the year nearly 124 lakhs of disease-free layings, of which about 105 lakhs were cross-breeds. With a view to improving the rearing and supply of foreign races of silk-worms used for production of cross-breed layings, the Government sanctioned the starting of a hill-rearing station on the Biligirirangan Hills as an experimental measure and other sites are under contemplation.

The Government appointed a sub-committee of the Board of Sericulture during the year to study ways and means to be adopted for increasing the production of examined layings after inquiries in important localities. The recommendations of the committee in regard to the measures to be adopted are awaited.

The Industrial Schools which are located in almost all important centres of Mysore, are also doing their best for the advancement of cottage industries. In fact, it is the aim of the Department to convert the Industrial Schools into institutes of cottage industries where training can be given in all important industries for the villagers. The village artisans are allowed to undergo training in these Industrial Schools. They are given scholarships in the beginning and after three or four years of training they are employed in the School itself, if they are so willing, and wages are given. Thus we can say that even

the Industrial Schools are serving as centres for the development of cottage industries. The Channapatna Industrial School is concentrating on the production of toys; and already it has been responsible for giving many new designs to the artisans in and around the place. The Industrial Schools act as centres for receiving orders and distributing them among the artisans—only work requiring superior intelligence and skill being undertaken by the Schools themselves.

The Government has not neglected the development of home industries, which play as vital a part in the economic uplift of women as cottage industries do in that of men. There are proposals before the Government for appointing a committee to chalk out new lines of development. At present, the Government has several Home Industries Institutions, and they are aiding other such institutions managed by

private bodies. Raw materials and finished products of these institutions are received and sold in the Government Show and Sales Rooms. The Government proposes to start many more institutions with a view to helping the poor and the needy among women. In the Home Industries Institutions, as in the Industrial Schools, scholarships are given during training, and wages when they are able to produce something valuable.

As development of cottage and home industries depend largely on a thorough knowledge of the existing industries, proposals are before Government for appointing regional committees for conducting a survey of cottage and home industries in their respective jurisdictions, and the Government hopes to lay down a definite plan for the improvement of these industries after receiving the regional reports.

NOTES AND COMMENTS

TO OUR READERS

The recounting of personal experiences by one who has reached his life's goal, is so charming and ennobling. *The Teachings of Sri Ramakrishna* present some such reminiscences this month. . . . The Editorial, *The Emphasis Shifts*, should be read in the light of these *Teachings* as well as those of last month. . . . Mr. Phanindra M. Mitra's appeal to *Swami Vivekananda* to resolve all the present-day conflicts is none too late. . . . The Deputy Director of Public Instruction, U.P., who is also an eminent scientist, points out the high *Place of Scientific and Technical Education in the National Regeneration*. . . . Lives like that of *Swami Shivananda* light up the dark process of

history. The pity is that *Brahmachari Shivaachaitanya* gives us but a passing, though very brilliant, glimpse of it. . . . *Swami Turiyanandaji's* inspiring advice this month is, *Seek and Ye Shall Find*. . . . The time for *Pilgrimage to Kailas* is drawing nigh, and though many may never enjoy it in their lives, and many others may find it difficult to do so this year due to war conditions, the pages of the *Prabuddha Bharata* will carry to them for some months an inspiring account of the sublime Himalayas, that may soothe their ruffled minds. . . . Mysore has made rapid progress in organizing her cottage industries, and the Assistant Director of the State Department argues quite reasonably that *What Mysore has done, India can do*.

COMMUNISM, NATIONALISM, AND GOD

Addressing a meeting of the Congress workers of Calcutta during his visit to the city in February, Pandit Jawaharlal Nehru said that 'so far as the question of adoption of the Russian policy was concerned, he could say that not only was this policy wrong, but even approach to it was wrong. If he had learned anything from Communism it was that its principles and methods could not be applied to any place in utter disregard of the conditions obtaining there. It would be dangerous to tag all national politics to that conception. In this connection he could say, even to-day Stalin's politics was far more nationalist and far less communist. That was because they thought that they must be saved. During this time, it was known to them, at least to those who heard broadcasts, how the Russian leaders were appealing to the nationalist sentiments of their people with a view to enthusing young men and women. Russian mothers, who were allowed to broadcast to their sons on the front, even invoked the blessings of God for the safety of their dear ones. All these were because the Russians felt that a transcendental feature was necessary in their activities if they were to be saved. But here in India they had got to change the current of their national life in a proper national way. Ultimately, however, they had to consider this question in a wider international context.' (*Forward*, 28 February 1942).

We make a present of the above quotation to our budding Communists all over the country, coming as it does from a popular nationalist leader well known for his socialistic sympathies. One feels like pitying those Bolsheviks who would not in their saner moments bow down to a Transcendental Presence,

but now accept it as a matter of policy, perhaps, only to throw it overboard once they are out of the present conflict. Panditji has done a valuable service to India by pointing to her distinctive national life. We wish he had elaborated the point more fully.

IDEALISM IN A COMMERCIAL AGE

Professor P. A. Wadia laments in *The Social Welfare* of 26 February 1942 that it is vain to expect the proper atmosphere for the growth of idealism in the youth of our country in the present age, when commercialism lords it over all other considerations. 'In a commercialized age you cannot expect the teacher to have either the heart or the stimulus to foster the ideals of the younger generation. . . . The economic organization requires that our educational institutions should produce students who are *efficient*. . . . But we mean by *efficiency* adaptability to our economic order so that we may be good slaves or good employers. . . . Religious teaching is totally absent—not the teaching of catechism or of dogmas of religions, but the religion which is associated with life, which is essentially personal, and which can grow only through the daily contact of the taught with the teacher who has a sense of the religious in him.' The analysis is true to facts and the situation is very depressing indeed. He, however, hopes to 'be able to produce a crop of enthusiasts intoxicated with high ideals, who may endeavour to leaven the whole, infect with those ideals the generation in which they live.' But how can this be if we are really 'moving in a vicious circle' as the professor holds? 'Society has no chance of improving unless the younger generation which alone has the necessary vision and ideals endeavours to improve the

society. The younger generation has no ideals fostered in them because the society does not expect or encourage its teachers to foster such ideals.'

Nothing but such a note of despair can be expected from a pedagogic theory that betrays at every turn a solicitousness for watering down the real responsibility of the teachers, and shifting it to an abstract thing like society. Society is nothing if not composed of its teachers, students, and their guardians. And when society is at fault it follows *pari passu* that its teachers are not quite up to the mark. There is a pathetic tendency in India which attempts to rise above our present conditions only through the exertion of and by training the rising generation, the older people assuming all the while that they have no active part to play except offering advice gratis. It is our settled conviction that such partial remedies are worse than our present disease. Surely the older people have a lot more to do than simply to whine and complain about the degeneration of the world as the old women in the tale of Perseus did. There can be no idealism in the youth unless the teachers of the nation are inspired by it. It is substantially true that it is a lack of godliness in the teachers that infects the students and degenerates society and not *vice versa*.

THE UNCHANGING EAST

Writing in *Great Britain and the East*, Sir Alfred Watson very rightly asserts: 'Never was there a phrase more absurd than that which speaks of "the unchanging East." Change after change has swept over the life of India, alien race after alien race has ruled there and been absorbed into the national life, great religions have had their birth there, and others have been imported, arts and sciences were cultivated within

its borders when they were practically unknown outside the Eastern peoples.'

We are thankful to Sir Alfred for his sympathetic study of the Indian history and for discovering a dynamic life throbbing under the apparent stillness of the surface. But it would be highly wrong to study this history only in terms of economic, political, sociological, or cultural changes. One must go deeper to find the thread of unity that runs through all these transformations. We resent the calumny that the East is unchanging, and yet in a more real sense, the universal and the stable alone matters with us. India has an individuality of her own that has withstood all surface upheavals, and it is from that point of view that Indian history has to be understood. As yet we have no proper presentation of the Indian point of view in our histories. It is European ideas that give the cue to our historians. India has scant regard for the civilization as the West understands it, but it has a 'traditional civilization', as Rene Guenon puts it, 'that is based on principles' and yet 'admits of all the aspects of truth.'

WHAT WE NEED

In the *Mâghotsava* number of *The Indian Messenger* Dr. S. K. Das, M.A., P.R.S., Ph.D., writes: 'What we vitally need at this critical hour is a thorough overhauling of our outlook on life. Pacts and patchworks in the shape of disarmaments and re-armaments, material or moral, have done their bit and must be given the go-by. We should, as our last resource, invoke "the expulsive power of a higher affection". We speak so often about our modern civilization; but seldom do we pause to consider what it is, or where it lies. Suffice it to note that we are intellectually modern but emotional-

ly medieval, if not archaic.' The real need of the hour, therefore, is a 'Moral Re-armament' movement that will think of man not as a social, civic, or political unit, but as a moral individual, as 'man in the integrity of his being'. 'Will the warring nations of the world pay heed to such fundamental things or pin their faith on multiplication of armaments and framing of ideologies which take half-truths for truths?'

We join Dr. Das in putting that question to the leading belligerent nations of the world, for it is primarily the first-rate Powers and not the Dominions and Colonies and second-rate and third-rate Powers that can stem the tide of this mass lunacy and slaughter. The weaker people may keep the lamp of idealism burning, but they cannot certainly decide the issue, at least for the time being. All the same, truth was ever established through the martyrdom of the physically weak, and may be it is going to be done so over again through the concerted action of the few who really feel for suffering humanity, howsoever feeble their voices may speak.

RAMAKRISHNA AND ACTIVE MYSTICISM

The Calcutta Review of January publishes an article by Dr. N. K. Brahma, Ph.D. on *Vedantic Transcendence*, which was originally delivered as the Presidential address at the Indian Philosophical Congress, 1941. Dr. Brahma writes in part: 'The world is neither annulled nor affirmed in Brahman, because while the world finds all its reality, its ground, and substratum in Brahman, the duality that is inherent in it is not found in Brahman at all. It is a peculiar relation that can be described only by the word "transcendence". It is because of this failure to appreciate this transcendence that Indian mysticism has

been misunderstood and regrettably misinterpreted even by such a great mind as that of Henri Bergson. The "burning active mysticism" which he misses in Hinduism is not really absent there. . . . The active mysticism which Bergson notices in Ramakrishna and Vivekananda and thinks narrowly-mindedly to be the result of contact with the Western civilization is an indispensable element in Vedantic mysticism and is as old as the Vedanta itself. The so-called active mysticism is only a stage in the Vedanta. The Vedanta knows and speaks of a higher stage where the opposition of action and inaction seems to be meaningless and absurd and resolves itself into a higher unity.'

He, however, omits to tell us here whether Sri Ramakrishna and Swami Vivekananda reached that higher stage, or whether the stage which appears to Bergson as active mysticism, was really the highest state of equipoise or 'Super Silence', which in the language of Dr. Brahma, is the '*prius* of the opposition of silence and change'. Perhaps the omission is due to a greater attention to the main topic of the article. But the last sentence of the above quotation leaves us in little doubt about his real intention. It is not either action or inaction that characterizes the Absolute, and it will be the greatest mistake to evaluate the spiritual attainments of a mystic from mere outer signs. The knower of Brahman becomes identified with the Absolute, which 'seems to be ever moving while in eternal rest, and is the permanent silence underlying all change, or rather the opposition of silence and dynamics does not apply to the Absolute at all.' Readers who have gone through the lives and teachings of Sri Ramakrishna and Vivekananda, know fully well as to where their hearts

lay,—in 'silence', or 'dynamics', or in the 'Supreme Silence'.

The fact is that 'noumenal freedom is quite consistent with phenomenal mechanism, that the Pâramârthika Sat Brahman, instead of being opposed to Ajnâna (nescience) and its products, is really its support and substratum (Āshraya), that the Absolute or Brahman cannot have any opposition (Virodha) with anything.' For the perfected souls, it is possible to have simultaneous working in all the levels of consciousness, as pointed out by Sureshwaracharya. In the experience of a Jivanmukta 'the finite is not annulled, destroyed, negated, or rejected in any physical sense of the terms'. In this

connection the following words of Sri Ramakrishna naturally come to our minds: 'But there is a stage after such Brahmajnâna. After Jnâna comes Vijnâna. He who is aware of knowledge is also aware of ignorance. The sage Vasishtha was stricken with grief at the death of his sons. Asked by Lakshmana about its cause, Rama said, "Brother, go beyond both knowledge and ignorance."... He who is aware of happiness is also aware of suffering. He who is aware of virtue is also aware of vice.' For a fuller knowledge of Sri Ramakrishna's views, the readers are referred to the *Teachings of Sri Ramakrishna* in the April issue of this magazine.

REVIEWS AND NOTICES

FAITH FOR TO-DAY. *Published by Town Hall Press and Doubleday, Doran and Company, Inc., Garden City, New York. Pp. 266. Price \$2.00.*

To seekers after truth who do not owe allegiance to any specific congregation but keep a free withal open mind, the differing creeds and dogmas presented by different religions appear extremely bewildering. The mutually varying ways and means laid down by different doctrines as essential for salvation, tend to cut at the very root of their faith in the truth of any religion whatsoever. The discovery of the common denominators that underlie these apparent contradictions, may rehabilitate their faith and save their souls from the painful torment of doubts and despair. With this idea in view a series of five lectures by two Protestants, a Jew, a Catholic, and a Hindu,—representative men of great piety and culture—was arranged in the Town Hall, New York, on the general topic—*The Faith for To-day*. The exponent of the Hindu view was Swami Nikhilananda, Leader, the Ramakrishna Vivekananda Centre, New York. The statements embodied in the present volume are enlarged and amplified versions of those Town Hall lectures.

One of the most significant facts that

characterize these lectures is the vindication of the supra-rational character of the ultimate reality and the 'limitations of the finite mind in relation to phenomena beyond the control of scientific procedure.' Human reason has validity in the world of finite things and will create confusion if its scope is extended beyond that limit. Religion deals with a reality that is infinite in nature and is revealed only to a higher sense of awareness developed through spiritual discipline. This higher consciousness, of course, is not against reason but a true and natural fulfilment of it.

All the speakers are unanimous in laying stress on the basic principles of their respective creeds that reveal the essential unity of all religions and expose the superficial character of the differences that divide them from one another. By reading these highly interesting lectures an intelligent reader cannot fail to discover the common principles that bind all religions together and supply the basis for a faith for to-day.

Religion alone can save humanity from the dire crisis it is passing through. We are glad to notice that men of religion belonging to all denominations, are quite alive to the situation and are putting their heads together to avert the calamity.

AN OUTLINE OF WHITEHEAD'S PHILOSOPHY. By ANIL KUMAR SARKAR, M.A. Published by Arthur H. Stockwell, Limited, 29 Ludgate Hill E.C. 4, London. Pp. 48. Price 1/6d.

Whitehead is considered as one of the foremost philosophers of the present century. But the subtlety and depth of his thoughts and the obscurity of his expressions have rendered his philosophy difficult to grasp. The fundamental principles of his philosophy are derived from a criticism of the methods and conclusions of science which abstracts from nature only those aspects that are amenable to interpretation in terms of energy, electricity, and force. These unwarranted abstractions, Whitehead holds, prevents science from forming a correct notion of the 'actual realities' of the world of nature. The process of selection and bifurcation that science follows, cannot but belie the integral character of nature as it is. Whitehead further holds that nature 'is not a realm of mechanism, not a realm of dead atoms. It is a realm of feeling, a realm of values. . . .' A total change of our outlook on nature is an absolute necessity for the understanding and appreciation of Whitehead's philosophy. No other philosopher of the present age has

shown with such scientific acumen the supreme importance of art and religion in human life.

The writer of the present booklet gives under separate headings a brief but critical exposition of the main principles of Whitehead's philosophy. He has creditably compressed a vast and intricate subject within a small compass, but has not been able commensurately to make it easier for understanding. The book will be of use to advanced students of Whitehead.

SIKH CEREMONIES. By SIRDAR SIR JOGENDRA SINGH, KT. Published by the International Book House, Bombay. Pp. 96. Price Rs. 2-8.

The book describes in lucid terms the Sikh ceremonies such as the Installation of Guru Granth Sahib, Child Naming and Initiating Ceremony, Amrit Ceremony of the Sikhs, and Anand Marriage. Translation in easy English verse of some of the teachings and prayers enshrined in the Guru Granth Sahib, are also given. The introduction from the learned pen of Raja Sir Daljeet Singh, K.B.E., C.S.I., deals, in a short but comprehensive way, with the various aspects of Sikhism, both theoretical and practical. The print and get-up leave nothing to be desired.

NEWS AND REPORTS

TWO NEW VEDANTA CENTRES IN AMERICA

Information has reached us that Swami Akhilananda, head of the Vedanta Centre in Providence, who was also doing preaching work at Boston for some time past, has received the gift of a big house at Boston, which will now become the permanent home of the Centre. Dedication ceremony of the new house was done on March 25 and the public opening ceremony was performed on April 1.

Swami Vividishananda, who for a period was the Editor of the *Prabuddha Bharata*, went to preach Vedanta in America in 1929. He worked at various places, but recently settled himself at Seattle. A cable has come that the Vedanta Centre at Seattle has now got a house of its own. The dedication ceremony was performed last month.

ADVANCEMENT OF SANSKRIT UNDER THE R. K. MATH AND MISSION

When Swami Vivekananda preached the doctrine of universal brotherhood, nay, of unity of souls, the glorious part India was to play in disseminating her culture was revealed to him in all its brilliance. And he set himself to this self-imposed task of preparing India by bringing into existence a new type of educational institutions—a type that would have its roots in the orthodox system but would include the best of the modern ones. The phrase 'orthodox system' meant for him not only 'living with the Guru' or in modern terminology the 'residential system', but also and more properly, 'basing the entire educational structure on the Indian culture, the fountain-head of this knowledge of the unity of souls'.

And how to found it on this peculiar culture? It is by bringing people into direct contact with the Sanskrit scriptures. That it is no narrow bigotry that prompted him to think so, will be amply clarified by marking the effects of Sanskrit on the Sanskrit scholars of the West, whose admiration for India and the Indian culture is unique, and by contrasting them with those on their brethren innocent of Sanskrit, who find very little in India that is worth mentioning. What is more important and most deplorable is that those Indians who are ignorant of Sanskrit have fallen an easy and willing prey to the baneful influence of the Western culture and cannot see anything great in their own. Some of the very best of the first-rank political leaders of India are unfortunately in this group. Hence Swami Vivekananda was of opinion that if India was to live as a country contributing her worthy quota to world culture, she must learn Sanskrit and thus come to the very root of her own wonderful culture.

The Sanskrit language is so perfect, its philological attainments so wide and accurate, its moral and spiritual tones so deep and sustained, that, given proper teachers, this learning, rich in practicalism as well as idealism, cannot but produce a virile nation fit to carry the standard of peace and goodwill to all corners of the globe.

India's subjection, political and all, began the day, the Swami deplored, when this wonderful learning clothed in this sublime language fell in the hands of a class of degraded self-seekers, who jealously guarded the treasures for themselves and would not allow the nation a passport to it. The rot began with the excluders, which infected the excluders, and for about 2000 years it has been going on. The Swami's solution was to hand it over again to the Tyāgins, the selfless ones, who would not again make the mistake of confining it in caves and woods but would broadcast it to all without any distinction whatsoever.

But this is not all. Some other things are necessary. These teachers must have knowledge of the English language (that treasures the finest thoughts of the West) and of the positive sciences, must master and add to their own the Western method of imparting knowledge, and must develop the historic sense and the modern spirit of research. Equipped with these they will prove an invaluable asset to the world.

When they run educational institutions, learning cannot but be what it ought to be, i.e., it would bring abiding peace and prosperity, by moulding life and character and giving a new shape to education and its method.

Raja Ram Mohan Roy threw his knowledge, influence, and all, on the side of the Occidentalists in that memorable controversy regarding the future shape of education in India and decided in favour of the English language and the Western sciences, which having been denuded of their utility by Lord Macaulay's diplomacy produced clerks and talkers by thousands, with a sprinkling of scholars in some fields of learning having no bearing on life. Swami Vivekananda saw through this and studied the great upheavals in ancient India and their rapid subsidence in course of a few centuries; and he came to the conclusion of broad-basing Indian education on Indian culture received through Sanskrit but not excluding the good things of the West.

In giving a practical shape to this, difficulties were experienced not in getting people incorporate things of the West, which was in full swing through the existing schools and colleges, but in making them learn and understand India's own culture and its glorious possibility, so completely had they been cut off from their moorings within hardly a century and a quarter. Their aversion was so great that nothing big could be achieved in these directions. It is still so great that the best children of a family would all go to English schools and the English-educated people could hardly be persuaded to take to learning Sanskrit. Notwithstanding all these, he struggled on, with the enthusiasm and energy that was his: and in fact his last service to this country was his ardent exhortation to a band of faithful disciples to take up this work and carry it on and teaching them Pāṇini's Sanskrit Grammar.

These disciples, the monks of the Ramakrishna Math and Mission, did not forget the last words of their Master. In the absence of the right type of teachers those of the old school had to be engaged, for the key was in their hands. Students, not to talk of the proper kind, would not be available. And while money poured in for other kinds of educational activity, for learning Sanskrit and thereby understanding the nation's own culture and its glorious future, a petty sum of Rs. 25 or

Rs. 80` could hardly be procured to engage a pandit. These were, and though a little improved, still are the conditions under which one of the most important items of the work of the Ramakrishna Math and Mission was started and is being carried on.

For advancing the ancient culture of India, the Math and Mission have adopted three lines of action: (1) Organizing schools, (2) holding classes on Sanskrit texts for the general public, (3) publishing Sanskrit texts with translation in English and provincial dialects.

(1) The Sanskrit classes in the Belur Math started by the great Swamiji himself, have developed into a Tol under an erudite pandit. Here the monks study various schools of Indian philosophy and are thus fitted for ministering to the needs of the public at large.

The Ramakrishna Math at Bhuvaneswar has got a similar institution for the benefit of the monks.

The Study Circle of Mysore, meant primarily for the monks, combines the study of Western philosophy and sciences with that of Sanskrit.

The Gadadhar Vedanta Vidyalaya admits students from outside and gives them a thorough training in different branches of Sanskrit learning. The Vidyalaya is noted for its high degree of efficiency and has secured Government recognition. It is one of the best of its kind in Bengal.

The newly started Vedanta College of Bangalore is making rapid strides. The institution is open to the public. In addition to Sanskrit it makes the boys familiar with modern thoughts.

The R. K. M. Ashrama at Baranagore (24-Pergs.) has attached to it a Tol open to the public.

The Advaita Ashrama at Kaladi (Travancore), the birth-place of Shankara, is a big institution run on lines similar to that of the Bangalore College and is doing yeoman's work in that land of blind dogmatism which helplessly looks on at the

lower classes drifting on to Christianity rather than imparting the ancient culture to them.

The following table will show the number of students and the subjects taught in the above institutions. (The figures are all approximate):

<i>Institutions</i>	<i>Subjects</i>	<i>Roll-strength</i>
Tol, Belur—Vedanta, Nyāya,		
Mimāṃsā, Sāṅkhya	10
Tol, Bhuvaneswar—Vedanta, Nyaya,		
Mimamsa, Sankhya	4
Study Circle at Mysore—Comparative Study of Vedanta	4
Gadadhar Veda Vidyalaya—Vyākaraṇa, Nyaya, Vedanta, Mimamsa		68
Vedanta College, Bangalore—Vedanta, Sankhya, etc.	51
Advaita Ashrama, Kaladi—Vedanta, Sankhya, etc.	194
Tol. Baranagore—Vyakarana, Kāvya, Smṛiti	85

(2) Almost all the Math and Mission centres organize classes on scriptural subjects, which are generally fairly attended by the public, specially the English-educated people who are gradually coming to appreciate the value of these teachings. The books taken up in these classes are generally the Gita, the *Srimad Bhāgavata*, the Upanishads, the *Yoga-sutras*, the *Sāṅkhya-sutras*, the *Vedānta-sutras*, etc.

(3) The Math and Mission have up till now published more than 40 Sanskrit books either in original or translation. Besides, the Gita and many of the Upanishads, some works of Shankaracharya and Vidyacharya, Sanskrit hymns, the *Chandi*, many minor Vedānta and Nyaya treatises, etc., have been translated into English, Bengali, Canarese, and other tongues. The lead here, as elsewhere, was given by Swami Vivekananda with his translation of the *Yoga-sutras* with comments in English. The most noteworthy book published hitherto is an excellent translation into English of the well-known commentary of Shankara on the *Bṛihadāranyaka Upanishad*.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Discrimination and dispassion—Futility of mere lecturing—Devotion and family life—The liberated and the world—Brahman and Shakti—Laziness condemned—His vision of non-duality—Occult powers condemned.

October 16, 1882. (Continued). At nine o'clock in the morning, while the Master was still seated in his room, Manomohan arrived from Konnagar with his family. In answer to Sri Ramakrishna's kind inquiries, Manomohan explained that he was taking them to Calcutta. The Master said, 'To-day is the first of the Bengali month, an inauspicious day for undertaking a journey. I hope everything will be well with you.' With a smile he began to talk of other matters.

When Narendra and his friends had finished their bath in the Ganges, the Master said to them earnestly, 'Go to the Panchavati and meditate there under the banyan tree. Shall I give you something to sit on?'

At about half past ten Narendra and his Brâhmo friends were meditating in the Panchavati. After a while Sri

Ramakrishna came to them. M. was present also. The Master said to the Brahmo devotees, 'In meditation one must be absorbed in God. By merely floating on the surface of the water, can you reach the gems lying at the bottom of the sea?' Then he sang :

Taking the name of Kâli, dive deep
down, O mind,
Into the fathomless depths of your
heart,
Where many a priceless gem lies hid.

* * *

Narendra and his friends came down from their seats on the raised platform of the Panchavati and stood near the Master. He returned to his room with them. The Master continued, 'When under the water of the ocean, you may be attacked by the alligators. But they won't touch you if your body is smeared with turmeric. There are undoubtedly

six alligators—passion, anger, avarice, and so on—within you, in the “fathomless depths of your heart”. But guard yourself with the turmeric of discrimination and renunciation, and they won’t touch you.

‘What can you achieve by mere lecturing and scholarship without such discrimination and dispassion? God alone is real, and all else unreal. God alone is substance, and all else is nonentity. That is discrimination.

‘First of all, set up God in the shrine of your heart, and then deliver lectures as much as you like. How will the mere repetition of “Brahma” profit you if you are not imbued with discrimination and dispassion? It is the empty sound of a conch.

‘There lived in a village a young man named Padmalochan. People used to call him “Podo”, for short. In that village there was a temple in a very dilapidated condition. It contained no holy image of God. Ashwattha and other plants sprang upon the ruins of its walls. Bats lived inside, and the floor was covered with dust and the filth of the bats. The people of the village had stopped visiting the temple. One day after dusk the villagers heard the sound of a conch from the direction of the temple. They thought, perhaps someone had installed an image in the shrine and was performing the evening worship. One of them softly opened the door and saw Padmalochan standing in a corner, blowing the conch. No image had been set up. The temple had not been swept or washed. And the same filth and dirt lay everywhere. Then the villagers shouted to Podo :

You have set up no image here
Within the shrine, O fool!
Blowing the conch, you simply make
Confusion worse confounded,
While day and night eleven bats
Scream there incessantly.

‘There is no use in merely creating a noise if you want to establish the Deity in the shrine of your heart, if you want to realize God. First of all purify the mind. In the pure heart God takes His seat. One cannot bring the holy image into the temple if the filth of bats lies around. The eleven bats are our eleven organs—five of action, five of perception, and the mind. First of all invoke the Deity, and then give lectures to your heart’s content. First of all dive deep. Plunge to the bottom and gather the gems. Then you may do other things. But nobody wants to take the plunge. People are without spiritual discipline and prayer, without renunciation and dispassion. They learn a few words and immediately start delivering lectures. It is difficult to teach others. Only if a man gets the commandment from God after realizing Him, is he entitled to teach.’

Thus conversing, the Master came to the western end of the verandah. M. stood by his side. Sri Ramakrishna had repeated again and again that God cannot be realized without discrimination and renunciation. That made M. extremely worried. He had married, and was then a young man of twenty-eight, educated in college in the Western way. Having a sense of duty, he asked himself, ‘Do discrimination and dispassion mean giving up “worldly love and wealth”?’ He was really at a loss to know what to do.

M. (to the Master): ‘What should one do if one’s wife says, “You are neglecting me; I shall commit suicide”?’

Master (in a serious tone): ‘Give up such a wife if she proves an obstacle in the way of spiritual life. Let her commit suicide or anything else she likes. The wife that hampers her husband’s spiritual life is an ungodly one.’

Immersed in deep thought, M. stood leaning against the wall. Narendra and the other devotees remained silent for a few minutes. The Master exchanged several words with them, and suddenly going to M. whispered in his ear, 'But if one has sincere love for God, then all come under his control—the king, wicked persons, and the wife. Sincere love of God on the husband's part may eventually help the wife to lead a spiritual life. If the husband is good, then through the grace of God the wife may also follow his nature.'

This had a most soothing effect on M.'s worried mind. All the while he had been thinking, 'Let her commit suicide. What can I do?'

M. (to the Master): 'This world is a terrible place indeed!'

Master (to the devotees): 'That is the reason Chaitanya said to his companion Nityananda, "Listen, brother, there is no hope of salvation for the worldly-minded."'

On another occasion the Master had said to M. privately, 'Yes, there is no hope for a worldly man if he hasn't sincere devotion to God. But he has nothing to fear if he remains in the world after the realization of God. Nor need a man have any fear whatever of the world if he attains sincere devotion to God by going into solitude now and then for discipline. Chaitanya had several householders among his devotees, but they were householders in name only, since they lived unattached to the world.'

It was noon. The worship was over, and food-offerings had been made in the temple. The doors of the temple were shut. Sri Ramakrishna sat down for his meal, while Narendra and the other devotees partook of the food-offerings from the temple.

Monday, August 20, 1883. Sri Ramakrishna was meditating in his

bed, inside the mosquito net, at about eight o'clock in the evening. M. was seated on the floor with his friend Hari Babu. Hari, a young man of twenty-eight, had lost his wife about eleven years before, and had not married a second time. He had his parents, brothers, and sisters, to whom he was very much devoted.

At that time Hazra was living with the Master. Rakhal also stayed with him, though now and then he would stay at Adhar's. Narendra, Bhavanath, Adhar, M., Ram, Manomohan, and other devotees visited the Master almost every week.

Hriday, the nephew and attendant of Sri Ramakrishna, was ill in his country home. The Master was worried about him. One of the devotees had sent a little money to Hriday, which the Master did not know about.

When Sri Ramakrishna came out of the mosquito net and sat on the small cot, the devotees saluted him.

Master (to M.): 'I was meditating inside the net. It occurred to me that meditation, after all, is nothing but the imagining of a form, and so I did not take any delight in it. One succeeds in getting the divine vision if God reveals Himself in a flash. Again I said to myself, "Who is it that meditates, and whom does he meditate upon?"'

M.: 'Yes, sir. You said that God Himself has become all these—living beings and the universe. Even he who meditates is God.'

Master: 'But it is good to have a trace of ego, which makes one say, "O God, Thou art the Master, and I am Thy servant." When one is conscious of duties, one should establish with God the relationship of the servant and Master.'

M. was in the habit of meditating on the nature of the Supreme Brahman.

Master (to *M.*): 'Brahman is like the Akâsha. In Brahman there is no change, as there is no colour in fire. But it appears as many because of Shakti. The three Gunas (constituents), Sattva (equipoise), Rajas (energy), and Tamas (inertia), belong to Shakti alone. The fire appears white if you throw a white substance into it, red on account of a red substance, black on account of a black substance; but Brahman Itself is beyond the three qualities. What Brahman is cannot be described in words. It is beyond words. The Bliss that one experiences after arriving at the conclusion, following the Vedantic process of "Neti, Neti", is Brahman. Once the husband of a young girl came to the house of his father-in-law and was seated in the outer apartment with other youngsters of his age. The girl, with her friends, looked at them through the window. The friends did not know her husband and asked her, pointing to a young man, "Is that your husband?" "No", she answered with a smile. They pointed to another young man and asked if he was her husband. Again she said, "No." They repeated the question, referring to a third, and she gave the same answer. At last they pointed to her husband and asked, "Is that the one?" She said neither "Yea" nor "Nay", but only smiled and kept quiet. The friends realized that he was the bridegroom. One becomes silent on realizing the true nature of Brahman.

(To *M.*) 'Well, why do I talk so much?'

M.: 'You talk to awaken the spiritual consciousness of the devotees. You once said that a noise is produced when an uncooked Luchi is dropped into boiling ghee.'

The Master began talking to *M.* about Hazra.

Master: 'Do you know the nature of a good man? He never torments others. He doesn't give them trouble. Such is the nature of some people that when they go to a feast, they insist on a special seat. A man who has true devotion to God, never takes a false step, never pains others for nothing.'

'A man should not live in the company of bad people. He should stay away from them. He should protect himself. (To *M.*) What do you say?'

M.: 'Yes, sir. The mind is dragged down in the company of the wicked. But it is quite different with a *Shero*, as you say.'

Master: 'How is that?'

M.: 'When a fire is feeble, it is extinguished even though a small stick be thrown upon it, but a blazing fire is not affected even though a plantain tree be thrown on it. The tree itself is burnt to ashes.'

The Master asked *M.* about his friend Hari Babu.

M.: 'He has come here to pay you his respects. Long ago he lost his wife.'

Master (to *Hari*): 'What kind of work are you engaged in?'

M.: 'Nothing in particular. But at home he takes great care of his parents, and his brothers and sisters.'

Master (with a smile): 'How is that? You are like "Elder, the pumpkin-cutter"! You are neither a man of the world nor a devotee of God. That is not good. You must have noticed that there lives in certain families an elderly man who spends day and night entertaining the children. Sitting in the outer apartments he smokes the hubble-bubble. Having nothing in particular to do, he leads a lazy life. But sometimes he enters the inner apartments and cuts the pumpkins. The women do not cut pumpkins, so they send the children to ask him to come

in and cut the pumpkin into halves. Thus far extends his usefulness and hence the nickname, "Elder, the pumpkin-cutter".

'You must do "this" as well as "that". Do your duties in the world, and also fix your mind on the lotus feet of the Lord. Read books of devotion like the *Bhāgavata* or the life of Chaitanya when you are alone and have nothing to do.'

It was about ten o'clock. Sri Ramakrishna finished a light supper consisting of farina pudding and one or two Luchis. M. and his friend took leave of the Master after saluting him.

Friday, September 7, 1883. Sri Ramakrishna and M. were talking together in the Master's room at about half past seven in the evening. No one else was present.

Master : 'The other day I went to Calcutta. As I passed through the streets in the carriage, I noticed that the people's gaze was fixed on low things. All were brooding over their stomachs and were running about for food only. Everybody's mind was directed to "lust and greed". I saw only one or two with gaze fixed on higher things, with their minds directed to God.'

M. : 'The present time has aggravated this stomach-worry. Trying to imitate the English, men want to enjoy more luxuries; therefore, their wants have also increased.'

Master : 'What do the English think about God?'

M. : 'They believe in a formless God.'

Master : 'That's also one of our beliefs.'

For a while the Master and the disciple remained silent. Then Sri Ramakrishna began to describe his experience of Brahmajñāna.

Master : 'One day it was revealed to me that there was only one Non-dual Consciousness, which manifested Itself as innumerable men, animals, and other creatures. There were among them aristocrats, the English, the Mussulmans, the scavenger, the dog, and also a bearded Mussulman with an earthen tray of rice in his hand. He put a few grains of rice into everybody's mouth. I also tasted a little.'

'Another day it was revealed to me that filth and dirt, as well as rice, vegetables, and other food-stuffs, were lying around. Suddenly my soul came out of my body, and like a flame touched everything. It was like a protruding tongue of fire, and tasted everything once, even the excreta. I was shown that all these are made of the same substance,—the One and Indivisible Consciousness.'

'Still another day' it was revealed to me that among the devotees who come here, those who are my intimate companions are my very own. No sooner did the evening bells and conches sound, than I would climb to the roof of the bungalow and cry out with a yearning heart, "Oh, where are you all? Come here! I am dying to see you!"

(To M.) 'Well, what do you think of these visions?'

M. : 'It is God alone who is sporting through your body and mind. This I have realized, that you are the instrument, and God is its Master. God has created other beings as if by machine, but yourself with His own hands.'

Master : 'Well, Hazra says that after the vision of God one acquires the six Divine treasures.'

M. : 'Those who seek pure love do not want the treasures of God.'

Master : 'Perhaps, Hazra was a poor man in his previous life; therefore he

¹ This happened before any of the Master's intimate disciples came to him.

desires so much treasure. He wants to know what I talk about with the cook. He says to me, "You don't have to talk to the cook. I shall talk to the manager of the temple myself and see that you get everything you want." (M. laughed aloud). He talks to me thus and I say nothing.'

M.: 'Many a time you have said that a devotee who loves God for the sake of love alone, does not care to see God's splendours. He wants to see God as Gopāla². At first God appears to be the magnet, and the devotee the needle. And at last the devotee himself becomes the magnet, and God the needle; that is to say, God becomes small to His devotee.'

Master: 'Yes, it is just like the sun at dawn. One can easily look at the sun then. It doesn't dazzle the eyes; rather does it soothe them. God becomes tender for the sake of His devotees. He appears before them, setting aside His splendours.'

Both remained silent for some time.

M.: 'Why should your visions not be real? If they are unreal, then the world is also unreal, for there is only one mind which is the instrument of perception. The mind that is pure

² The Baby Krishna, bereft of all divine splendours.

sees visions, and the ordinary mind perceives worldly objects.'

Master: 'I find that you have firmly grasped the idea of unreality. Well, tell me what you think of Hazra.'

M.: 'Oh, he is some sort of man.' (The Master laughed).

Master: 'Well, do you find me like anybody else?'

M.: 'No, sir.'

Master: 'Like any other Paramahansa?'

M.: 'No, sir. You can't be compared with anybody else.'

Master (smilingly): 'Have you heard of a tree called the "Achinâ"?''

M.: 'No, sir.'

Master: 'There is a tree called by that name. People see it, but nobody knows what it is.'

M.: 'Yes, sir. So also, nobody can recognize you. The more a man understands you, the more spiritual progress he makes.'

M. was silent. He said to himself, 'The Master referred to "the sun at dawn" and "the tree unrecognizable by man". Does this mean an Incarnation of God? Is this the play of God through man? Is the Master himself an Incarnation? Was this why he cried to the devotees from the roof of the building with a yearning soul, "Where are you? Come to me"?''

'God cannot be seen so long as we keep the slightest taint of desire. Therefore satisfy your small desires and renounce the great, by means of right reasoning and discrimination. Just as an object cannot be reflected by water if it be agitated by the wind, so God cannot be reflected by the mental lake if it be agitated by the wind of desires.'

TO SHIVA'S SON (SKANDA)

In the springtime of my kingdom,
Thou came to me and pricked my heart from end to end.
Ever since thy luminous gaze
Met mine on that morn, when fell a dew-drop of tear
From my eyes into thine,
My aching heart is sad: It seeks to know thy meaning.
Bruised I stand, dear heart,
Playing hide and seek with pain, I've not known so far.
Forlorn, I seek thy keys
To open the doors of bliss; I've grown weary with waiting:
Silent and nameless sighs
Break from a sorrow-laden heart and fondly I ask
My peerless pearl of love,
Why he ever crossed the streaming flow of my even life?

In the still dawn of light,
Thou came from endless time for meeting me, Beloved.
And deep in my heart's core
I always hear the soft sound of your stately steps.
In my daily work and play,
In my world of dreams or mid the wakeful hours of night
Float poignant memories
Of thy radiant smiles and lively tones so tender.
Love's first awakening
Kindled the fragrant incense of my inner temple
To hallow thy Beauty.
Sorrow and love with a burning fever fill my being
And freely flow my tears—
Yet my flawless gem says not, 'Why grieveest thou, my Love?'

O flame of living love!
Thou hast done well to bring such sorrow unto me.
O altar fire that burns to heal!
Thou hast pierced thro' my soul with so consuming heat!
O wound that bleeds, a truth to reveal!
Say, should my life be for ever bleeding drops of red?
Anguish is thine own touch,
The prize of thy sweet ascent, the reward of my love.
My heart like my well-tuned Veenâ,
With every breath of feeling wakes and speaks in music: •
'Come, Sun of my soul!
Endless its wants and countless th' wealth of my love to thee.
And unless you ignite it,
My dying lamp would never, never more give light.'

—PUNCHA CHELLIAH, M.A.

DEVOTIONAL EXERCISE AND BODILY ILLNESS

BY SWAMI TURIYANANDA

I am thinking of going to Rikhiresh in a few days. But this time I have a mind to live like an ascetic. Now, as Mother ordains. On the last occasion I did not feel so much happy living in the Râjasika way. It gives unalloyed delight if one can live in the Sâttvika way. I feel greatly distressed to learn that you have not been doing well. Continue your spiritual practices with zeal. All obstructions may disappear through Mother's grace. Devotional practices are necessary. Never stop them, no matter whether the body is ill or well. Later on you will find that all obstructions have disappeared. Continue devotional practices for some time with vigour and without interruption, and health and everything will be all right. As soon as the mind is purified, the body also is freed from disease. Spiritual exercises alone can purify the mind. Go on with your spiritual practices. The best devotional exercise is that which is without desire. One must love and be devoted to Him. No sooner that happens than the mind will of itself turn away from all other objects. There will not be then much thought about the body. The thought of the Mother only will be dominant. And bliss is felt no sooner than it happens.

I am sorry to learn that you are not keeping well. It is also no small cause for regret that the remedies which you

are trying are proving fruitless. Do not, however, give up your devotional practices. Do not forget or neglect to pray to Him, for our Master has taught, 'Let the pain and the body take care of each other, but thou, O my mind, be happy.' Never forget to remember the Blissful One. The person who hopes that he will call on God after the body has become whole, will never be able to do so. Revered Vyâsa says, 'One who hopes to remember God after his distractions have ceased, is like the fool who waits to bathe in the sea after its waves have subsided.' The person who thinks, 'Let this trouble be over, after that I shall call on God with a care-free mind,' is in the same situation as the person who stands on the sea-shore and says, 'I shall bathe when the waves have subsided.' Waves will never subside in the sea, so how can he bathe? He who will be able to bathe in spite of the waves, will alone do it. Similarly, he who is able to call on God in the midst of happiness and misery, disease and bereavement, pain and poverty, will alone call on Him. Otherwise he who says, 'I shall call on God when opportunity comes,' will never be able to do so, for full opportunities fall to the lot of very few in the world. There will always be disease and bereavement, pain and suffering, in life. He who is able to call on Him in whatever situations he may be, will alone do so. Otherwise it is extremely difficult.

SHE SAVED OTHERS RATHER THAN HERSELF

BY THE EDITOR

All the eyes, mouths, hands, and feet are His. He gives hands to men and wings to birds. He produces heaven and earth, and He is the only revealer of them all.
—*Shwetāshwata Upanishad* III. 3.

I

As schoolboys we learnt from our history that India is the melting-pot of races, that she is predestined to be subjected to repeated inroads of barbarian hordes whom she can never withstand, and that this passivity is the natural result of the climatic influences under which her people live. This verdict of the historians of the old school is not only misleading, but utterly false; for later researches have revealed that this so-called passivity was not a permanent feature of her national life. She, too, had her days of glory when foreign conquerors were effectively held in check and had often to turn their backs on her. India, too, had her days of material progress and prosperity that dazzled the eyes of nations around, and she, too, had her colonial expansion that knew no limit. Her navy swept the seven seas and she, too, 'ruled the waves'. Recent history has been forced to revise its judgement partially, but historians still there are who persist in mud-linging.

It is absurd to evolve a theory of climatic influence when we learn from history that there is hardly any nation that can boast of perpetual independence and absolute purity of blood; nay, not even the present-day ruling races can lay claim to be 'the chosen of God'. The fact is that the basis of international relationship in ancient India having been substantially different from that of other nations, has escaped the notice of foreign his-

torians. The so-called passivity was the result of a philosophy which by its inherent force raised India to the highest position in the comity of nations, but which in combination with and being modified by the Buddhist way of thinking of the Indian type¹ worked for her ultimate downfall. The heroism of a Chandragupta, a Skandagupta, a Rajaraja, a Pulakeshin II, a Dharmapala, or a Lalitaditya was there; but their achievements were merely so many episodes in the long annals of India which were really shaped by the persistent socio-philosophical tendency at work.

From the earliest ages India was noted for her catholicity based on a recognition of the all-pervasiveness of Brahman and the consequent sanctity of all lives. In the Vedas and the Upanishads the dignity of man as man is constantly emphasized, for man is none else but Brahman in another garb. As a result, Indians in their inter-human and international relations could never be too exacting, too vindictive, and too ruthless. This philosophy, assiduously put into practice, changed Indian society in a way that was a marvel to foreign travellers. But the success of this philosophy at home engendered a blind faith in the goodness of humanity at large, which produced disastrous results without opening the eyes of the Indians to the true nature

¹ Please see our Note on *Buddha and Buddhism* in the *Prabuddha Bharata* of April, p. 208.

of historical factors. India was ever eager, and is still so, to win others over through the mere force of her large-heartedness, without caring to think for once whether a proper habitation and adequate protection have been provided at home for that heart for which others do not seem to care a jot or tittle. India has something unique in her which the world can ill afford to lose; but when that world in its ignorant madness and iconoclastic zeal strikes feverishly on all sides without caring for cultural values, it behoves India to be on the *qui vive* and save the few gems that she may possess. In the past India never tried to do this, and even at present she persists in her faith in the ideal and ultimate goodness of things without caring to look for once at the actual and present frailties of nations.

II

It is due to a lack of proper appreciation of this peculiar Indian standpoint that many facts of Indian history seem to be so inexplicable to us. Europe rules the world, and it is European standards that are requisitioned for evaluating Indian failures and achievements. Another result of the Western influence is that many historical facts that ought to receive the greatest emphasis are treated perfunctorily, while facts of lesser importance are elaborated *ad nauseam*. As a result, our boys come out of their schools and colleges with the idea impressed on their malleable hearts that India deserved and still deserves to be the passive arena of world forces.

It is no shame for us that India welcomed all the races of the earth, gave them a higher outlook on life, and fused them together into a wonderful nation,—united in one culture, engaged

in a similar political endeavour, and inspired by the same spiritual ideal. It is nothing unnatural that from the dawn of history to the present time currents and cross-currents of foreign thoughts have been entering India's doors, often unawares. Nay, it is not even a matter of real regret that she had often to accept foreign norms at the point of the bayonet. Such things have happened everywhere in the world. No race that still lives and hopes to have a vigorous existence in future, can boast of absolute racial and cultural purity. What is very poignantly clear to a close student of Indian history, however, is that the lure of a high idealism has shut her eyes to the actualities of life, with the result that the pages of her history are illumined with occasional flashes of dazzling splendour which only reveal long periods of rape, rapine, ravage, and ruin. India in the past carried her lofty message to others, but the latter in their mad onrush for baser things shook the very foundation of her national life till at last she was forced to take shelter under a thousand self-imposed social and religious fetters that cramped all vigorous movement. The result is stupor and passivity which go by the name of orthodoxy. Nevertheless, India still clings fondly to her belief that the world can be conquered solely by an appeal to its innate goodness, while the world laughs her and her ideals to scorn at every turn. Verily, she was too eager to save others rather than herself, only to find that she has ruined her all. Her very ideal of universal love stands the risk of being thrown to the winds, and through her military weakness and vast unexplored resources she has become a menace to world peace, tempting, as she does, the powerful nations to enter the list

with herself as the prize. Let us make our point clear.

III

Whatever truth there may be in the theory that the Aryans came as conquerors to dispossess the Dravidians, Mohen-jo-Daro and Harappa reveal that India had a very high autochthonous civilization which influenced and substantially modified Aryan life. The non-Aryans were not extirpated, but along with their culture, they were adopted into the body politic. Mohen-jo-Daro was a cosmopolitan city where proto-Australoids, Mediterraneans, Mongoloids, and Alpines thronged the streets. It is silly to argue that since the non-Aryans were degraded into the status of Dâsas or slaves, the catholicity of the Aryans is highly questionable. For, in the first place, it has not been conclusively proved that all the non-Aryans fared the same fate. The Dravidians of the South still rear their heads proudly and rub their shoulders with the so-called pure Aryans. The Kols, Bhils, Santals, Oraons, Khasis, and Nagas still have their unmolested separate existences. And in the second place, the adoption of the indigenous culture of the non-Aryans and the assigning to some of them of a status, howsoever low, bear eloquent testimony to the grand idealism of the Aryans, who could not but have the highest consideration for life and its varied manifestation.

The full significance of what the Indian Aryans did will be clear to us when the happenings here are contrasted with those in the world outside. The aborigines of Australia have been all but exterminated, and a responsible minister of the State now boasts that the country is white and will ever remain so. The Indians of

North America have been pushed to a corner in Alaska and there preserved as curios. The Negroes somehow carry on their despised existence, and even then the Ku-Klux Klan and the American mobs are ever eager to show the black fellows their real position. The Negroes are aliens in their own homes in Africa. Gone are the Maya, Aztec, and Inca civilizations of Mexico and South America. One shudders to think of the ruthless vandalism that accompanied the conquest of these countries. When Europe was still in the woods, and the Hebrews were still nomads, wandering about from place to place and subsisting on wild figs, olives, and berries, the inhabitants of Mexico and Peru lived in marble palaces, had fine temples, built beautiful paved roads, cultivated cereals, and baked bread. But woe befell the country at the advent of the Spaniards. 'Throughout the immeasurably ancient capital of the Incas, and everywhere throughout the empire, it was the same story. Every object of intrinsic value was seized by the Dons. Everything that hinted of paganism and that could be destroyed was destroyed by the priests. Countless palaces, temples, and other buildings were torn to pieces to provide material for Spanish churches, the cathedral, and other structures.' All this was inspired by religious zeal! End justified the means, and for establishing Christ's kingdom on earth it was but a small affair to put the heathens to the sword!

The history of Muhammadan conquest is no less a tale of the uprooting of indigenous customs and beliefs, and demolition of works of art and architecture. Such a sober historian as Dr. R. C. Mazumdar has been constrained to write: 'It is needless to add that the Muhammadan conquest of India was attended with horrors and cruel-

ties beyond description. When Ajmer was captured, thousands of its inhabitants were put to the sword and the rest sold as slaves; and this was by no means an exceptional incident. Even religious establishments suffered the same fate. So completely did they massacre the monks in a Buddhist monastery in Bihar, that when they looked for somebody to explain the books in the library, not a living soul was to be found. Temples, monasteries, and other splendid monuments were wilfully destroyed and their materials used for building mosques.' We may cite here a typical event from the life of Sultan Mahmud of Ghazni. After the sack of Somnath the priests implored him to restore the Shivalinga and offered even a high price. But the Sultan declared that he would rather be known as the breaker than the seller of idols and broke the Linga into pieces. It is needless to multiply instances of this iconoclastic zeal, for world-history has many more to show.

IV

The mode of inter-racial courtesy extended to her own nationals by India, set the standard for ages to come. In international relation, too, the same high standard was maintained. The Indian hospitality encouraged the Chinese travellers like Fa-hien, I-tsing, and Hiuen-tsang to visit India and spend here a considerable time imbibing her culture and spirituality. Considerable colonies of Roman subjects engaged in trade were settled in Southern India during the first two centuries of the Christian era. A temple dedicated to Augustus existed at Muziris (Cranganore). Another Yavana colony was settled at Kaviripaddanam (Puhar). Tamil kings employed the Yavanas and Mlechhas as their body-guards.

Earlier still, Chandragupta and his descendants had friendly relations with the Greek rulers across the Indian frontier, and Ashoka had intercourse with Ptolemy Philadelphus of Egypt. In 68 A.D. a number of Jews fleeing from Roman persecution took refuge among the friendly coast-people of Malabar. A similar contingent of Parsis found shelter in Bombay and Gujarat from Muhammadan conversion. It is said that St. Thomas came to India in the early years of the Christian era and converted the Indo-Parthian prince Gondophares to Christianity, and there are Christians in the South who still claim their spiritual descent from an apostle of Christ. Any foreigner who had no design against the people, could feel quite at home here. This respect for the other fellow, this tolerant attitude that gave practical shape to Christ's exhortation to love one's neighbour as oneself, is beautifully explained by Count H. Keyserling: 'The orthodox Christian in his presumption, which makes him believe that dogma in itself embodies salvation, wants to convert, *coûte que coûte*, everyone who has a different faith, and in the meantime he despises them. I have never met a Hindu who did not believe absolutely in some form of dogma, but on the other hand, I have not met one who wanted to convert anybody, or who despised anyone because of his superstition.'

In trade and commerce, too, the Indian shores were noted for their flourishing and hospitable harbours like Bakaria (port of Kottayam), Suparaka (Sopara), Bharukachcha (Broach), Muziris, Tamralipti (Tamluk), and Champa (Bhagalpur), etc., where foreign ships carried on a busy and unhampered trade and foreign colonies had a well-protected existence. Besides, there was an extensive overland trade, which

evolved friendly relationship and engendered a trust in others about the mild nature of the Indians, so that Indian colonies were allowed to spring up all along the great caravan routes.

But this regard for the needs and feelings of others was not confined to religion, culture, or trade alone. In politics and military conquest, too, the Indians could never run to extremes. The best illustration in point, is that of Ashoka's horror at the bloodshed in the Kalinga war, with the result that the great emperor gave up conquest for ever. But this was by no means a solitary instance. The Indian empire-builders were, as a rule, satisfied only with political suzerainty. Destruction of life and property repelled them, and the idea of cultural domination never crossed their minds. Sri Rāmachandra conquered Vāli and Rāvana, only to hand over the kingdoms to their brothers. Yudhishtira tried till the last to avert the battle of Kurukshetra, and never throughout his career was he vindictive. Both Rama and Yudhishtira were more eager for peace than war and found nothing unbecoming in standing by their fallen enemies Ravana and Bhishma to receive from them their parting messages on social betterment. Later Indian history is but a repetition of such wonderful political sagacity and foresight, inspired as these were by a solicitousness for making each community better along the line best suited for it. Indian heroes conquered but never tried to impose their personal whims on others. Skandagupta, for instance, thought it wise to leave the vanquished South Indian princes in possession of their kingdoms. Chandragupta and his descendants tried rather to cultivate friendly and matrimonial alliances with the neighbouring Greek States than to overthrow

them, though they never lacked the means to do so.

Such a plethora of historical data forces us to conclude that though there were occasional outbursts of ferocity, the Indian spirit was in travail for a new world outlook that culminated on the spiritual plane in the evolution of Indian Buddhism, which, however, over-emphasized and preached for all and sundry a stereotyped other-worldliness without making proper safeguards for the preservation of that high ideal. Sannyāsa got a fillip at the cost of other worldly duties such as Rājadharmā. True, Buddha did not directly antagonize the military potentates, but Buddhism upset the social balance.

Let us now look at India as she emerges as a colonizing power. Colonization, like all other inter-regional problems, is nowadays studied from the European point of view, and it is tacitly assumed that the technique followed by Europe in her colonies must have been substantially followed by India as well,—there must have been forcible mass conversion, destruction of old relics, political serfdom, and cultural denationalization of the natives. With regard to the Europeans it has aptly been said that 'where missionaries go to-day, the gun-boat follows to-morrow.' But this is hardly the case with regard to the Indians. Europe has forced her own languages and cultures on her colonies, but India evolved her own method fully in keeping with her high philosophy and outlook on life. Her missionaries, Kāshyapa, for instance, during the reign of emperor Ming Ti of China, proceeded to different countries, often on invitation, and seldom went beyond teaching to the few that hankered for the new religion. Preaching was never a sub-

terfuge for or a precursor of political hegemony. Colonization often followed in the wake of trade just as it did in the case of foreign nationals who made India their home. Political conquest was hardly in evidence, or even if it did take place the localities were left free to develop their native languages and cultures, the colonizers exerting their influence on them only so far as the native people chose to have it so. We cannot, of course, dogmatically assert that there was no ambitious expedition beyond the natural boundaries of India; such sporadic occurrences may naturally be expected in a history extending over thousands of years. But what we want to emphasize is that such conquests were few and far between, and even then the colonies never lost their individuality. Let us take up concrete cases.

It is scarcely realized what a bold and adventurous nation the Indians were. Historians forget that it was no mere laziness that checked their rapacity. We have to remember that a world-conqueror like Alexander had to turn away from the very gate of India; that the irresistible Sakas and Huns were held at bay for long centuries till they slowly infiltrated into the country in doses small enough to be absorbed for ever; that the Muhammadans before whom kingdoms fell like nine pins, had to wait beyond the Indus for hundreds of years till Indian philosophy was sufficiently divorced from activism to rob her of her independence for ever. In olden days, in addition to a vast and well-organized army, India had her navy protecting a seaboard studded with innumerable ports from the mouths of the Indus to those of the Ganges, from which parties after parties sallied forth to people distant islands and continents. This spirit of naval adventure can be

traced even in the Vedas, and later Sanskrit and Pāli works are replete with references to such voyages, while ethnology, archaeology, numismatics, and foreign histories are throwing fresh light on the subject.

Prince Vijaya of Bengal sailed from Tamralipti with seven hundred followers and an equally big number of women and children for Ceylon in about 543 B.C. It is surmised that Vijaya forcibly installed himself king of the island. To give any semblance of truth to such a theory, each of those seven hundred heroes must have been more than a giant of the nursery tales, and the islanders must have been less than the Lilliputians of Swift. The marriage of Vijaya with Kuveni, the native princess, is significant, explaining as it does the mode of peaceful settlement. Howsoever that may be, Ceylon never gave up her native tongue, and there are still millions of the original people passing their lives in their own way. In the *Mahābhārata* we read that the magnanimous Sahadeva conquered and brought under his subjection the Mleccha kings and hunters and cannibals inhabiting the several islands in the sea, including the island called Tāmra. But we are not told that there was any colonization in the exact sense we understand the word to-day. On the contrary, there were instances of fraternization and matrimonial alliances with the people of the colonies. Kaundinya, for instance, is believed to have acquired a kingdom in Cambodia through his marriage with a Nāga princess. At home the Hindus were noted for their spirit of assimilation and absorption, and in the colonies also, these national characteristics never left them. In the *Dashakumārācharita* we are told that Ratnodbhava went to an island called Kālayavana and married a girl there. In the *Ratnā-*

vali one reads of a ship-wrecked princess of Lankâ who was brought to Kaushâmbi. Lower Burma or Pegu was colonized by emigrants from the Telugu kingdom; but they got merged in the Burmese population. Java, Sumatra, and Bali were colonized by people from Gujarat, Sind, Kalinga, and Bengal; but now there are only the Javanese, the Malayas, and the Balinese with their distinctive cultures. The same process went on in all other theatres. In Khotan have been found traces of extensive Hindu colonization, but there was no Indianization. Kabul was for centuries a part of India, and yet Afghanistan is so different from the latter! Tharakh-hetra near Prome in Burma and many parts of Malaya, Siam, and Indo-China may yield evidence of Hindu influence and colonization, but there is hardly any trace of deliberate denationalization. In later days Buddhism had its sway almost all over the whole of the then known world. But Buddhism did not mean Indianization, rather was the new religion changed at every turn to suit the needs of the people; and the little influence that Indian culture exerted was a matter of deliberate choice of the otherwise independent peoples of those countries. That the Indian colonies were no mere appendages of the mother country based on force exerted by a central government, will be evident from the fact that though India fell a prey to her Muhammadan conquerors her colonies across the seas continued their independence for centuries thereafter. During their heydays those colonies had their independent foreign policies, and their arms were often carried to neighbouring countries, irrespective of what India might think.

It has been proved almost conclusively that there were colonies of Indian merchants not only all along the shores

of the Arabian Sea and the Red Sea and that the westward thrust reached not only as far as Egypt, Phoenicia, and Rome, but also that the eastward pacific penetration passed through Burma, Malaya, Indonesia, Melanesia, Micronesia, China, Korea, Japan, and Polynesia; and the advance guards of these colonizers reached the distant shores of America, giving shape to newer expressions of life through a veritably fertilizing influence. India had no 'white man's burden' or 'brown man's burden' to save the souls of other nations by bringing them round forcibly to her way of thinking. Like the gentle morning dew that falls imperceptibly and yet brings to blossom the fairest roses, was the influence of India on the world around. She gave out of the fullness of her heart without any thought of recompense. It was not for nothing that Arrian wrote that the 'sense of justice prevented any Indian king from attempting conquest beyond the limits of India', and even within her limits the Digvijaya of a mighty emperor was but a fitful act, *laissez-faire* being the dominant policy in inter-territorial dealings. All the same, the cultural influence was the mightiest possible even without the support of big guns and navies, and one is still amazed to find the echoes as it were of the Vedic hymns reverberating from isle to isle over the broad Pacific waters when the Maoris sing :

I dwelt within the breathing-space of immensity.

The universe was in darkness with water everywhere.

There was no glimmer of Dawn, no clearness, no light.

And He began by saying these words, That He might cease remaining inactive :

'Darkness, become a light-possessing darkness.'

VI

This is all very good. But what arrangements did India make for saving this high idealism of international service? The answer is, Practically none. A race of spiritual heroes inspired by a spirit of renunciation exhausted the national life in a pathetic endeavour to save others, only to find themselves outwitted in the long run. We are reminded of a parable told by Sri Ramakrishna of a certain very aggressive, venomous snake which being initiated by a monk and instructed to give up its cruel habits, became so docile that the urchins of the neighbourhood took hold of its tail and gave it a sound thrashing. A few days later the monk happened to pass that way, and remembering his snake disciple called it by its name. At first there was no response. But slowly a faint sound from a hole apprised the monk of the snake's presence. 'Well, what's the matter with you?' inquired the monk, and being told everything that had happened, he added with a rebuke, 'I asked you not to bite any one, but I never told you to cease scaring away your enemies by raising the hood.' The parable has a very apt application in our national life. Generosity may often be overdone, particularly so when the giver is not aware of the limit of his strength.

Ashoka with unparalleled insight carved on rocks the indelible edict that 'true conquest consists in the conquest of men's hearts by the law of Dharma.' But this was scarcely Raja-dharma. The noble sentiment, so sincerely expressed, was accepted by few world-conquerors, and the magnificent edifice built so arduously by the Mauryas crumbled to pieces within a decade of that emperor's passing away. Ashoka's universalism saved the soul of the

world, but it killed India's national unity and checked her political progress for ages to come. Kushan glory did not long outlive Kanishka who did so much for the advancement of Buddhism. The imperial Guptas, who, by the way, were Hindus, restored and maintained India's glory for a time. But the rot set in over again, because the tendency was there all along. Harshavardhana, though evidently a Shaiva, had an outspoken bias for Buddhism and at the quinquennial ceremonies depleted his treasure of everything and put on a hermit's robe. But his magnanimity, his erudition, his personal heroism availed nothing. —the vast empire broke into pieces soon after his death, and was even overrun by the Tibetan forces. The Pala dynasty had a predilection for Buddhism. They began brilliantly, but after Devapala the empire fell into the hands of weaklings like Vrihadeva and Narayanapala who preferred ascetic life to an active kingly career. The kingdoms of the south, however, leaned mostly towards Hinduism, though Jainism influenced some of them. In general they fared better, Indian culture being best preserved there. It was not a mere accident that the Hindu revival was inaugurated by the South Indian saints like Shankara, Ramanuja, and Madhva. The North like the South, however, lacked sustained and co-ordinated effort for making India politically strong, and though she never ceased to minister to the spiritual and cultural needs of the world, she herself was tottering on her last legs without any strong figure to reinvigorate her. Thus 'about the same time that the Huns were opening a chapter of savage onslaught on her bosom, India was sending her sons Kumarajiva, Gunavarman, Sanghasena and Gunavridha to China to preach

Buddhism, while the Chinese pilgrims like Fa-hien, Chih-mong, and Fa-mong were coming to India to drink at the fountain-head of spiritual wisdom.'

This eagerness for spiritual ministration continued till the establishment of Muhammadan domination. India made advances to the conquerors as well to carry out a rapprochement by giving up their aggressive habits, with what result, history alone can tell. The rebuffs met with in almost every field made India revise her policy, and that for the worse. From the height of selfless generosity she climbed down to the depth of selfish self-preservation. In fact, as already pointed out, the pro-

cess had begun earlier with the Sena dynasty in Bengal. But it was carried to rigorous perfection during the Muhammadan period. Almost all vigorous national activity and expansion were banned. India was sought to be preserved in a glass-house of negatives.

With the advent of the British and a freer touch with the world and the realities of life, India is just beginning to move about. But it is doubtful if she has yet made a proper diagnosis of her disease and discovered the true medicine, which may be summed up in a few words: Generosity there must be but no quixotic self-immolation.

SOCIAL DISORGANIZATION

By K. C. MUKHERJI, M.A., P.R.S.

The disorganization of a society is often compared to the crumbling of a wall or the falling to pieces of a structure that once was strong. Generally society begins to get disorganized slowly as it steadily loses unity, vigour, and efficiency. In disorganized society the feeling for the whole is lost greatly; the I-feeling tends to get on the we-feeling. So we observe in it more discords and fewer harmonies, more clashings and fewer co-operations. There is less veneration for forefathers. The laws, customs, and beliefs are not respected; loss of social cohesion gradually follows.

The processes of social disorganization are not fundamentally different from those of organic disintegration. The phenomena of organic disintegration, such as, the cessation of circulation and respiration the breaking-down of cells, etc., are well known. But they are resultants of two opposing fac-

tors—consisting of certain organic functions and structures on the one hand, and of bacterial functions and structures on the other. When one wins victory, the other is forcibly wiped out. The losing side contributes almost nothing to the battle. In social disorganization also the activities of the disintegrating forces—the phenomena of national, social, and racial 'bacteria' growing on favourable soil for many years—finally gain the victory; but if these are excluded from the field of observation and the social disintegration is attributed to some immediate internal spirit of corruption only, the survey of the real situation would not be complete. It will be made complete when both the interacting sides are observed in proper perspectives; for the real situation is that 'destructive' forces get the upper hand as they grow to be more competent to live in that situation. The conditions which favoured the develop-

ment of the original social cohesion turn, therefore, so completely unfavourable as to be positively destructive to the original forces but conducive to a new set.

The adverse conditions which eat into the vitals of a society are both external and internal and may not always be of unexpected cataclysmic character. One of the external causes is a change of climate for the worse. Part of England, east of Cambridge, known as Castor, was in most flourishing condition during the Roman period, but the climatic conditions of the place became so unsuitable during the Anglo-Saxon conquest that the invaders migrated to the interior from the marshy lands of Castor. In Central Asia the discovery of cities, long buried under deserts, affords the principal ground for the pulsatory theory of climatic change formulated by Dr. Ellsworth Huntington. Agricultural theorists assume that mother earth is approaching old age and therefore losing her former fertility. In modern times scientific manuring no doubt improves the condition of soil, but still the phenomena of converting tilled lands into pastures or fallow lands, of importing food-stuff from different countries, of the evolution of an urban populace, of deliberately conquering resourceful countries, etc., generally follow soil exhaustion. These factors produce in their trail profound social changes. Marsh in his *Man and Nature* has shown the disastrous effects which are brought on a people by the destruction of natural resources. Deforestation rendered many areas of China waste and depopulated.¹

Subjugation may also be regarded as an external environmental cause of the breaking of society. Conquest destroys the social organization of the conquered

and forces them to conditions which corrupt their character and gradually make them inert and incompetent to develop higher social consciousness. So the broad comprehensive grouping of a free people becomes difficult to grow among the subjugated and in its place is often found the selective grouping along the lines of blood relationship or religion.

War often raises the autocrat who, either for the excess of critical spirit or for the total absence of it, tends to dissolve the cement binding the old society. In Christian Spain science was once in the medieval age a crime; some exaggeration of orthodoxy and loyalty, which was fatal to the intellectual freedom of the Spanish people, was made; and overwhelming power of the clergy and of the feudal knights and religious intolerance in its extreme form were then evident in the Spanish society. A large and flourishing middle class is a guarantee of social health. War often ruins the middle class. The dwindling or disappearance of the middle class leaves the people in two camps—poor and rich—and leads to the death of society. For neither camp feels that the other is a part of 'us'. The middle class mediates between the extreme classes and serves as stepping-stones leading up from the bottom to the top of society. So the disappearance of the middle class may prove an internal toxin poisoning the vigour of society by reducing it into, to quote Plato, 'two States, the one of poor, the other of rich men; and they are living on the same spot and always conspiring against one another.'²

Domination of man by machine causes no less, if not more, disastrous effect than the domination of man by man. The machine has absorbed the

¹ ROSS: *The Changing Chinese*, p. 27.

² *The Republic*, Bk. VIII.

working class and adopted its members as attendant slaves. The worker himself has suffered a debasement. From the dignified, skillful, creative craftsman he has been transformed into a mere unit of production, an appendage of the machine. Now he toils with straining nerves and probably meditates revolution as he toils. The slaves of the machines, goaded to unreasoning anger by the intolerable inhuman dullness of their lives, strike out not at their tormentor, but at their fellow men. Hostile organizations grow for defence, injury, and retaliation. The centralization of production brings ever-widening areas of industrial activity under the control of the 'Industrial Kings'. Unemployment becomes inevitable as the growing automatism of the machine more and more excludes the human workers. A society of unstable equilibrium whose integral parts find themselves mutually hostile, cannot possibly last. Besides, there are certain abnormal antisocial reactions of machine-slavery. At present, during the war, machine stands apart as an independent entity whose function is to kill men and destroy their works not to kill the French, the German, the English, or the Italian, but to kill men. It takes no sides and it pursues no pre-defined policy. So mechanism is not wholesome to social organization. In civil life its destructive effects on society are indirect, for the injuries it inflicts on humanity are disguised as services. But in the activities of war its effects are direct. It throws off all disguise and becomes the destroyer of man and of his wealth which centuries of industry have created. It may be noted here that the possession of knowledge is not by itself an anti-condition of society, but it is the misuse of it that is so. Machines, instead of remaining the servant of man, have been allowed to become first his

competitor and then his master. The social anti-body (used in the sense of social toxin) here, is not machine itself but the domination by it of human life and human activities.

Disorganization of society is also likely to occur if an occasion arises when the gifted stock is reduced and the unfit predominate. Emigration often carries away the superior elements of society, the cityward flow often takes away the intelligent elements of a society from the country-side. But in the city they are found to marry later, die sooner, and leave fewer children than the dull unenterprising persons that stay in the country. In the city the talented rise, but they become incandescent. So social achievements seem to use up the original eugenic capital. And notwithstanding satisfactory sanitary conditions of the city, the death-rate is high. So the endless flow from the country can only maintain the population in the city, but this means the destruction of the rural life and society.

Collectivism may also be regarded as the social anti-body. It is a system of social co-ordination of which the principal peculiarity is that it enables the unfit to become completely parasitic upon the fit. The unfit live with a minimum of effort, while the fit, having to maintain themselves and the parasites as well, obtain their subsistence with maximum effort. The unfit naturally acquire greater tendency to survive than the fit. Normally the fit tend to survive as a result of the benefit of their superior efficiency, but the unfit demand the transference of that benefit for the substantial part of their maintenance. So the happiness and well-being of mankind are reduced when a great deal of energy is wasted for the existence of these inferior men who do not make the stuff out of which a stable society can be built. One serious social

consequence due to the pressure of these unfit inferior individuals is that they handicap seriously, when they dominate in numbers, any forward march in competitions with other social groups. The relatively good feature of a static age may thus become an evil state in a dynamic movement. Indeed the survival of the unfit men, their multiplication and admixture with the fit, entail the menace of social degeneration.

The progressive increase of population is not always helpful to social organization, specially when it consumes all the resources of nature and does not produce artificial food-supply. Such increased density of population will create very unpleasant conditions of life and greatly decrease comfort and convenience. It is suggested often that the excess population may migrate. But

emigration, even where practicable, is but an unsatisfactory solution.

Besides, there are certain social customs and usages which are indeed anti-social in character. The marriage by purchase and the non-prevalence of the widow-remarriage are amongst them. We observe that men of lower classes are married later when they are able to earn money, while for monetary interest girls are offered for marriage almost in childhood. The age difference between the husband and the wife becomes often so great that the husband leaves behind comparatively few children or dies before the wife reaches puberty. It is for this reason that the classes of Nâpits (barbers), Dhopees (washermen), and other lower-class people such as Châmârs, Bâgdees, etc., are dying out especially in Bengal.

‘Before flooding India with socialistic and political ideas, first deluge the land with spiritual ideas. The first work that demands our attention is, that the most wonderful truths confined in our Upanishads, in our scriptures, in our Puranas,—must be brought out from the monasteries, brought out from the forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land, so that these truths may run like fire all over the country, from north to south and east to west, from the Himalayas to Cape Comorin, from Sindh to Brahmaputra.’

—SWAMI VIVEKANANDA

PILGRIMAGE TO KAILAS

BY SWAMI APURVANANDA

(Continued)

THE TOMB OF ZORAVAR SINGH

Real Tibet begins from Taklakot and the onward journey is considered to be more perilous than the return journey. This is partly because of the rocky, uneven route that lies in high altitudes with no shelter whatsoever, and partly because of the Tibetan bandits who roam about the place and are a source of constant terror to visitors. In order to avoid the latter danger, no party—be it a party of pilgrims or of tourists—ever leaves Taklakot without making sufficient arrangement for self-protection. For our party we procured two double-barrelled guns, one six-chambered revolver, and enough ammunition. Fire-arms can be had on hire both at Carhyang and Taklakot.

Before the after-effects of the previous days' journey to Khoeharnath were over, we had to leave Taklakot. It was the first of July. The day was pleasant and everything seemed favourable. At ten o'clock our party started for Ringung, our next immediate objective, ten miles off. After leaving behind two small villages our caravan stopped near Toyo, a village consisting of several hovels. A few members of that village came forward and offered 'Jân' to our porters. They all exchanged greetings as they met. Two small loaded donkeys joined our pack-animals. They were carrying various articles for two of our porters who belonged to that village. A small tomblike structure was seen in the village. On inquiry we were told that it was the monument or Chhorten as

the Tibetans call it, of the brave General Zoravar Singh, who annexed Ladakh, the extreme western part of Tibet, to Kashmere. After several gallant victories General Zoravar at last was killed in Toyo. Even to-day there is a common belief amongst the Tibetans that no weapon could ever penetrate his body. So at last he was killed with a magic bullet made of gold.

We were leisurely proceeding, enjoying the picturesque view over the distant horizon, when to our great surprise our guide cried halt. The whole party stopped there and tents were fixed up in an open stony place with little vegetation. We did not know that the day's journey would come to an end so soon at three o'clock. Soon the porters were busy cooking. They collected some dry droppings of animals and thorny bushes which burn even when green, and with the help of bellows which they carried with them made an inviting fire. The night was rather chilly, for we were nearly 14,000 feet up.

DULL TRACKS AND CHARMING SPOTS

Next morning there was not much hurry for starting, as we proposed not to leave the place before ten o'clock. The day was ideal for the journey excepting for the high wind, which was characteristic of Tibet. As we progressed, the road seemed more and more monotonous even though we had many views of distant peaks and there were long straight stretches of almost level valleys. It seemed so strange that

after leaving the village Toyo we had not met a single human being, or cultivated spot, or any other sign of human habitation. We were following the course of a river which was flowing by. It was past twelve o'clock. The ground was moist and uneven with a little water here and there, which seemed to be the old bed of the river. We gradually left that part of the country. Our path slowly led us to a vast table-land with scanty vegetation of thorny bushes which did not rise more than two feet from the ground. It looked mostly like an endless ocean. The distant high-peaked mountain ranges appeared on the horizon. Seen from one end the table-land through which we were travelling appeared like a nightmare because of the appalling flat landscape of utter sameness. I was often haunted by the fear of being lost in it without a compass. After some three hours of steady progress we halted in a place which had a background of a high cliff. A lovely stream was flowing by, and at the farthest east was the magnificent Gurla range. We thanked the guide heartily for selecting such a lovely place as our camping ground. We had first seen Gurla from Lipu Lækh Pass, and even though the distance was great we had been charmed by the beauty; but what we saw in front of us was something marvellous, specially so when the snow-clad main peak was lit up with the dazzling rays of the reclining sun. We got our tent fixed facing the Gurla, and the eyes feasted on that heavenly beauty. The sun sank lower and lower behind the cliff, till finally it disappeared altogether, leaving behind a celestial glow on the earth. One by one the stars came out and began to twinkle in the cloudless heaven,—such stars as one never sees anywhere save in Tibet.

The following morning we left Chhi-

bru, our charming camping ground. Everybody seemed to have been very comfortable there, so none was in a hurry to leave the place. As for myself, I developed such a fascination for the place that I felt sorry to leave it. After an hour's march, we were let inside a narrow gorge with high precipices on both sides. Our path was winding very close by a precipice with bare and projecting rocks yawning overhead as if about to be dislodged any moment. If one of those boulders happened to roll down we were doomed. In one place, between the stream and the elevated rocks, the space was not sufficient for the animals to pass. Gradually, circling round the side of the mountain by a very narrow precipitous path, we came out to a long table-land whence a lovely view could be had. As we advanced I was very glad to see a few tents at a distance. For the last two days we had not seen a single human being excepting the men of our party, so the very idea of meeting some people was heartening. But the worst disappointment awaited us. As we approached, four fierce Tibetan dogs of good size attacked and scattered our mules, the Tibetans paying no heed to our importunities to control them. And it was after their eyes had fallen on our fire-arms that they came to their senses. Soon we left the place and slowly moved down a steep incline on our left. As there was no road and the whole track was thickly covered with boulders and thorny bushes, it was a real test of our patience and endurance to cross that part.

THE MIRACLE OF A LAMA

The sun was very bright and hot. We were feeling very thirsty, but the guide said that no water would be available during another three or four

hours' march. It seemed so shocking! We carried some water in our water-bag but it was soon exhausted. After the descent was over, the path led gradually to a big plateau which looked endless. It is really astonishing to think of such a barren country. After leaving Lipu and setting foot on Tibet we had been moving on for four days but not a single tree had been visible and practically there had been no vegetation excepting the little cultivation here and there. We were told that excepting a little portion of Eastern Tibet no tree ever grows in the whole country. People are so much handicapped by heavy snow-fall that they are made captives in their own houses. Sometimes for weeks together they cannot come out of their own habitations. Even meeting with other members of the same village becomes impossible. So being pressed by necessity they sometimes sacrifice a Chamuri cow and live on its raw meat.

We were moving up through the sandy ups and downs of the plateau. The sun was sinking down gradually, but still no trace of water was to be found and accordingly no halting place was available. We did not know what to do next. Proceeding further up was an impossibility. It was already becoming dark. At last I, together with two porters, went to see if any dry bed of a stream could be found. After a long search one such bed was found. I asked the porters to dig the dry bed with spades, and after a long digging, to our great joy it was found that water had begun to percolate slowly. To make sure, digging was continued, and the percolation of water, instead of stopping, began to increase. At last the whole party was engaged in digging with Mr. Banerji, a district engineer, in charge of our irrigation work. After

nearly one hour of continuous labour the newly made tank began to supply us with good water sufficient for the use of the whole party. Later, the animals also got water from there. It was a great relief to us all. We rested there for the night. In the porters' camp there was much talk about the finding of water in a dry place. 'Oh, the miracle of the Lama saved our life to-day!' they said. The porters believed that I being a Lama (a monk is called Lama in Tibet) had created water in a dry place. In our camp there was much fun over this. In the whole of Tibet the Lamas are taken to be miracle-makers. The greater the Lama the more the miracles in him. We heard of a Lama in Taklakot who could stop rain and hail-storm, and who was very much feared and respected by the villagers. As a remuneration for his miracles the villagers presented him with portions of their crops. That was the most chilly night, so far experienced. The morning temperature recorded by our thermometer inside the tent was twenty-eight degrees, and outside twenty degrees.

A DISTANT VIEW OF KAILAS

Before leaving Lupcha we were informed by Kisch Khampa that we might see the Holy Kailas peak that day. The news gladdened every heart. The journey was rather smooth in the beginning excepting the short thorny bushes which covered the whole place very thickly. As we were dragging on towards the top of a hill which we had to cross, the big skull of an animal attracted our attention. It was so heavy that a porter with difficulty brought it to us. It was the skull of an ibex as we came to know later on. At the end of our ascent, which was more than 700 feet, we found ourselves inside a distant ring of high-

peaked, snow-clad mountain ranges. From here all the high peaks of the Himalayas including Nanda Devi, Panchachuli, and Trishul were visible.

As we descended from the enchanted peak, another steep ascent awaited us. The guide hinted that from the top of the next peak, the Holy mount would be visible. The clever hint had its effect, and without feeling much exertion we climbed up the peak which was very steep. Before reaching the top I noticed the porters prostrating themselves and throwing stones at the *Lâptchâ* (sacred heap of stones). They began to pray loudly and assembled together. I could gather from the porters' conduct that they had the first view of Kang Rinpoche, Holy Kailas, in Tibetan language, from there. Soon I also joined them. A thrill passed over my whole being at the first sight of the Holy Kailas peak—domelike in shape. It peeped from behind the opening of two barren peaks and looked like a huge ball of ice,—unique in appearance, grandeur, and beauty. It appeared as if the Divine Mechanic had shaped it. The gorgeous silvery summit, awe-inspiring in its solemnity and resplendent with the golden lustre of the sun, was an immediate revelation of serenity and purity to which man had to bow down his head in reverence. For thousands of years the Holy Kailas has been commanding the heart-felt veneration of millions of Hindus and Tibetans. There is no temple, no image in Kailas. The peak by itself represents God Shiva, the Lord of goodness and righteousness. Pilgrims go there in spite of many dangers and difficulties. It is very difficult to understand why and how so many people get attracted towards a particular peak of a mountain when there are hundreds more. It is, perhaps, because of its superb natural beauty,

or is there something else in that Holy peak which satisfies the inner cravings of man?

With a throbbing heart I left the place along with others. With much exertion after covering a distance of more than six miles through a desert-like plateau the party could reach the side of the old bed of the Suttlej, one mile below Dolchu, where camps were fixed for the night. The place was very lovely and moist. On the other side of the river was a vast grazing ground. The whole place looked green, and further off in the dry bed, several herds of wild horses were seen grazing.

On waking up next morning, my eyes first fell on the Kailas peak. Though almost covered with clouds, it looked so attractive! A little further off in the opposite direction was Dolchu Gumphu, which we wanted to visit on the way. But to our great disappointment we learnt from our advance party that the monastery was closed.

TO TIRTHAPURI

Before we reached the confluence of the Tirthapuri and the Trokposar after our day's march, we had to climb a very bad cliff on the way, where even the pack-animals had to be taken one by one with much caution. It was before five o'clock that we reached the beautiful gorge, where our camps were fixed near the confluence. Two lovely swift-flowing rivers were on either side. But we could see almost nothing except the blue sky overhead, and a few wild pigeons flying here and there, and the swans with their young ones as they floated down the current.

Tirthapuri was only six miles from the place where we pitched our camps on July 5, so without dismantling our camps we decided to go to Tirthapuri and come back the same day. That would give the pack-ponies full one

day's rest and save a lot of additional troubles also. Accordingly the next morning we started for Tirthapuri. All the porters and care-takers of the horses also accompanied us leaving behind Darbu, the head of the porters, in charge of the camp.

The Tirthapuri hill where Bhasmāsura, a demon of great notoriety, is said to have been killed, looked unique and striking. The whole body of that hill was white as lime. A funny story is connected with the death of Bhasmāsura. It is said that the demon, in order to achieve some powerful boon, came to Kailas and began to practise hard austerities. The penance was so austere that the Lord Shiva was pleased to appear before the demon. Being asked by Shiva as to what boon he wanted, the demon said that the only boon he wanted was that anybody on whose head he would lay his hand, should immediately be reduced to ashes. The Lord granted the boon. As soon as the boon was granted, the shrewd demon wanted to test the power of the boon. As there was no one else there, he wanted to put his hand on the head of Shiva himself. The great God realizing the danger began to run, but the demon gave chase. Shiva ran and ran for days together, but the demon was always after him with a stretched arm. Seeing the pitiable plight of Shiva other gods met in a conference for ascertaining how to save him. At last Brahmā, the Lord of creation, took up the matter in hand, and appearing before the demon in disguise asked him why he was running so much. After hearing the whole story Brahma said, 'Well, well, why are you so much worried over such a simple affair? You can test the power of the boon by putting your hand on your own head!' As soon as the demon did that he was reduced to ashes, and

the ashes stand to this day as a white peak in Tirthapuri.

When within a mile of Tirthapuri we had a magnificent view of the whole place. The Gumpha front painted in red was a charming contrast against the chalk-white barren hills behind. It was really wonderful how and why a portion of that range was white and the stones looked more like lime than stone. Instead of visiting the Gumpha first we went ahead to see the hot springs on the bank of the Sutlej a little further up. After a sharp descent of some 200 feet we found ourselves on the bed of the Sutlej which was covered with boulders of different sizes. The first hot spring which could be seen was quite thin coming out of the nearby cliff. A little further up, just on the bank of the river, was another big hot spring within seven or eight feet of the water level. The water of that big spring rushed up with so much force from within that it rose up more than three feet—and it was steaming all the time with great noise. The water was too hot to be touched by hand, and the bubbling sound was so great that one did not dare go near. It was really a freak of nature that such a big hot spring should spring up almost from the river bed itself! There were three more hot springs near-by, almost as big as the other one, and in every place stalactite and stalagmite had formed around the hot springs. Numbers of hot springs of different sizes lay scattered on all sides. We had a pleasant bath in the water of one of the hot springs. It was curious that the soil instead of being hard was as soft as soda. Pilgrims carry the powdered soft stone from that place as the sacred ashes of Tirthapuri.

Next we visited the Gumpha which looked so attractive from a distance. The priest was very cordial to us. We

were soon led inside the temple. The inner sanctuary being too small we all assembled in the prayer hall. The whole place was dark, and only when a few butter lamps were lighted—as special worship offered in our name—we could see the image inside. The central figure on the altar was the Buddha, to his left there was the image of the Guru Lama, perhaps, the founder of the monastery, both made of wood and gilded over. On the lower step of

the altar there were many small metal images including those of Pârvati, Vishnu with four arms, Shiva in Tândava dancing posture, Shankara, and others. In the niches and on the walls there were several images which appeared more like demons in various terrifying postures. It was really astonishing to find the gods of Hindu mythology so liberally worshipped in all the Tibetan Gumphas so far visited by us.

(To be continued)

WHO FOUNDED THE INDUS VALLEY CIVILIZATION?

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By C. R. Roy, M.A., B.L.

Man made his appearance on the surface of the globe about half a million years ago. In course of time he progressed gradually in the path of civilization from a humble beginning to the present state. As he outgrew certain stages of culture he left many relics behind, throughout the world. Before the discovery of metal he had only stone implements, and that stone culture continued for several thousand years. Afterwards he learnt the use of metal. We can divide these stages of man's culture, in order of succession of the implements he used at different times, as the Paleolithic Age, the Neolithic Age, the Copper Age, the Bronze Age, and the Iron Age, the last one being our own age.

We do not know when people first came to live in India. The history we have reconstructed so far, can lead us no further than 2,500 years back. We cannot say definitely what kind of people used to live in India and what was their culture before these 2,500 years or before this Iron Age.

In 1922, the late Mr. Rakhaldas Banerji lifted the veil of darkness that covered the ancient history of India by discovering the pre-historic site of Mohen-jo-Daro. This startling discovery has brought to light a highly advanced type of civilization which existed in India in so remote a period as 5,000 years ago.

The people of Mohen-jo-Daro had built a very big city on the west bank of the Indus with broad roads, lanes, and bye lanes; with elaborate drainage system; with magnificent buildings, palaces, forts, etc., of burnt bricks, equipped with bath-rooms, wells, and other amenities. They derived their wealth from agriculture and extensive trade by land and sea. They cultivated wheat, barley, cotton, as well as date. Their domestic animals included humped bulls, buffaloes, sheep, pigs, dogs, and elephants; but cats and horses were unknown to them. They were very skilful in work in metals like gold, silver, copper, bronze, and tin; and had proficiency in weaving and spinning as well as in

pottery, stone, shell, ivory, and wood-work, though they did not know the use of iron. They were literate and used a pictographic script. Their religion was probably the cult of Shiva and the Mother Goddess, etc.

It has been now definitely established from the antiquities found among the ruins of the city of Mohen-jo-Daro as well as among those of the many other cities such as Harappa, Chanher-Daro, Amri, etc., belonging to the same civilization, that there existed in the Indus Valley a widespread, advanced culture and civilization much higher than that of the Indo-Aryans, as also of contemporary Elam, Mesopotamia, Babylon, and Egypt.

It is generally agreed by all scholars that the Indo-Aryans (Vedic Aryans) came to India about 2,000 B.C., and it has been admitted that the Indus Valley civilization existed about 3,000 B.C., i.e., about 1,000 years before the arrival of the Indo-Aryans. Hitherto it has been commonly supposed that a race of white-skinned, long-nosed people called Aryans (Indo) came to the upper Indus Valley from the mountains of Afghanistan about 2,000 B.C. and settled there after subduing the uncivilized, dark-skinned, flat-nosed aboriginal Dāsa or Dasyu tribes who had no civilization worthy of name. But the discovery of Mohen-jo-Daro has given the lie to such a supposition, unravelling as it does a civilization older than that of the Vedic Aryans by at least 1,000 years.

The orthodox view, held so far, was gleaned from the hymns of the *Rigveda* which is the oldest written record of the Indo-Aryans and which is supposed to have been composed about 2,000 B.C. In the light of this new discovery we must now review the whole situation and see how far the orthodox

view is tenable and how far the Vedic evidences can be accepted.

The new discovery confronts us with many puzzling, unsolved questions, the most important of which is, Who were the authors of the Indus Valley civilization? It will not be possible to grasp the true significance of the Indus Valley civilization so long as we are not able to trace its authors. Many attempts are being made to piece together their history bit by bit, and new lights are being thrown every day.

I had the privilege of excavating and studying the ruins of Mohen-jo-Daro. From my personal experience and researches and from the investigation of co-workers, I shall here try to give an outline of the conclusions arrived at so far.

There are two sources on which we must rely for the reconstruction of the history of the Indus Valley. The one is the archaeological remains that have been unearthed at these pre-historic sites and the other is the *Rigveda*. Fortunately, a large number of antiquities has been found which will undoubtedly help us in our research. As to the *Rigveda*, doubts have been raised by the recent discoveries as to whether its evidences will be of any use, since the Indus Valley civilization was prior to its composition. In spite of this apparent difficulty, however, there are indications to show that the *Rigveda* will be of great value in reconstructing this history. From my study of the relics of the Indus Valley and of the evidences of the *Rigveda*, I am convinced that the interpretation of the *Rigveda* by certain scholars is faulty in many respects. One instance will suffice to show how glaringly faulty is the interpretation of the Vedic picture of ancient India.

The conclusion derived from the *Rigveda* by the Vedic scholars about the

aboriginal people is that they were different in physical appearance as well as speech, culture, and religion from the Aryans, and were in an uncivilized condition, though they were very good fighters and possessed wealth and cities and forts in which they defended themselves against the invading Aryans who were still in the village state of culture and whose society was in other respects correspondingly primitive. In spite of the possession of such cities and forts by the aboriginal people, the modern Vedic scholars finding the Indo-Aryans of those days in the primitive village state could not conceive the possibility of the existence of any city life for the aborigines, and consequently interpreted the *Rigvedic* references wrongly. The possession of the Puras 'or cities and forts' by the aboriginals referred to in the *Rigveda*, is a very significant fact, but the 'forts' were explained by the Vedic scholars as the places of refuge, or at the most, mud walls; and no importance had been given to the Puras. But the discovery of the cities of the Indus Valley now corroborates the Vedic references. Besides, we find the black-skinned and flat-nosed people still present in India, so the *Rigvedic* evidences cannot be ignored altogether.

However, in spite of the true interpretation of the *Rigveda*, it may be argued that its evidences cannot be of any use as the Indus Valley civilization was prior to the composition of the *Rigveda* at least by 1,000 years. There is no doubt that the *Rigveda* was composed later, still its evidences are of great value when we understand what the *Rigveda* really is. 'The *Rigveda* as a literary work consists of 1,028 hymns divided into books or Mandalas. Of these books six (II-VII) are homogeneous in character, the hymns of each of these having been composed by Rishis (poets and priests)

as family books. According to the modern European Sanskritists these family books formed the nucleus of the *Rigveda*, into which books I and VIII were incorporated. Book X was added still later as a supplement. It should be borne in mind that the *Rigveda Samhita* is only a collection of hymns which were composed not in any particular period but in different periods of time, one group separated from another by probably a thousand years, and handed down from generation to generation. There is a distinct mention in the *Rigveda* of the hymns having come down, clothed in a new language, from the Aryan ancestors of olden times. The composition of the earliest hymns, therefore, takes us several centuries back, and the real beginning of the Aryan life would be assigned to times immemorial during which long period the archaic language of the hymns having proved unintelligible had to be changed into Vedic Sanskrit.'

It appears, therefore, that in the later period when the *Rigveda* was composed in Vedic Sanskrit, the memories of the ancestors were preserved in a new garb. The European scholars are unanimously agreed that most of the *Rigveda* was composed in Sapta Sindhu on the banks of the Indus and its tributaries as also of the Saraswati and the Drisadvati. In these hymns we do not find any mention of the ancient Aryans having ever lived in any other country or migrated thence to Sapta Sindhu. This shows that at the time of the composition of the *Rigveda*, the people had already settled there and practically forgotten when and whence they came. Thus, though we do not know the exact time when the Vedic Aryans first came to India, it is clear that they came long before the composition of the *Rigveda*.

The space of time between the com-

position of the *Rigveda* and the desertion of the pre-historic cities like Mohen-jo-Daro and Harappa by the aboriginal people is about 1,000 to 500 years. The Aryans who had settled in the Indus Valley for several centuries before the composition of the *Rigveda*, must have come in contact with the later phase of the Indus Valley civilization.

On the other hand we find that the Indus Valley civilization did not completely die out, but some of its features still persist in modern India. Norman Brown says, 'Although we are ignorant of many phases of civilization we recognize numerous cultural items which still persist in India such as Swastika or the veneration of the Pipal tree, and we plausibly interpret other remains as indicating that some of the major phases of the Indus intellectual life were already in existence such as of the use of the Yoga methods in religious meditation.' The remains of Jukar, discovered by the late Mr. N. G. Mazumder, only a score of miles from Mohen-jo-Daro, seem to indicate that the civilization lingered on long after the disappearance of Mohen-jo-Daro. From the anthropometric measurements of the present people of Sind taken by me and from the comparison of the skulls found at Mohen-jo-Daro I have shown that the racial types of the Indus people are still continuing in Sind as well as in other parts of India. It is to be noted that we can trace the existence of Alpine Aryans from the skulls. Hunter says, 'The civilization does not appear to have vanished without leaving influence on its successors.' Prof. Langdon detects its influence on the Brahmic script, and Mr. R. B. Rama Parsad Chanda, on the religious symbols of India. Now if the civilization and the people of the Indus Valley persist in some respect up to the present

age, it is certain that they must have passed through the Vedic period which just succeeded the Chalcolithic civilization of the Indus Valley.

Thus we see from both the sources that the aboriginal people of the Indus Valley came in contact with the Vedic Aryans. We do not know the exact time when the Vedic Aryans first came to India, but proofs are not lacking that they settled there several centuries before the composition of the *Rigveda*, and there are also evidences to prove some admixture between the native inhabitants and the Vedic Aryans during that period. The natives had even been taken into the fold of the Vedic Aryans before the composition of the *Rigveda*. Now, if the *Rigveda* records the memories of the ancestors we may expect to find references to ancestors from both these lines of the common *Rigvedic* people. This is the most important fact which should be noted by scholars, as it will help to solve many puzzling questions in interpreting the *Rigvedic* evidences. Thus, it is to be seen that the *Rigveda* is a valuable record of the fusion of the two ancient peoples. It is very desirable that the *Rigveda* should be thoroughly studied anew on scientific lines without any prejudice, as it is undoubtedly the storehouse of knowledge of the past. By a combination of the evidences supplied by the Indus Valley antiquities as well as the *Rigveda* we shall then be able to reconstruct the history of the ancient people.

Now, who were these aboriginals, or native inhabitants, who founded the Indus Valley civilization? As the civilization was anterior to and distinct from the civilization of the Vedic Aryans who came to India about 2,000 B.C., it cannot be said that the Vedic Aryans were the authors of the civilization. On the other hand the civiliza-

tion was akin to the contemporary civilization of Sumer. It was once supposed that the Sumerians were the authors of this civilization; but evidences are there to show that though in some respects the civilization of the Indus Valley is akin to that of Sumer, it has some important distinctive features which go to prove that it is definitely of Indian origin. It has been suggested by some that the black-skinned, flat-nosed Dasa people, referred to in the *Rigveda*, were the authors; but facts are there to disprove such a theory. Then who were the authors? The question is a very difficult one as we do not know anything of the ancient people of the Indus Valley except the antiquities left behind by them.

Fortunately, some skeletal remains have been unearthed at Mohen-jo-Daro which give us some clue to solve the racial history of these forgotten people. We find that there existed at that time four distinct races, viz, (1) pre-Dravidian, (2) Mediterranean, (3) Alpine, and (4) Mongoloid. It is to be noted that there is no trace of the Indo-Aryans during the period, which corroborates the fact that the Vedic Aryans came after the foundation of the Indus Valley civilization. From the analysis of the skulls and the anthropometric measurements of the various races I have shown that the principal race of the Indus Valley civilization was the Alpine people, though the other three racial elements were present. This Alpine people was not autochthonous, so the find presupposes a racial movement into India before the invasion of the Vedic Aryans. It appears from the evidences at hand that the Alpine people came

first and founded the Indus Valley civilization after subduing the pre-Dravidians, i.e., the dark-skinned, flat-nosed people. It means that the Vedic Aryans did not subjugate these black-skinned, flat-nosed Dasa people, but their predecessors, the Alpine people, did so. Now, the Alpine race is one of the branches of the Aryan race. They are brachycephalic or a broad-headed, white-skinned, long-nosed people. When the Vedic Aryans came to the Indus Valley they found this Alpine Aryans already settled there in an organized manner. The Vedic Aryans came as missionaries of the cult of Indra and settled there under the protection of the native kings who gradually acknowledged the superiority of the Rishis in spiritual matters and became converts; and at the same time the Vedic Aryans took into their fold some sections of the white aboriginal Aryans whose traditions were also incorporated in the *Rigveda* when it was composed in the later period. The tradition of the subjugation of the dark-skinned Dasa people by the Aryans as referred to in the *Rigveda*, thus proves to be true.

From the above it is to be seen that there were two waves of Aryan migration. The evidences point out that the Vedic Aryans represented by the Rishis who were dolichocephalic or long-headed, and whose type is represented now by the Punjabis, Jats, and Afghans, came to India later; but the brachycephalic or broad-headed Alpine race, whose type is now represented by the Sindhis, Gujaratis, Mahrattas, and Bengalees, entered India first and occupied the Indus Valley and founded the Indus Valley civilization.

ONE THING AT A TIME AND INFINITE CARE

CHICAGO,

20 April 1900.

Dear Mrs. L.,

I never did anything so difficult as these stories. Fancy, to-day I have before me the task of putting on paper what I know about Buddha! It is like trying to put the rainbow under a tumbler. I have only done five stories so far, of which only one, Prithi Rai, satisfies Mr. W. He is perfectly splendid in his standard of perfection. But it makes each story seem endless.

But I have found dozens of translations from the Sanskrit in the Library, and I never dreamt of the real beauty of some of these. Bhartrihari's *Century on Renunciation* is lovely,—translated by an English clergyman,—and it is curious to find in an American library enough fuel to feed the fires of Shiva worship to satisfy an ashen-clad Yogi.

But one of the wittiest things I ever came across is *Vikram and the Vampire* by Sir Richard Burton. I am not at all sure that the book is fitted for polite consumption—having long ago lost the power to discriminate between the righteousness of *In His Steps* and the wickedness of M. Zola,—but it is certainly clever. The heroine who dies on hearing of her husband's death is spoken of as having a most peculiar disposition.

Talking of books, I met a man at a friend's house the other day, who seemed to know much about printing, and, with a book of Wm. Morris's in my hand, I spoke of E. H. He said E. H. was a fine man, as a man, but the poorest printer going. When Wm. Morris wanted to print he studied the history of type, of ink, of tools, of paper; he learnt to space his words pro-

perly, took infinite pains to measure straight, etc., etc. His designs were the result of *knowledge*. Consequently, when he produced anything, it was not merely original, it was also in line with the highest traditions of the trade. He was a *great workman*. This side E. H. overlooks entirely. We can all design, true, but it does not follow that designs taken haphazard from any of us are worthy of perpetuation. Faithful craftsmanship is what E. H. wants.

I felt that the whole talk was a lesson to me. Honour of work, unremitting toil till the thing is perfect,—this is the quality that we of the Ramakrishna School must show, or all is useless. Cheap crafts, shabby handiwork, these things are unendurable, are they not? So we shall have to add one thing at a time and give infinite care.

I have been thinking much over questions of organization since I left you, and I grow more and more convinced that no one is wholly responsible for his own success or failure. So much depends on the *ability* of others to co-operate. People *can't* do what they can't.

Two things, however, increase the area of appeal: bigness of the central idea, and personality of preachers.

Religions represent these things on the vastest scale. Now we see in the history of the Christian Church that short periods give no conclusive verdict. Three years after founding, utter failure—even disgrace of the

Central Figure; five centuries after,
clothed in imperial purple!

And the moral of that is, said the
Duchess affectionately tucking her arm

into Alice's, 'Have faith in *things*, and
never have faith in self.'

Yours,

—M. (SISTER NIVEDITA.)

TRUTH THROUGH ART*

By JAMES H. COUSINS

There are nine and sixty ways
Of constructing tribal lays,

Kipling chanted; and in a gesture of
inclusiveness towards all methods of
expression, he added that 'every single
one of them is right.'

The same may be said of the nine
and sixty ways (more or less) of con-
structing expressions of the state of
mind and emotion that is commonly
referred to as truth. A convergence of
circumstances from an incalculable
number of directions and intensities
ends in an abnormal influx of ideas or
upsurge of feelings—and a new religion
begins: inevitable, therefore true.

An ardent follower of any other faith
would deny this claim to truth (Kip-
ling's rightness) in the inevitable, and
would substantiate the denial from the
scriptures of his or her own religion. This
would be the same thing as denying the
rightness of what nine and fifty tribal
lays *said*, on the ground that the one
lay that a tribesman had taken to heart
said something different from the others.
But this would not be Kipling's test
of rightness. He did not say that all
the *statements* of the tribal lays were
right. What he said was right was that
which moved behind the lays; the res-
ponses of the lay-makers to the *ways*
in which life constructs its forms; what
William James, the American philoso-
pher, called 'the total push and pres-

sure of the Cosmos'; the *Tanmâtras* and
Tattvas of Indian philosophy.

It is not necessary to base a state-
ment of truth as it is approached
through art on what may be regarded
as a whimsical statement of the 'banjo
bard', building a castle of sand on a
foundation of sand. We shall come
near the verity behind Kipling's fancy
if we recall the historical fact that no
religious teacher, or any other teacher
for that matter, came after his own
teaching. Christ preceded Christianity;
Einstein was born before the theory
of relativity, Rabindranath before
Gītânjuli.

The way towards truth is through
original participation, like that of the
great announcers, in the creative pro-
cesses of life, not in assent to secondary
or tertiary, ancient or modern, state-
ments regarding life save in so far as
they point us to life itself. This is, as
far as my experience and understand-
ing serve me, the way of art towards
truth; a collaboration, as intimate and
continuous as circumstances permit, of
the artist with the flow of life between
the banks of form, with the *Manvantara*
of creative effort and the *Pralaya* of
artistic achievement. Poets, as Shelley
said, 'are the unacknowledged legisla-
tors of mankind'. Creators in the arts
are the vicegerents, the true deputies.

* Read at the 'Truth Seekers' Fraternity
Conference, Madras, November 1941.

not the mere ambassadors, of the creative spirit of the universe. From them will, I am convinced, come the religion of the future, the religion that will recognize the truth in all religions, the reality of the life of the spirit behind the masks of dogma.

This anticipation of the future will not be acceptable to the 'convinced believer' in a particular formulation of truth. It happens, however, that the 'convinced believer' is not aware of the fact that he is a contradiction of terms. Conviction and belief are two different functions of consciousness. Conviction arises out of experience: belief hangs upon statements of someone else's experience and the thoughts and feelings engendered by the statements. I am myself *convinced* of the enlargement, upliftment, and enrichment of life that come from creative activity in my own particular art, that is, through participation in art-creation, and to a lesser degree, from appreciation of the art of others. But I do not *believe* in what art-critics, including one bearing the same name as myself, have written, as 'nine and sixty' or even 'Thirty-nine Articles' of belief, though I may, at rare times, have the glow of satisfaction in recognizing another critic's statement as having behind it experiences similar to my own.

The way of art towards truth is, as indicated, through the experience of creation, not through dissertations on it. This is the main road. Parallel to it runs the path of art-appreciation. This, for its exercise, requires works of art. In works of static art such as sculpture and painting, their deeper significances, apart from their titles, are approached through implication. Some art-appreciators use inartistic language when told the name of a work of art: they want to discover its true significance for themselves through the implications

involved in design, vitality, texture, appearance, and other qualities. The object of static art is never its true subject. A statue of death is an embodiment of creative life.

In orchestral and pianoforte music, and interpretative dance, implication is helped out by mimicry and literary references, as in John Ireland's *Island Spell* and Gopinath's dances on incidents from the Purānas.

In recent times in new movements in sculpture and painting in the West, efforts have been made to extend the boundaries of significance in art. The plain allegory of G. F. Watts in painting was, like the plain allegory of Spenser's *Faery Queen* in poetry, too plain. An impressive or mysterious algebraical element was felt to be necessary to express the growing awareness by artists of things other than the technique of art and the depiction or expression of obvious beauty. Literature felt the same necessity. A class of students in New York criticized my own poetry for saying what it meant to say, in comparison with the new poetry in which Robert Frost sang about a well and meant the mind of a schoolboy.

The closest collaboration that I know of between the objective arts and literature in the expression of meanings through which the appreciator may reach the inner apprehension of reality that is called truth, is in Hindu sculpture and painting. Implication to the extent of Western art remains. A statue of Sri Krishna or a painting of Lakshmi Devi may be looked on simply as a work of art, and be judged for its proportions, design, expressiveness, and the rest. But there is something more. I once gave a lantern lecture abroad on Indian Art. A slide from the familiar South Indian bronze of Natarāja drew exclamations of admiration for its form and poise, and its ex-

traordinary power of creating the sense of perpetual rhythmical motion. An inquisitive auditor asked me why the image had four arms, and what the queer things in the upper two hands were. An unanticipated lecture within a lecture, on Indian philosophy, ensued. The image, with its ancient anticipation of what in our time is known as etheric wave-lengths and radio-activity, in the drum in one hand and the flame in the other, and further significances that need not here be recounted, carried cosmic truths beyond the boundaries of religions, and raised the imagination and iconographical art of India somewhat higher than it had been in the estimation of the audience. Hindu art, apart from the religious aspect of its images, accepts the fact that symbolism is the most impressive manner of indicating through art the truths of nature and the human soul; and in its long history has created probably the most extensive and most complete gallery of objective representations of cosmic and psychological ideas.

Drama and poetry provide the most explicit artistic expression of subjective truth. Yet, for all their explicitness, there is always in the verbal expression of the higher imagination something deeper than the spoken or written word, 'a language within language', as Shelley said. Yeats was once asked, in the heyday of the Irish dramatic movement, what the meaning of his play, *The Shadowy Waters*, was. He replied: 'Which meaning do you refer to? It has seven meanings.' I gave a full-length lecture once in London on the significances involved in Rabindranath's little song beginning, 'What divine drink wouldst thou have, my God, from this overflowing cup of my life?' To take an example of this stratification of meaning in poetry, apposite to the time of war through

which the world is passing: We may justifiably feel that, when Browning made Pippa sing:

God's in His heaven;

All right with the world. . . .

he did not express a mere verbal fancy or turn a wishful sentiment into a positive declaration in harmony with his temperamental optimism. I think we shall be justified in elaborating the significance of the lines from the lilt of a simple Italian girl (created, be it remembered, by the metaphysical mind of the poet) into a declaration of the existence of a co-ordinating centre to all the phenomena of the universe, with the inference that, while that centre retains its place, in our era of demolition and transition, we may look upon the spectacle that Europe now presents less as a hopeless ruin and the discarding of the civilizing achievements of the past, than as the disorder of a Cosmic Builder's yard, with its veiled optimism, or as the apparently unintelligible jumble of 'properties' for a future picture in the store-room of a celestial 'talkie' studio. Works of art may be destroyed, but the impulse to art is eternal.

A last thought in this note on *Truth through Art*, though there is much more that could be said:—Participation in creative art may or may not put the mind of the artist in touch with verifiable intellectual statements of truth. But the intimate relationship of creative art with the creative principle of the Universe, out of which, as far as we can understand it, all things proceed, has the power to equip the creative artist with a sensorium that will react with rapidity and clarity to all expressions of the Cosmic Life and the phase of Ultimate Truth that each of them in some degree points towards. If this be so, and I am personally convinced that it is, then the bringing of creative

art into education will, in the course of one or two generations, create a race that will be more adequately equipped than the present to react wisely to crea-

tive influences from the thither side of life, and to recreate our inartistic life in harmony with the terms of Ultimate Truth and the qualities of pure art.

WHERE ALL CONTRADICTIONS HARMONIZE

BY KAPILESWAR DAS, M.A., B.ED.

The world-course is changing rapidly. The old order gives place to new. New ideas are in the air. In the wake of the complicated strife of old and new loyalties, seeds of far-reaching changes are being sown. An intellectual restlessness is visible everywhere—a fearless experimentation, a spirit to question the right of tradition and convention,—a wild effort to get out of the beaten track, to build a New Humanity, to usher in a freer and wider life, and to be romantic. There is no content in taking anything on trust; we ask questions for ourselves and would believe in nothing that does not seem to us good and reasonable. So far so good. But side by side there is so much unrest, disturbance, and bitterness caused by the conflict of the old and the new. Everything run to excess is fraught with danger, for as the adage goes, too much of anything is bad. A building ought to be raised on well-laid foundations, not on shifting sands. Modernism in completely severing itself from the past may lose the very source of life and wither like a tree without roots. It may give a hectic glow for a time. But the glow will eventually die leaving us in the darkness of futility. The past cannot be buried; it grows into the future. The limitless vista of the future is discernible through the narrow arc of the momentary present from the bygone. Antiquity, the spirit of the ancient world, clings to

us in spite of us. It is not a useless burden to be thrown away at will; without its nourishment we will starve and die. The price of breaking up the majestic unity of our ancient culture with a haste and a violence that destroy all that is good as well as what is merely corrupt and decayed, will be too high. Our best efforts should be to revive it. We have to build but slowly along the line of least resistance, nourished by our cultural heritage. All our up-to-date notions of statecraft, intellectual awakening, economic uplift, and social amelioration have to be judged in reference to a framework of absolute ends and values. Spiritual India indicates its outline and rich content from time to time, when its notations and configurations appear blurred in the whitewash of materialistic sophistry. And this indication is always made through the instrumentality of men of realization. Sri Ramakrishna, the saint of Dakshineswar, is one, and a superb one among them.

Ramakrishna's personality casts a lustre on our humanitarian outlook, invests it with a meaning, deep and positive. His Sādhana inspires us to live in purity and selflessness in quest of the true, the good, and the beautiful. Tolerance, universal identity, the truth of each religion in its own way, transparent sincerity, a heart-felt anguish for liberation are among his fundamental teachings. His magnetic

force is embodying itself in the Rama-krishna Mission, a great movement devoted supremely to cultural enrichment, self-realization, service, and philanthropy. This movement, again, is established on the heart's blood of Swami Vivekananda, that dynamic personality through which the static Absolute flows in ever-widening circles of deep and gushing waters.

Life is becoming distracted for us. A thousand conflicting trends of thought clash. Everyone is parading his pet notion as the panacea of all evils. Isms are as plentiful among us as the Shephali flowers on a winter's morn. The tragedy of unfulfilment of the promised El Dorado, the millennium, on the one hand, and the friction among different races, nations, and communities on the other,—the talk of international co-operation on the one hand, and the play of the most animal greed and passion on the other, the struggle between the white and the coloured, the rich and the poor, the capitalist and the labourer, the prince and the peasant,—all these have made the present age very troublesome, a veritable skein of entanglement, the key to which remains hidden. The evils of the age, of every age, are too potent to be ignored. The facts of grumbling of the have-nots about the wealth, privileges, corruptions, selfishness, and greed for gain of the haves, the rich becoming richer and the poor poorer, men unwilling to work and men willing to work but for whom no work can be found, the grasping hand of the worldly, are too persistent in every age to be evaded. But, alas, we want to escape so easily; we

are so loth to face hard work! Fondly we imagine a Utopia where everything is ordered to the best, every man has enough and none more than enough, where men can think as they please and worship as they like, where they are interested in reading and improving their minds and are not allowed to quarrel with each other. But the next moment the cobwebs of our fancy are so sternly swept away by the rugged hand of stark reality,—words, mere words! Where is the straightforwardness, high-mindedness, sturdy directness of spirit, vigour, and knowledge of practical affairs, insight and delicacy, faith and earnestness, and above all deep sympathy so much needed for the purpose? In their absence, the temptation to cut the Gordian knot, to flout everything 'smacking' of religion and ethical discipline, to invite chaos in place of the cosmos, are strong. But is this possible? Desperate treatment is not a true remedy of the disease. Let us not break without the power of making, let us not apishly imitate, let us live and grow from within and without, let us synthesize all for a better harmony,—this is the significant teaching of Sri Ramakrishna.

Let us cultivate the sense of proportion, the variegated expression of relative existence. Let us strive to find out the thread of Divinity running through the infinitely graded scale of creation from the stock or stone to the Brahman. Let us reflect, discriminate, realize, and thereby, grow nobler and wiser. Living, moving, and having our being in truth, let us work for peace, goodwill, and mutual understanding.

YOGIN-MA

BY SWAMI NIRLEPANANDA

THE BACKGROUND AND THE TURNING POINT

Ramakrishna was like an all-consuming spiritual fire. By his rare Yogic gift and power he lighted the same in others whom he thought fit vehicles of the Eternal Mother. This is why we find after him in his trail, small in number but, all the same, a brilliant galaxy of highly spiritual men as well as women, monks as well as householders. His race is not yet totally run. Yet Sri Ramakrishna lives amongst us. Yet he burns and influences humanity at the present hour, the very present moment. What began in the seventies, eighties, and nineties of the last century is still being carried through. The world outside as well as the Indian world knows and is knowing to some extent the Order-of-Ramakrishna monks captained by the glorious, gigantic, and meteoric Vivekananda. Within a short compass we have a mind herein to present before the English-knowing readers a *resumé* of the life of a certain lady disciple of Sri Ramakrishna known as Yogin-Mâ.

She began career as a householder but ended as an unknown, unrecognised, undivulged, but all the same a nun, imbued with the highest ideal of renunciation and service. She thereby unwittingly maintained our great ancient Indian life-pattern and hoary tradition. When one attains the high altitude of spiritual positivism nothing remains secular any more. Everything, every movement, every action, each life-breath is spiritualized, divinized, and given an upward turn.

Before she met her Supreme Ideal of life what was she but a mere social tragedy of Bengal in the last sixties?—pining and whining her time away in deep agony, struck in the heart, broken and forlorn by a spoilt aristocrat husband, a pitiable victim to the whims and caprices of a libertine,—no peace, no fixity, no solace! But like the hilarious touch of the Himalayan breeze, the God-intoxicated Master worked miracles and brought about a total transformation in her being. She found at last that, after all, she did not wait in vain through decades. She got really something very big. Instead of cursing, she began to bless her former ill lot.

The whole point of view changed. A worldward mental frame got a Godward bent, a twist towards inner self-realization. An extrovert became an introvert. An altogether new chapter of intense soul-life opened. This presupposed, of course, her own fitness and capacity for it. Protracted suffering cannot alone explain her search and adoption of a new spiritual standard and a spiritual ideal. In many cases it has made people more material, more agnostic, more unbelieving. But she became re-born, re-cast in the realm of spirit. This was due to that high priest, that soul-specialist Sri Ramakrishna. With a right medicine and a right doctor henceforth everything became smooth. All troubles and tribulations came to an end. As Vivekananda so beautifully puts it,—She heard the voice of the Supreme Redeemer—gentle, firm and yet unmistakable in its utterances. The seem-

ing corpse waked up. It brought life into the almost dead bones and muscles. Harmony and balance returned. Lethargy passed away. She plucked courage by both hands at the bidding of the Great Call. Temporary atrophy vanished. New suggestions came. The real leader appeared to lead her out of Ajnâna—absence of knowledge. What was stagnant and hopeless was made into a running, flowing brook.

Freely she received unbounded grace. That was most probably sometime in the year 1888. Her vigilant, sincere lifelong Sâdhanâ, her wonderful application and strength of character, the story of which cannot be recounted in detail within a short compass, when considered as a totality are seen ultimately to reward her with a bumper crop,—a fine success in the great, arduous mystic quest. She latterly became full of divine bliss, acted as an instance of awakened Indian womanhood in sainthood. She became a guiding light, an inspiration to many. As one scans her long life of three score years and twelve, one appreciates the truth of the great Swami's prophetic utterance in a Bengali letter from England in 1895: 'Holy Mother (Sarada Devi) has come to bring about a new awakening of Mahâshakti in India. Looking upon her as an ideal in our present world, would appear once again a new set of Gârgis and Maitreyis.' And veritably Yogin-Ma was all along with the Holy Mother as a new type of Maitreyi. She lived and moved with all and sundry as such, in the latter nineteenth and early twentieth centuries of the present era. As we remember her, our memory haunts back to the instances of a whole host of Vedic women Rishis, to blessed Mirabai of Rajput annals, and to St. Theresa of European mysticism. She

belonged to the same line—heir and successor to the same spiritual heritage. Sri Sarada Devi pronounced her to be a Jnâni and, again, using a Paurânic analogy she said, 'Yogin is my Jayâ—my attendant maid, my comrade, my companion.'

Yogin's life was full of ups and downs, full of vicissitudes, full of actions—shall we say, full of such actions, out of which a drama may be built up? There are sufficient materials for it. The main note of her life, her real *life* in the Eternal, began from the point when she met the great saint of Dakshineswar. It is fitting, therefore, that we begin with that. Running all through like a golden thread we may see the single, all-possessing, all-powerful idea—how to seek and get self-realization, to come face to face with the Ishta, the chosen ideal in its dualistic modality to start with. The Master generated within her heart a burning, maddening love for the life divine. Supreme communion with one's Atman was the thing to be striven after. She finally became a real disciple of a real master, not a half-hearted faltering bargainer but a whole-timer, a whole-hogger, an earnest sincere seeker bent upon getting the Ultimate Truth. The ball was set rolling. With a bulldog tenacity and a strong determination the path was followed unflinchingly.

PARENTAGE AND FAMILY LIFE

Yogindra Mohini Mitra was born in mid-nineteenth century at the premises No. 59, Baghbazar Street in Calcutta. Near-by were houses of Balaram Bose, Girish Ghosh (the dramatist), Swamis Premananda, Turiyananda, Akhandananda, Nirmalananda, Golap-Mâ and other stalwarts in the line. Early morning at six, Thursday, 16 January 1851, she was born. Her father Sree-

jut Prasanna Kumar Mitra was widely known all over north Calcutta as Dhâi Pesanna, the he-midwife Prasanna. In those days when Lady Doctors were almost a contradiction in terms in our land, he was an expert in midwifery, working in the Calcutta Medical College also, as a lecturer in the same subject. He was consequently well off. He had a big house over a broad street in the city, with a garden, extended courtyard, and an attached Shiva Temple. Yogin was his second daughter by his second wife.

When Yogin was only a child of six years and six months she was given away in marriage with one Biswas, an adopted son of the rich Kâyastha Biswas family of Khardaha, 24-Per-ganas, near north Calcutta on the bank of the Ganges. Biswas succeeded to a huge estate. Dr. Mitra wanted to finish the match early in time with the object of *registering*, as it were, ahead for his dear youngest daughter a career of plenty and happiness and glittering glamour. The ancestors of Biswas were noted all over Bengal for their religious inclination and charities. They were great Shâktas. *Prânatoshini Tantra* was published under their aegis, and they wanted to build a Ratna-Vedic—an altar inside which full one lac Sâlagrâma-shilas or sacred stones (of which eighty thousand were actually gathered) were to be collected and interred. The family deity was called Vishnu-dâmodar. Khardaha is held sacred by devout Hindus owing to its historical associations with Sri Goswami Nityananda. Sri Ramakrishna also paid visits to this holy place with its temple of Krishna known as Shyâmasundara.

But an unseen dispensation decided otherwise. Yogin grew young in time. Instead of the usual merry aristocratic

frivolous life, full of the joys of the world, she met only cold neglect and utter refusal. The young husband became wayward,—by and by a confirmed addict to wine and a courtesan, finally, to squander away everything and became literally a street-beggar. He rolled in sin and iniquity. Good advice was not heeded in the least.

Yogin got only one daughter having Ganu as her nickname. She had also a male infant only to live for six months. That finished her domestic life. Ganu was ultimately given away in marriage. Yogin's responsibility was over. As a normal wife who wanted a sober husband, she at first became exceedingly annoyed and enraged. She left Khardaha for good. Her husband was an abomination to her. She came over to her paternal house at Baghbazar. Her father was gone. But the mother still lived.

Here Yogin was passing through a mental storm with many ruts and complexes. She knew not then that the simplifier was so near at hand and all those psychological disturbances were simply preparations for the pacifier to come and heal up all the wounds.

THE MAGIC TOUCH OF THE MASTER

In the first seventies of the last century north Calcutta became quite familiar with the name of a certain Paramahansa living in the temple garden of Rani Rasmani. This was due to Keshab Chandra's publishing in his weekly paper in Bengali about the saint and his fine, original simple Biblelike forceful sayings. Yogin's grandmother (mother's mother) had a religious disposition. Among her near ones this lady first heard of Sri Ramakrishna and actually visited the temple to meet him. Ramakrishna wore no usual external sign of a Sâdhu. She met him unknowingly and asked about one Parama-

hamsa. The unassuming Master was in an inward mood. He did not want to divulge his identity all at once and simply told her to *seek*.

Balaram Bose, the chosen, ardent, trusted devotee of the Master, was distantly related to Yogin on her father-in-law's side. Just at the moment she was full of pangs, one day as the Master came in the now historic Bose House, Yogin was informed to be present and seek his shelter. Sri Ramakrishna stood at one end of the big hall shaking in beatific ecstasy. She very naturally misunderstood. She took him to be just a tipsy Kâli-sadhaka. That was the first impression, first reaction in her. She had already the painful experience of a drunken man who had spoiled her family life and made her abjectly miserable. But as days rolled on, she began to come in closer, and more familiar and frequent contacts with the Paramahansa with a chosen group of her Baghbazar lady friends. Very soon she was freed from her error. She got the mental and spiritual pabulum she was hankering after. Her entire estimation and valuation of things were changed by the touch and glance and repeated instructions of the saint.

She was accepted as an inner-circle disciple. The Master ever liked those spiritual persons who would act and practise, *follow* and *do* things at his bidding, and not simply become mere theoreticians, hair-splitting dialecticians, and good debaters. Familiarity with that sea of mystic communion kindled similar stimuli in like hearts. It lifted the lady (now up thirty) out of the pettiness and sordidness of her untold social mishaps, which pertained to her worldly self. Henceforth she was renewed, renovated. She began to breathe the atmosphere of spiritual freedom and got scent of her real self.

His bright, serene, calm, and beautiful face created an atmosphere all its own. The very air and surroundings of Dakshineswar were all surcharged with spirituality by this rare personality, this magnetic presence. He cast his spell upon his environment and was then at the apex of his achievement, already a teacher of teachers, to remain only three or four years more in his mortal coil. He began to take special care of Yogin-Ma as was his wont with those who surrendered themselves at his feet. He gave guidance at every step. Sometimes doubts would be solved automatically by his very presence. He bestowed power actually as in many other cases. Veil after veil fell off, and she had entrance into a new realm of light and unspeakable Ānanda-Bliss. She was till then repeating twice daily a Devi Mantra received from her father-in-law's side of family Gurudevas. It could not be made living. It was dull, drab, flat, and soulless. Sri Ramakrishna did not destroy or disturb the original Mantra. He vitalized it, made it real, made it speak and respond. It was wonderful. It was amazing. It was an altogether new revelation.

By and by, she became acquainted with a host of lady disciples who were all occasionally visiting the Master and progressing in their inner lives. The Holy Mother Sarada Devi was also all compassionate to them. The Master very graciously paid visits to Yogin-Ma's paternal house. This had an encouraging effect. *Kathāmrita*, the famous Bengali book, records (foot-note, Part III, p. 235) one such occasion. Devotion naturally welled out. She said most strikingly, 'Sir, my room will be converted into a Benares by the dust of your feet!'

Yogin's mother and Yogin's daughter with her newly born first son also were

taken to the Master. They were all moved and touched but Yogin's son-in-law, the son of a Calcutta rich money-lender, got no impression and began to criticize adversely. Therefore Yogin was careful enough not to speak about the Master before that lad and took him there no more, barring the first ceremonial visit just after marriage. Biswas, her husband, ultimately had to die in Yogin's paternal home almost penniless. Her mind had changed by the grace of the Paramahansa. She took pity, served and nursed the husband in his last days. He had a dog-bite on one leg, got fever, and finally succumbed.

Before this, one day in his home, Balaram Babu pleaded for Biswas before the Master with no effect. The latter was rather full of bitter annoyance for Biswas's utter neglect of duty. Biswas was seated before the Master. M. records it in *Kathamrita* (footnote, Part V, p. 20). Biswas was not lucky

enough to receive the Master's mercy. But he appreciated full well the unparalleled power of the saint who had thoroughly changed his wife and made her travel Godward with calmness, perfect unconcern, and peace of mind. That life which this spoilt child of Lakshmi was instrumental in making starkly miserable, was now discovered to be safe in the good hands of this guiding messenger of God. To Yogin, old scars henceforth appeared in a new light with deep meaning. She made friends with another neighbour of hers, older in age, who had become almost mad at the demise of her only daughter. The latter was called Annapurnâ by her parents, but she later on came to be known as Golap-Ma, in the Ramakrishna Order. Both of them were very close and intimate to the Holy Mother to the end of their days and both senior in age to the Mother. Golap-Ma also turned a new leaf in her life by her contact with the Great Healer.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

Sri Ramakrishna was ever in sympathetic touch with people of all walks of life, which set their frailties and foibles in their true perspectives before his saintly vision. He soared to transcendental heights, and yet there never was a lack of encouraging suggestions for those who needed the wherewithals for an unhampered spiritual flight. The present instalment of the *Teachings* will amply bear this out. . . . *Shiva's Son* catches the heart of Miss Pancha Chelliah, but instead of enjoying her divine pangs all by herself, she shares us to the beautiful monastery and it with the readers. . . . Bodily ail-shrine of Tirthapuri. . . . Who founded

ments there will be so long as we are in this earth. But true spiritual heroism consists in continuing the *Devotional Exercises* in spite of such impediments. . . . The universalism for which India is noted should not degenerate into self-deluded quixotism. The Editor argues that by a misguided zeal India, in the past, *Saved Others rather than Herself*. . . . Mr. K. C. Mukherji of the Dacca University analyses the causes of *Social Disorganization*. . . . In the second instalment of his *Pilgrimage to Kailas* Swami Apurvananda takes

the Indus Valley Civilization?—is a question that still remains unsolved. The Curator of the Victoria Museum, Karachi, holds that the credit should go to the broad-headed Alpine race. We perceive that this will flatter the vanity of our Sindhi, Gujarati, Maharatti, and Bengalee readers; but we may warn them that there are the long-headed Punjabis and the black-skinned people all over India to fight every inch of the ground. . . . The Sister from her practical experience tells us that the best method of success is *One Thing at a Time and Infinite Care*. . . . Mr. J. H. Cousins maintains that *Truth* can be realized *through Art*. We hope our readers are tolerant enough to concede the claim substantially. . . . The world 'is full of conflicting ideas, each of which denies a *lebensraum* to the others. Mr. Kapileswar Das argues that *All Contradictions* can be *Harmonized* on a higher plane. . . . In the short sketch of the life of *Yogin-Mā*, Swami Nirlepananda has delineated a particular phase of Sri Ramakrishna's ministration and the spiritual fibre of Indian womanhood.

ENDS AND MEANS

As little boys we heard from our elders that the eyes of philosophers are fixed on supermundane realities, so much so that one of them once fell down into a well when walking with his gaze riveted on the beauty of the starry firmament. But nowadays they seem to be of the earth, earthy. In *The Philosophical Quarterly* of January Mr. K. R. Sreenivasa Iyengar takes up the modern attitude and writes: 'The modern world appreciates only activity, life, social service, progress. . . . Absolutism and social service cannot peacefully lie down together any more than the lion and the lamb: they have not done so in the land of Hegel, Bradley,

and Bosanquet, they cannot do so in the land of Bhartriprapancha, Shankara, and Appaya Dikshita either.' It would really be a good riddance if we could have done away with the Absolute once and for all and stuck to 'activity, life, social service, and progress'. Unfortunately for us, these shibboleths are equally illusive and hopelessly disparate. Activism or constant movement without a permanent background is an illusion; earthly life without a transcendental basis is a passing phantom; social service without a higher vision of Divine unity is but meaningless automatism; and progress *ad infinitum*, which is but another name for meaningless change, is a utopian chimera. Activism ends in a world war that kills life; life prospers at the cost of others; social service ends in frenzy by its attempt to freeze society into a static uniformity; and progress moves on like a will-o'-the-wisp creating confusion, competition, mutual recrimination, and international conflagration. By taking too great a care to avoid the pitfalls below, the modern philosopher misses the beauty above; and in his eagerness to be true to the facts of ordinary life, he loses his grasp on lives extraordinary. In the hermitages of old the lion and the lamb did lie together, and an Absolutist like Shankara could march through life energizing and enriching it at every step.

The trouble with modern thought is that it wants to judge everything in terms of utility; and in the process of analysis, calculation, and weighing in the balance, every good thing is bereft of its intrinsic worth. A loving father is solicitous for the welfare of the children without their knowing it. But once the children begin judging him in terms of pound, shilling, and pence, the old man thinks they can help themselves well enough without his care.

The Absolute sustains life without our being aware of it, but once the pragmatist steps in and ushers in his tests of ends and means it is nowhere to be seen. The Absolute is neither the means nor the end of anything, but the *prius* of both.

This does not mean that we have to depend on magic and not logic. The writer is substantially correct when he argues: 'Political objectives are of the earth earthy; they can be attained only by means equally material. To employ moral or spiritual means to attain political ends is like trying to satisfy one's hunger by hearing good music.' Good music, by the way, does soothe our discomfort when no food is at hand. But that is a different issue. When we maintain that the Absolute sustains life or that religion should be the background of all our activities, it is never implied that physical or moral, or for the matter of that, political or economic efforts should stand still. On the contrary, it is in and through these that we have to realize our goal. Each plane of our activity has a *modus operandi* of its own and religion must not be requisitioned to serve the purpose of politics, though we repeat once again,—the goal of spiritual perfection must ever be kept blazing before each soul. Shankara never tried to stop activity—for the simple reason that the Absolute can never be either of the poles of an opposition. Shankara's India was never a land of dreams, though monasticism there was as one manifestation of life on earth.

EDUCATION IN ANCIENT INDIA

The Maha-Bodhi of March publishes an illuminating article on *University Education in Ancient India* by Mr. N. N. Ghosh, M.A., who maintains that 'corporate educational organization on a large scale through universities of

residential types was developed from the Buddhist times.' (The Italics are ours). We take this only as a hypothetical proposition; for many social improvements that were supposed to begin from the Buddhist period, have through recent researches been proved to antedate it. The writer notes that during Buddha's time 'or even a little earlier' Taxila 'developed into a great seat of learning'. In this seat of learning were taught, among other things, archery, the Vedas, medicines, and surgery. 'There was no caste restrictions. All subjects were open to students of all castes.' The Buddhist Universities, Nalanda established by Kumar Gupta I (Narasinha Gupta Baladitya, c. 469-473 A.C. ?) in the fifth century A.D. and Vikramashila by Dharmapala in the eighth century, were destroyed in 1203 by the Muslim invaders, 'after having served the cause of high education' for hundreds of years. The Hindus, too, had their colleges and seats of learning in cities like Vallabhi, Benares, and Navadvipa. Besides, evidence of Ashrama schools can be traced in the Vedas. Panchâla and Mithilâ are referred to as centres of learning in the Upanishads. The subject is of great interest. But research in this field is far from satisfactory.

DOGMATISM RUNS AMUCK

The Maha-Bodhi of March presents us with another article which it could very well do without, since it is no better than a string of historical and philosophical half-truths and untruths. Besides, if the magazine is out for re-establishing Buddhism in India, articles of this sort will do the worst disservice to its cause. And this we write out of a deep sense of reverence to Lord Buddha, who never inflicted an unnecessary injury on others. Mr. Umesh Mutsuddi, the writer of the article

makes many precious discoveries, some of which are culled here for our readers: Before Buddha came 'the Indian people were ignorant of true religion and philosophy;' 'compassion had no place in the earth;' 'the Brahmins were all in all in the society; the Dharmashastras were compiled for their benefit;' 'Sankaracharya . . . utilized the Godlessness of Buddhism,' and 'by converting Buddha's *Avijjā* into *Māyā*' and tagging on 'the hollow word God' to 'his Advaitabad' revived Brahminism; 'Sankara could not convert the enlightened;' 'Nirgun Iswar . . . according to Ramkrishna Paramhansa and Swami Vivekananda and Katojanisad means only nothingness or void.' The writer will be well advised to widen his vision beyond sectarian literature.

THE WHIG INTERPRETATION OF HISTORY

The Hindusthan Review of January (published in March) reproduces the Presidential address of Prof. K. A.

Nilkanta Sastri at the History Section of the All-India Oriental Conference, Hyderabad, 1941. The Professor asserts that 'we have fallen victims, to what, with justice, has been called "the Whig interpretation of History"', and have made the conceptions of political unity, national sovereignty and parliamentary government the touchstone of Indian History.' He further adds: 'The bias which has coloured India's history so far is that of her conquerors and administrators.' The text-books in vogue in our educational institutions are ignorant of the most glorious achievements of India, and the standards of historical evaluation engendered in the rising generation are greatly demoralizing. 'To judge from these text-books, India was made by God to be invaded, conquered and subdued over and over again from land and sea, and anything that was good in her national life, she got from the Greeks, or Persians, or the British.' Will the rising generation of Indian historians correct our perspective?

REVIEWS AND NOTICES

AKHAND HINDUSTHAN. By K. M. MUNSHI, B.A., LL.B. Published by Messrs New Book Co., Kitab Mahal, Hornby Road, Bombay. Pp. 273. Price Rs. 4.

A new movement ushers in its own literature and often a new literature becomes the starting point for a fresh national movement. But in few books do these two tendencies coalesce. In recent years one such book from Mr. Subhas Chandra Bose, marked an extreme revolt from Gandhism, and the second one from Mr. Munshi is equally a memorable critique of the accepted modes of thoughts. But whereas the *Indian Struggle* alienated public sympathy, the *Akhand Hindusthan* treads the traditional Indian path of reforming without snapping all previous bonds.

The public are now convinced that Gandhism is not a mere political creed. It has a *Weltanschauung* of its own and a technique for bringing about a world revolution. The Mahatma can never divorce his activities from religion. His critics, too, have to recognize this fact. Mr. Munshi states it very clearly that the territorial integrity of India is not a mere political issue. It has its moral and cultural implications, which alone prompt one to take a bold stand against the disruptionists.

The author is no less eager than anyone else for communal rapprochement. But 'friendliness comes by mutual forbearance and mutual respect. It is not born out of a wedlock of bluff and appeasement. . . . The creed of disruption has thriven on

appeasement so far, and unless Indians put their foot down, the country will be cleft into bits before they know what is being done.' But the nationalists in general and the Hindus in particular suffer from a fear complex, which they have got to be cured of.

To understand India, one has to make a proper study of her cultural history. Unfortunately, the so-called histories of India, give no true clue to her inner life. But for a transvaluation of the historical values that have come to the forefront in the wake of Western thoughts, it is necessary to undertake a proper study of such cultural ideas as resistance, non-violence, surrender, and truth, etc., and social institutions like family, Varnāshrama, etc. This at last reveals the grounds of the difference between the Mahatma and the new school of thought represented by *Akhand Hindusthan*.

Mr. Munshi holds that India 'should give up illusory hopes of cheaply earned freedom. It should listen to the voice of God and develop the will to resist all evil, in whatever form it faces us.' On the question of self-defence, the author writes: 'I cannot imagine that, as between man and man, the right of self-defence by all available means can be given up as long as most men continue to be what they are, just normal human beings. Non-violence is a psychological factor. Its moral value is derived from the motive and impulse. If the use of force becomes necessary in the performance of a duty which is undertaken without fear, malice, or anger, it is not Himsa.' 'Resistance is the essence of individual or corporate growth.' It is by resisting the non-self that we create the proper atmosphere for the revelation of Divine effulgence.

The book suffers from some minor defects which can be easily corrected in a subsequent issue. Being a collection of articles written and speeches delivered at intervals, the chapters are very loosely knitted, and the unwary reader may find some difficulty in piecing them together. The book unconsciously divides itself into three sections—political, historical, and cultural—the relationship between which should be better established.

There are a few inaccuracies of thought and facts—historical or otherwise. Resistance by itself is no commendable virtue. When it stands as the counterpart of some

positive effort does it have any claim to recognition. We cannot agree that 'the more strenuously he resists the adverse influence the more living will the picture grow, till concentrated imagination will be converted into reality.' India must stop thinking in terms of mere negation once and for all. Attention should be riveted in an increasing measure on positive achievements, negative virtues being considered as only the latter's handmaids. Mr. Munshi in speaking of India refers loosely to Karachi and Calcutta as the two extreme eastern and western points. The disruptionists may easily take advantage of this, as it is quite of a piece with their Pakistan scheme. In a book that aspires to a high position in Indian thought the language should be more accurate. Why should not the author speak of Hinglaj and Kamakhya, or better still, Parashuram-kunda? It is hardly true to say that Rupa and Sanatana Goswamis were Muslim converts. They were Brahmins serving a Muslim potentate and were known to the public in their official designations which happened to be non-Indian words.

Mr. Munshi's bold stand has rehabilitated Indian politics and such a beautiful presentation of his case requires no further certificate. We wish that every true Indian should read it, digest its contents, and ask himself if his actions are in keeping with the high ideas for which *Akhand Hindusthan* stands. The book is all the more poignantly interesting in view of recent political developments.

WAYFARER'S WORDS, VOL. I. BY MRS. RHYNS DAVIDS, D.LITT, M.A. Published by Messrs Luzac & Co., 46, Great Russell Street, London. Pp. 367. Price Rs. 2.

Mrs. Rhys Davids needs no introduction for her beautiful scholarly writings and her interest in Buddhism. The book under review is a compilation of her articles already published in the *Hibbert Journal*, *Prabuddha Bharata*, *Calcutta Review*, and other leading journals. 'They tell how the religion we now call Buddhism was different at first from what it now is,' and 'they tell how man's more-will in his way-faring is not yet taught as it needs to be.' 'The More in life, when life is viewed as a growth, a becoming, figured as a wayfaring towards a Most, very long in time,—time past and time future, not for mankind—only considered as a whole, but for each Man,

each Woman ; here is what these Way-farer's Words have after divers manners been trying to say.' Her able pen attracts all readers.

SANSKRIT—ENGLISH

THE TANTRARAJA TANTRA WITH THE COMMENTARY SUDARSHANA OF PRANAMANJARI. EDITED BY PROF. DR. JATINDRABIMAL CHAUDHURI, PH.D. (LONDON), WITH A FOREWORD BY MR. C. A. RYLANDS OF THE SCHOOL OF ORIENTAL STUDIES, UNIVERSITY OF LONDON. Published by the author from 3, Federation Street, Calcutta. Pp. viii+xliv+116. Price Rs. 3.

This edition of the first chapter of the *Tantraraja Tantra* and that much of the commentary *Sudarshana* of Pranamanjari that is extant, form the fifth volume of Dr. J. B. Chaudhuri's well-known series, *The Contribution of Women to Sanskrit Literature*. Dr. Chaudhuri has reconstructed the text of the *Tantraraja Tantra* on the basis mainly of the commentary with the help of six MSS. of the text, two of which in Telugu script come from the South and two other from the West of India. The commentary has been edited from a single MS. that is extant. The long list of emendations in the commentary, running over nine pages in print, appended at the end of the work, shows at once the difficulties Dr. Chaudhuri had to face for determining the correct readings of an extremely defective MS. The readings chosen for the text and the emendations in the commentary are all singularly happy and reveal forthwith the sound scholarship of the learned editor. But for a thorough grasp of Tantrika complexities and mastery over the Tantrika literature, the editor would have been compelled to face a devastating shipwreck in the midst of his arduous undertaking of editing the Tantrika MS. *Sudarshana*. It further adds to the great credit of the editor that he has drawn charts representing the knotty Tantrika problems accurately and inserted them in appropriate places in the commentary for facilitating the quick understanding of the subject-matters.

The English Introduction is a masterly production. Dr. Chaudhuri has mentioned here everything that could possibly be said about the authoress and her work. It is so well written that after going through it carefully, one can easily pursue the intricate Tantrika doctrines, rituals, etc.

Pranamanjari has quoted from a large number of works, Tantrika, philosophical, etc. Almost all the quotations have been traced to their sources. Parallel passages, similar thoughts, contradictory opinions, etc., have been copiously included in Appendix II on Notes. The exegetical and critical notes of the editor are happy and cover a large field of technical and philosophical literature. All the Indices and Appendices including the Bibliography and General Index are in keeping with the very high standard of the rest of the book.

Not only for its excellent editing, but for its intrinsic merit also, the *Sudarshana* of Pranamanjari should commend itself to all lovers of Indian literature and culture. As the editor points out, the authoress was not a novice in the art of literary execution. The points in which she excels many authors are her boldness, firm attitude, undaunted energy, and, above all, very fair judgement.

AMARESWAR THAKUR.

HINDI

SRI RAMAKRISHNA VACHANĀMRITA. TRANSLATED BY PANDIT SURYAKANTA TRIPATHI FROM THE ORIGINAL BENGALI. Published by the President, Sri Ramakrishna Ashrama, Dhantoli, Nagpur. Pp. 495. Price Rs. 2-4.

Sri Ramakrishna Ashrama, Nagpur, has done a great service to the Hindi-reading public by publishing such a nice volume containing the teachings of Paramahansa Sri Ramakrishna in Hindi entitled *Sri Ramakrishna Vachanamrita*. The Hindi rendering is done from the original Bengali book *Sri Ramakrishna Kathamrita* by M., a householder devotee of Paramahamsaji, who actually heard those teachings from his sacred lips.

It is needless to say anything about the merits of the Hindi as it is a translation by the renowned Hindi poet 'Niralaji' (Pandit Suryakantaji Tripathi). The translation has been so well done that the Hindi reader of the book is sure to find in it the same Amrita or bliss as in the original teachings in Bengali. The spirit of the teachings, the manner and the matter thereof are all kept up very faithfully. The elegance of language, the lucidity of expression, and the gravity of the subject give the book no mean a place in Hindi literature. The natural craving to know

about the teachings of Sri Paramahamsaji after reading his life-story in detail in *Sri Ramakrishna Leelamrita*, published by the same Ashrama, cannot but be satisfied by this book.

To add to the usefulness of the book, in the first few pages thereof is also a short biography of Sri Ramakrishna Paramahansa Deva, so sweetly penned by his great devotee, Sâhitya Shâstri, Pandit Vidya Bhâskar Shukla, M.Sc., Professor, of the University College of Science, Nagpur.

The book contains about 500 pages. Its printing in clear and attractive types has been done in Benares. Its get-up is all that can be desired. Its selling price is only Rs. 2-4 in spite of the high cost of paper and printing in these days.

Every Hindi reader can be advised to make use of this precious book.

PANDIT DWARKANATH TEWARI

BENGALI

HINDU PRAMĀ-VIJNĀN OR NYĀYA-SOPĀN. BY PRAKASH CHANDRA NYAYA-VAGISHI, B.A. *Available from the author at P, 205, Lansdowne Road Extension, Calcutta. Pp. 94. Price 10 As.*

Nyaya-Sopan is the last of the series of books written by the author on logic, philosophy, and religion. Dry, subtle, and abstruse as logic, particularly Hindu logic, is, the author has made the treatment lucid, attractive, and thought-provoking. Never before, Hindu logic was thought so easy and clear. He is to be congratulated all the more, for he has dictated the whole

book from his sick bed at the age of eighty-one.

The author's deep knowledge of both Indian and European philosophy has specially fitted him for the work. The book deals with epistemology, sources of knowledge, and fallacies together with a brief survey of all the systems of Indian thought. The topics on Pratyaksha (perception) and Anumāna (inference) which constitute the vital part, have been admirably treated.

Of all the systems of Hindu philosophy Nyaya is supposed to be the most difficult. The modes of thought in Hindu logic are a bit different from those used in Western logic; so a list of technical terms with brief explanatory notes and their corresponding English names, wherever possible, in an appendix, will give a finishing touch to this valuable work.

UPANISHADER ALO. By DR. MAHENDRANATH SARKAR. *Published by the Calcutta University. Pp. 159.*

This is the second and enlarged edition of the book. The learned author has narrated in a lucid and clear manner the essential truths inculcated in the Upanishads. His expositions, as is well known, are always illuminating and thought-provoking. Those who have no time to go through the original texts of the Upanishads will do well to go through this book and earn a fair knowledge of the truths embodied in them. The get-up is quite nice, but one wishes that in such a book printing mistakes were less numerous.

NEWS AND REPORTS

THE THIRTY-THIRD ANNUAL GENERAL MEETING OF THE RAMAKRISHNA MISSION

THE MISSION UNDER WAR CONDITIONS

The following extracts from the Report of the Secretary of the Ramakrishna Mission, read at its thirty-third Annual General Meeting on 3 April 1942, give a glimpse of the hard struggle the Mission is passing through, caught as it is in the very vortex of the present world war.

'A year has passed since we last met here. Many untoward things have happened during this period. The war has

come to our very gates. Nay, it has dealt a blow to our Mission also. In addition to a very marked general fall of income in all the centres, some of them, for example, the Students' Homes at Calcutta, Vizagapatam, Madras, and Batticaloa in Ceylon, have been compelled to move to distant places for safety, and others, such as the centre at Colombo, are following suit. But the worst calamity befell our Rangoon Sevashrama, which was bombed and machinegunned on the 23rd December last. Fortunately, there were no casualties. The latest news about the Sevashrama and the Society at Rangoon is that both the centres had to be closed *sine die*, and the workers,

after staying in the province as long as they could, have been returning to India in batches, either escorting large numbers of evacuees or doing substantial cholera inoculation work, besides other forms of service to the homeless and distressed. We have received no news from our Singapore centre for a very long time.

'As you can easily understand, the present year is fraught with momentous changes, and there is scarcely any chance of escape from the terrible effects of the war. But we need not lose heart. We have to face the situation boldly. All of us, lay as well as monastic members of the Mission, must play our parts in this great hour of trial. The Lord is present everywhere, ready to help us. Let us have firm faith in Him and try to see His guiding hand in the midst of adversity also. The ominous clouds that have gathered overhead will surely disperse, and a better state of things will prevail. Swamiji's prophetic vision of a rejuvenated India, more glorious than ever, will materialize, and her ancient message of peace and love will captivate the hearts of men and women all over the world. Sri Ramakrishna's advent was for this very purpose. May we be worthy of his grace, and may he make each one of us a fit instrument in his work of spiritual uplift.'

THE MISSION BRANCHES IN 1941

The Secretary, then, goes on to enumerate the Mission centres:

'Including the Headquarters there were 61 Mission centres in 1940, to which was added the Ramakrishna Mission Saradapith (the Residential College) at Belur, so that at the end of 1941 there were 62 centres. Including the 64 Math centres in India and abroad working in close collaboration with the Mission, there are at present altogether 126 centres, besides 18 sub-centres working under the guidance of the main centres.

'Through the above centres and sub-centres are conducted no less than 358 permanent institutions of various types, of which 276 belonged to the Mission. Besides, in 1941 the Mission undertook temporary relief activities such as riot-relief and flood-relief, and individual help of different kinds.'

THE MISSION HEADQUARTERS IN 1941

The activities of the Mission Headquarters in 1941 were briefly as follows:

'Besides guiding, controlling, and supervising the various activities of the branch centres and supplying monastic workers to them, the Headquarters carried on the following activities of its own:

'*The Charitable Dispensary*, Belur, served 26,818 patients with medicine, of whom some were supplied with diet and blankets as well.

'*Regular and occasional help* was given to 20 students and helpless widows and invalids, the total expenditure being Rs. 969-14-6.

'*The Mass Education Fund* helped with monthly grants four schools in different places with a total strength of 209.

'Many monks from the Headquarters went all over India in *preaching tours* and held regular religious classes in and around Calcutta. The response everywhere was quite encouraging.

'*The administrative duties* of the Headquarters were carried on in an atmosphere of mutual understanding; and an eagerness for service, economy, and efficiency was evident all round. Some centres were inspected, some Local Committees (for branch centres) were newly constituted, and some centres were helped with grants from the Kumar Guru Prasad Singh Endowment Fund.'

A SCHEME UNDER DEVELOPMENT

'The Mission could not start the T. B. Sanatorium at Dungri, near Ranchi, owing to restrictions put upon building materials. Permission has been got for securing more materials, but in view of the neighbourhood being requisitioned for military purposes, the work may not be taken up for some time to come.'

INCOME AND EXPENDITURE

The financial position of the Mission, i.e., of the Headquarters as well as the branches, is summed up thus:

'Owing to the war situation income has suffered, which is natural as our supporters are also placed in uncertain situation. It has been also a problem to keep all funds in safety.

'The total income (of the Mission as a whole) during the year was Rs. 14,67,269-5-10 and the total expenditure Rs. 14,33,065-14-6.'

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's joy on seeing Shivanath—Worldly people's indifference to spiritual life—Power of God's name—Three classes of devotees—Three kinds of Bhakti—Utilizing Tamas for spiritual welfare—Three types of Gurus—No finality about God's nature—Sign of perfect knowledge—Personal God for devotees.

October 28, 1882. It was Saturday. The semi-annual Brâhmo festival, which was celebrated each autumn and spring, was being held in the beautiful garden house of Benimadhav Pal at Sinthi, nearly three miles north of Calcutta. The house stood in a solitary place suited for divine meditation. Trees laden with flowers, artificial lakes with grassy banks, and green arbours enhanced the beauty of the grounds. Just as the fleecy clouds were turning gold in the light of the setting sun, the Master arrived.

Many devotees had attended the morning devotions, and in the afternoon people from Calcutta and the neighbouring villages joined them. Shivanath, the great Brahmo devotee whom the Master loved dearly, was one of the large gathering of members of the Brahmo Samâj who had been

eagerly awaiting the arrival of Sri Ramakrishna.

When the carriage, bringing the Master and a few devotees, reached the garden house, the assembly stood up respectfully to receive him. There was a sudden silence like that which comes when the curtain in a theatre is about to be rung up. People who had been conversing with one another now fixed their attention on the Master's serene face, eager not to lose one word that might fall from his lips.

At the sight of Shivanath the Master cried out in joy, 'Ah ! Here is Shivanath ! You see, you are all devotees of God. The very sight of you gladdens my heart. One hemp-smoker feels very happy to meet another. Very often they embrace each other in an exuberance of joy.' The devotees burst out laughing.

Master : Many people visit the temple garden at Dakshineswar. When I see some of them indifferent to God, I say to them, "You had better sit over there." Or sometimes I say, "Go and see the beautiful buildings." (Laughter).

"Sometimes I find the devotees of God accompanied by worthless people. These latter are immersed in gross worldliness, and do not enjoy spiritual talk. The devotees keep up such talk with me a long time, but the others become restless. Finding it impossible to sit there long, they whisper to their devotee friends, "When shall we be going? How long will you stay here?" The devotees say, "Wait a bit. We shall go after a little while." Then the worldly people say in a disgusted tone, "Well then, you can talk. We shall wait for you in the boat." (All laugh).

"Worldly people will never listen to you if you ask them to renounce everything and devote themselves wholeheartedly to God. Therefore, Chaitanya and Nitai, after some deliberation, made the following arrangement to attract the worldly. They would say to such persons, "Enjoy the delicious soup of the Mâgur fish and the sweet embrace of your dear ones at the same time that you take the name of Hari." Many people, attracted by the first two, would chant the name of God. After tasting a little of the nectar of God's hallowed name, they would soon realize that the "fish soup" really meant tears they shed for love of God, while the "dear ones" signified the earth. The enjoyment of their embrace meant rolling on the ground, mad with God's love.

"Nitai would somehow persuade people to repeat the name of Hari. Chaitanya said, "The name of God is very powerful indeed. It may not produce an immediate result, but it must bear fruit

one day." It is like a seed left by someone on the cornice of a building. After many years the house crumbled down, and the seed, falling on the earth, germinated, and at last bore fruit.

"As among the worldly are found three classes of people, endowed with the three Gunas, Sattva, Rajas, and Tamas, so also the love of God manifests itself through the three Gunas.

"Do you know what a worldly person endowed with Sattva is like? Perhaps his house is in a dilapidated condition here and there. He does not care for its repair. The worship hall may be strewn with pigeon dirt and the courtyard covered with moss, but he pays no attention to these things. The furniture of the house is old. He does not think of polishing it and making it look neat. He does not care for dress at all; anything is good enough for him. But the man himself is very gentle, peaceful, kind, and humble; he does not injure anyone.

"Again, among the worldly there are people with the traits of Rajas. They have a watch and chain, and two or three rings on their fingers. The furniture of their house is all spick and span. From the walls hang portraits of the Queen, the Prince of Wales, and other big people. The building is white-washed and spotlessly clean. Their wardrobe is filled with a large assortment of clothes; even the servants have their liveries and all that.

"The traits of a worldly man endowed with Tamas are sleep, lust, anger, egotism, and the like.

"Similarly, Bhakti, devotion, has its Sattva. A devotee endowed with this quality meditates on God in absolute secret. Perhaps he does so inside the mosquito-net. Others think he is asleep. He is late in getting up, perhaps, he has not slept well during the

night. His love for the body goes only as far as appeasing his hunger, and that with nothing but rice and simple greens. There is no elaborate arrangement about his meals, no luxury in clothes, and no display of furniture. Besides, such a devotee never flatters anybody for money.

'An aspirant possessed of Râjasika Bhakti puts 'Tilaka' on his forehead and holy Rudrâksha beads around his neck. Sometimes he places a gold bead on the string. (All laugh). At the time of worship he wears a silk cloth.

'A man endowed with Tâmasika Bhakti has a burning faith. Such a devotee forces God, as it were, to grant him boons, like a robber falling on a man and taking his money, shouting, "Beat him! Kill him! Bind Him!" The Tamasika devotee assumes such an attitude towards God.'

So saying, the Master began to sing in a voice sweet with rapturous love, his eyes turned upward:

Why should I go to Gangâ or Gaya,
to Kashi, Kanchi, or Prabhas,
So long as I can breathe my last with
Kâli's name upon my lips?
What need has a man for rituals,
what need for devotion any longer,
If he repeats the Mother's name at
three holy hours?

* * *

The Master was beside himself with love for the Divine Mother. He sang with fiery enthusiasm:

If only I can pass away repeating
Durgâ's name,
How canst Thou then, O Blessed One,
Withhold from me deliverance,
Wretched though I may be?

* * *

Master: 'One must take a firm attitude, "What! I have chanted the

Mother's name; how can sin stick to me? I am Her child, heir to Her powers and glories.'

'Again, you see, this quality of Tamas can be used for the welfare of others. There are three classes of physicians, superior, average, and inferior. The inferior type feels the patient's pulse and says to him, "Take medicine regularly." He does not care to inquire whether or not the patient has actually taken the medicine. The average physician persuades the patient in various ways to take the medicine. He says to him in a sweet tone, "My good man, how can you be cured unless you use the medicine? Take this medicine. I have made it for you myself." But the best physician, finding the patient stubbornly refusing to take the medicine, forces it down his throat, putting his knee on the patient's chest, if necessary. This is the manifestation of the Tamas of the physician. It does not injure the patient; on the contrary, it does him good.

'Like the physicians, there are three types of religious teachers. The inferior type gives his teachings to the disciples but does not make inquiries about their progress. The average teacher, for the good of the student, makes repeated efforts to bring the instructions home to him, begs him to assimilate the teachings, and shows him love in many other ways. But the teacher who goes to the length of using force when he finds the student persistently unyielding—him I call the best teacher.'

A *Brahmo devotee*: 'Sir, has God forms, or has He none?'

Master: 'No one can say with finality that God is only "this" and nothing else. He is formless and again He has forms. For the Bhaktas He assumes forms. But He is formless for the Jnâni, that is, for him who looks

¹ A paint of sandal-paste or other material to denote one's religious affiliation.

on the world as a mere dream. The Bhakta feels that he is one entity and the world another. Therefore, God reveals Himself to him as a person. But the Jnani—the Vedantist for instance—always negates phenomena by reasoning. Through this discrimination he realizes, by his inner perception, that the ego and the universe are both illusory like a dream. Then the Jnani realizes Brahman in his own consciousness. He cannot say in words what Brahman is.

‘Do you know what it is like? Think of Brahman, Existence-Knowledge-Bliss Absolute as a shoreless ocean. Through the intense cold of the love of the Bhaktas, the water has frozen at places into blocks of ice. In other words, God now and then assumes various forms for His lovers and reveals Himself to them as a person. But with the rising of the sun of knowledge the blocks of ice melt. Then one does not feel any more that God is a person, nor does one see God’s form. What He is cannot be described. Who will describe Him? He, the speaker, disappears. He cannot find his “I” any more.

‘If one analyses oneself, one does not find any such thing as “I”. Take an onion for instance. First of all you peel off the red outer skin, then you gradually find thick white skins. Peel these off one after another, and you will not find anything inside.

‘When one cannot put one’s finger on the ego—and who is there left to do so?—then, in that state, who can describe how he feels in his own Pure Consciousness about the real nature of Brahman? Once a salt-doll went to measure the depth of the ocean. No sooner was it in the water than it melted. Now who was to tell of the depth?

‘There is a sign of Perfect Knowledge. Man becomes silent when it is awakened. Then this “I”, which may be likened to the salt-doll, melts in the ocean of Existence-Knowledge-Bliss Absolute and becomes one with It. Not the slightest trace of distinction is left.

‘As long as self-analysis is not complete, man argues and discusses glibly. But he becomes silent when he reaches the end. When the empty pitcher is filled with water, when the water inside the pitcher becomes one with the water of the lake, no more sound is heard. Sound comes from the pitcher as long as it is not filled with water.

‘People used to say in olden days that the boat that once entered the “dark waters” of the ocean never came back.

‘All trouble and confusion comes to an end when this “I” dies. (Laughter). You may indulge in thousands of reasonings, but still the “I” does not disappear. For people like you and me, it is good to have the feeling “I am the lover of God.”

‘The Saguna Brahman’ is meant for the Bhaktas. In other words, God has attributes and reveals Himself to men as a person, assuming forms. It is He who listens to our prayers. The prayers that you utter are directed to Him alone. You are Bhaktas, not Jnanis or Vedantists. It does not matter whether you accept a God with form or not. It is enough to feel that God is a person who listens to our prayers, who creates, preserves, and destroys the universe and who is endowed with infinite powers.

‘It is easier to reach God by following the path of devotion.’

Brahmo devotee : ‘Sir, is it possible

² God with attributes, conceived as the Creator, Preserver, and Destroyer of the universe.

for one to see God? If so, why can we not see Him?’

Master : ‘Yes, He can surely be seen. One can see His forms and His formless aspect as well. How can I explain that to you?’

Brahmo : ‘What are the means by which one can see God?’

Master : ‘Can you weep for Him with intense longing of heart? Men shed a joyful of tears for the sake of

their children, for their wives, or for money. But who weeps for God? The mother looks after her cooking and other household duties as long as the baby, forgetting everything else is engrossed with its toys. But when the baby no longer relishes the toys, it throws them aside and yells for its mother. Then the mother takes the rice pot down from the hearth, runs in haste, and takes the baby in her arms.’

THE NEED OF PERSEVERANCE IN RELIGIOUS LIFE

BY SWAMI TURIYANANDA

I have already heard about you from S., and I am very much delighted to learn that you have decided to break all worldly ties and spend your life in contemplation of God. It is all very well and necessary to yearn for realizing God, but it is not good to be restless and despondent, because your mind is not yet calm. One should regard oneself as fortunate even if one does no more than sit patiently waiting for His grace. Is it little mercy that He has drawn you away from the world and set you in contemplation of Him? Now it all rests on Him to pacify the mind or not. It is enough that you are doing devotional exercises, thanks to His grace. Pray to Him so that He may keep you engaged in calling on Him. Why should you pray for calmness of mind, etc.?

The Master used to advise us to be ‘real professional peasants.’ A professional peasant never gives up cultivation and is not to be deterred by flood or drought. And he follows no other profession but cultivation. Proceed with your devotional exercises in the

same manner, and regard yourself as fortunate if you can only do so. *Surrender your happiness and misery, peace and disquiet to His feet. Be content to fare as He wills. Learn to pray only that He may keep you engaged in devotional exercises. In that case peace will come of itself. You will not have to pray for peace. The prayer should be only for ability to continue devotional exercises. Is God like vegetable or fish which you can buy for a price? Is there a limit to calling on Him, so that He can be realized by such and such practices? Only wait patiently for His grace resigning yourself to Him. It is enough if you can do this. His mercy is spontaneous. None finds Him by closing one’s nostrils or by any other practices. Whoever has found Him has done so through His mercy. Know this to be His infinite grace if He allows you only to wait patiently on Him. What are devotional exercises except calling on Him with sincerity? Do not try to deceive yourself. That is all. He will make you do other devotional practices if necessary.

WHEN SHIVA DANCED AND MEDITATED

By THE EDITOR

He transformed Himself in accordance with each phenomenal form ; that form of His was for the sake of making Himself known.—*Bṛihadāraṇyaka Upanishad*, II.v.19.

I

Man laughs and plays out of the fullness of his joy. There can be no question of an objective. 'Creation is a purposeless diversion, just as in the case of mortals.' (*Brahmasutra*, II. i. 38). 'Out of Bliss alone do all these things proceed, in Bliss they abide, and to Bliss they return.' So Natarāja dances this world into existence : 'Thou dancest as Creator with embodiment of power on the earth-lotus.' (*Ananda-Lahārī*). Shiva's inherent bliss expresses itself in perpetual rhythmic movements of His supple limbs. His elation radiates, as it were, through the tips of His elongated hands and feet reaching out to infinite space in all directions. His feet move up obeying an urge for self-oblivious expression, and His toes scarcely touch this inert ground. It is all expression, all movement,—a static body galvanized into a centre of dynamic oscillation, which through its centrifugal and centripetal impulsion makes infinite space vibrate with life eternal and draws out from the maddening crowd of stars and planets the music of the spheres. 'When Nataraja commences His dance the goddess of speech plays on her Veenā, Brahmā beats time, the goddess of fortune pours out a mellifluous melody, Vishnu begins playing on musical instruments, and the gods surround Him with prayerful hearts.' All Nature is transmuted into an unsubstantial, ethereal movement of spirit and outburst of symphony.

But there is a rift in the lute. Nataraja's electrifying dance is too full of

life to get a suitable expression through mere matter, which unable to bear the strain seems often to break into uncoordinated parts. 'When touched by His moving feet the earth appears to be nearing dissolution, the vibrating arms make the existence of the spheres problematic, and the contact of the dancing matted locks makes heaven tremble helplessly.' But Rudra is no mere destroyer. He transforms things in order to have a better creation. His dance is only an expression of creative disequilibrium. 'For the protection of the world do Thou dance, but alas, Thy very infinitude seems to hinder Thy projected reform.' Unfortunately for us, the *elan vital* or the creative urge is often relentless in its operation and the results are not always to our liking. Inert matter can hardly be a lit vehicle for pulsating life, and its transfigurations are always accompanied by surprises and rude shocks. 'Eternal Dancer' sings the hymnist, 'Thou makest the worlds dance;—attached to all at one time, terrible to all at another; unbinding by the great meditation, and binding by Thy fearful forms; destroying passion and all impure sacrifices; indestructible ever-acting essence of perseverance and victory : to Thee I bow.'

The picture changes and Nataraja transforms Himself into Shiva immersed in endless Samādhi in His beloved abode on Mount Kailas, in the midst of perpetual snow surrounded by bleak, lifeless Tibetan deserts which stretch endlessly on all sides with peaks rising up here and there, reminding one of a vast city

of the dead. From the top of the white mountain shoot down icicles with sharp hissing sounds like those of serpents, and avalanches slide down with heavy thuds making the hills around resound with 'Byom, Byom'. And yet this silent work in an inaccessible region is not without far-reaching results. The glaciers feed the rivers of the plains; from Shiva's matted hair issue a thousand streams which feed and urge into life myriads of trees and plants. Thus Nataraja inspires, while Shiva points to the springs of a higher meditative life; and both the tendencies blend imperceptibly into a harmonious whole co-extensive with cosmic existence in its various modes of creation, subsistence, and dissolution.

Both these aspects of Divine pre-occupation have been reflected in the national life of India. A whole people impelled by that Divine activity, by that ecstatic inspiration, prepared to sacrifice itself in an unending career of creation of values that ignored all limitations of space and time. The heart of the people caught a ray of the Divine Light and threw all selfish considerations overboard. Indian society based itself on a spirit of unquestioning service inside and outside the country. But her elite did not lose sight of the fundamentals; and immersed in self-forgetful intellectual and spiritual pursuits, Indian saints evolved thoughts that perennially supplied life to the nation,—fast ebbing out as it was through unceasing activism. India's heart and brain were thus harnessed to the cause of world-regeneration, 'for the good of others and for the happiness of all'. Activism and meditation were her watchwords, and this double ideal was embodied in Kalidasa's poems when he spoke of his heroes as :

Lords of the Lithosphere from sea to
sea,
Commanding the skies by air-chariots,

Who adopted the life of silent sages
when old,
And passed away at last through
Yoga's aid.

II

Shiva has a wonderful family. His wife, the goddess Durgâ, is the source of all power,—material, moral, and spiritual. From Shiva is born the greatest military genius; but not until His future wife Umâ has denied Herself the help of Kâmadeva, the god of physical love, and by intense meditation on Shiva She has burnt all passion and transmuted Herself physically and mentally into the likeness of Shiva, does the Lord grant Her the boon. Then is born Skanda who leads the celestial warriors victoriously against the forces of evil, which ere long defied their arrayed hosts. From Shiva is born Lakshmi the goddess of prosperity, Saraswati the goddess of arts and sciences, and Ganesha the bestower of success in all walks of life.

Shiva is the teacher of all the gods in the different branches of learning. The Āgamas are His own words. India's culture was permeated through and through with spirituality, though she was intensely human in her worldly pursuits. Aesthetics, economics, and ethics had their due share of attention; but the pride of place was assigned to spirituality, which alone was allowed to set the tune that the other three had to follow. Books on law, literature, science, and history commenced with invocation to some god or goddess. Nay, they were often considered as the very words of Shiva or Vishnu or Pârvatî, or as emanating from some action of those divinities. Nataraja, for instance, sounded His drum when His ecstatic movements came to an end, and from those sounds issued the alphabet of Pânini. Bhartṛihari in his

Vākyapadiya is at pains to show how the essence of all words is Brahman. Verily in the beginning was the Word, and the Word was with God, and the Word was God. It is Existence, the highest genus, that evolves as the different species implied in ideas conveyed by words like cow, horse, etc.

Musical notes had a natural birth from the same source. In fact, Shiva is the greatest musician. Due to such a Divine lineage, Vishnu shows an unqualified predilection for music when He says to Nārada, 'O Nārada, I do not abide in Vaikuntha, nor even in the hearts of Yogins; but I am where my devotees sing.' Musicians are convinced that through a proper cultivation of their voice and concentration of their minds on harmonies they can reach the fountain-head of all melodies, नादब्रह्म. The highest music in India is animated by spirituality, and the sublimest theme is derived from some mystic experience. As such, music is recognized as a great help in spiritual practices by religious sects all over India, while music divorced from a spiritual background is looked down upon by all decent people.

The same ideas embodied themselves in plastic art, in all ages, whether pre-Vedic, Vedic, Buddhist, or Hindu. It is all idealistic in outlook, real situations being requisitioned only as a means to an end, for visualizing in concrete form सत्यं शिवं सुन्दरं, the True, the Auspicious, and the Beautiful. True, in Hindu art we miss the realistic touch of the Greeks; but this apparent loss is more than made up by the abundance of spiritual suggestions. In a book on politics which in the West would leave spiritual values studiously alone, we read: 'The images of gods even if deformed, are for the good of men, while those of men, even if well formed,

are never for human good. The images of gods yield happiness to men and lead to heaven; but those of men lead away from heaven and yield grief. (*Sukraniti*, IV. 4).

Books on statecraft found no difficulty in thriving under the aegis of religion, and king Bhoja found nothing incongruous in commencing his *Yukti-kalpataru* with a salutation couched in diplomatic language addressed to Krishna 'the Parameshwara, who by undoing the happiness of Kamsa did really promote happiness, who is, worshipped by the gods and is really unadorable'. The *Laghu Arhanniti* which claims to sum up Mahavira's political teachings to king Bimbisara is supposed to be derived from Rishabhadeva through a long line of Tirthankaras. Brihaspati in his *Bārhaspatya-sutram* does not forget to enumerate the Punyakshetras, the holy places of pilgrimage, whether Shaiva, Vaishnava, or Shākta, and though he starts with the materialistic standpoint that the world has its roots in wealth अर्थमूलं जगत्, he is careful to remind the reader that 'one should, in the same manner, acquire knowledge which is the root of Dharma (धर्ममूलं च विद्यामर्जयेत्), and affirms that 'the world has its real basis on knowledge which, again, is all (विद्यामूलं जगत्, विद्या पुनः सर्वम्)'. This Brihaspati, we have to remember, is no other than the teacher of Indra, the king of heavenly beings. Somadeva begins his *Niti-vākyāmṛita* with a salutation to Ganesha and inculcates the cultivation of thoughts regarding other people's welfare as one's own. Tyāga (renunciation), Ahimsā (non-killing), and Vrata (religious observances) are constituent elements of his Dharma.

In books on engineering, Viswakarmā, the divine architect, is met with either as an author or patron.

The *Vishwakarmiya-shilpam* discusses among other things the forms of images, the proportions of their temples, and their thrones.

In medicine, too, the same tendency is in evidence, and books on astrology, astrology, and science in general follow suit—they are derived from some god or goddess or some inspired saint, and aim at harmonizing material efforts with higher idealism calculated to uplift humanity morally and spiritually.

And what are the Purāṇas if not India's encyclopaedias of history, philosophy, arts, sciences, and religion woven round divinities and Rishis of old? The very name of Hemādri's encyclopaedic work *Chaturvargachintāmani*, based on these Puranas and other old literatures, reveals the synthesis of human pursuits, religious duties, wealth, happiness, and spirituality, that Hindu thought achieved.

At the root of all these positive achievements is the Vedic civilization, the requirements of whose rituals evolved geometry, astronomy, mathematics, to name only a few of the arts and sciences. And if it is conclusively proved, as it is likely to be, that Mohen-jo-Daro and Harappa were but the concrete manifestation of that civilization, we shall have not only literary but also archaeological evidence of the complete interfusion of a material civilization with spiritual ideas.

III

That this conception of spirituality as the source of material prosperity and the mother of arts and sciences is no mere fancy, is borne out by history. We shall first study the results of the impact of Indian religions on other countries and then turn to India herself.

It has now been amply proved that religion formed the main basis of cultural contacts between India and the world at large. There were trade and commerce no doubt, whose even flow was often ruffled by the march of cohorts. But these alone could make no lasting impression on the minds of foreign nations. The pacific cultural penetration, which followed in the wake of religion with an awakening to new values, captured the hearts of the world and cemented a new relationship on a higher plane that has outlasted the ravages of ages. And though India, the source of these acculturations, has often been forgotten, India's contribution has made indelible marks on the histories of great nations. After a long period of prehistoric and proto-historic cultural contacts with the world outside, in which the Kassites worship Suryash, the Rigvedic gods Indra, Varuna, and Mitra bless the Mitanni-Hittite *entente cordiale* of 1400 B.C., Indo-Persian Mithra roams the world under various guises, Shiva riding his bull marches majestically from end to end, the Old Testament preserves memories of Indian imports, the Egyptian mummies are wrapped in Indian muslin, and Babylon gets her timber and peacocks from Indian sea-borne trade,—India emerges as the radiator of cultural energy, situated as she is in the centre of vast territories and seas from Rome to Japan, and from Siberia to Java, the perimeter of her cultural domain touching even Mexico and Peru, the Philippines and New Zealand, as well as Spain and Britain.

Buddhism was introduced into China not later than 67 A.D. when at the invitation of the Chinese Emperor of Loyang, Kāshyapa Matanga went as a missionary with Buddhist images and texts. He was followed by others

who were not only learned missionaries but had also great aptitude for music, painting, iconography, sculpture, and architecture. China thus learnt many things along with the new religion, and remodelled her life and thought on those of India. But historians often forget that although the Chinese accepted Indian arts and sciences as a part of their Buddhism, in the country of their origin there was nothing to distinguish Hindu arts and sciences from those of the Buddhists. It was really the civilization of India that the Chinese contacted. Sanskrit and Pali gave a phonetic value to their ideographs. Indian stringed musical instruments were imported. Indian dramatic art, her acrobatic performances, and pantomimic dances changed and inspired the Chinese theatres. I-Tsing studied Indian medicines at Nalanda. Loyang had an Indian colony of 3,000 monks and 10,000 families; and other such colonies, backed by a vast trade, gave a great fillip to Indian maritime activities through which both the countries derived material benefit in all spheres of life.

From China Hindu culture travelled to Korea and Japan. And here again Buddhism was the most handy vehicle. From the presentation of an ivory image and some sacred books, perhaps, Indian material and spiritual civilization commenced a long history of uninterrupted conquests till at last Korea and Japan came to be reorientated. Hinduism, too, had its direct share in this cultural conversion. The Japanese, for example, surrounded their Buddha with Ganesha and Saraswati holding her Veena. Japan's alphabet was improved through this new acculturation. Her fine arts also could not escape the new influence. The temple walls of Horyuji, near Nara, were decorated in

the Ajanta style. The Japanese favourite musical instrument Biwa still traces its lineage to the Indian Veena.

The transformation of Champa, Cambodia, Siam, Malaya, Java, Sumatra, Bali, and other islands was more pronounced. It will be no exaggeration to say that Hindu religion together with Buddhism metamorphosed the cultural milieu of those territories. Angkor Vat, Angkor Thom, and Borobodoer were but the culmination of a long process of re-orientation beginning at least from the first century of the Christian era. Shaivism became the national religion of Champa as well as of Cambodia. Java, Sumatra, and Borneo came under the dominance of Hinduism and Buddhism, while Siam was predominantly Buddhist. The *Rāmāyana*, and the *Mahābhārata* together with other Puranas supplied the motif for their paintings, plastic arts, and dramas. The themes of their literatures were borrowed from Indian sources. Indian books on law, science, engineering, and medicine guided public affairs and promoted civic comforts. The kings were guided by the Hindu theory of advancing Dharma. Sanskrit scriptures were translated and adapted in Kawi, and Sanskrit words were freely absorbed. Bali is still Hindu, the Siamese kings still have Hindu names and among their officers can be found Purohitas, Mahāsenāpatis, and Rājākoshādhīpatis. It is quite usual to come across a Javanese Muhammadan gentleman with an Indian name; Su'uttama (very good), for instance, who still cherishes the memory of his Hindu lineage.

And who knows what influence the Hindu scriptures, translated into Arabic and Persian, exerted on the Muslim world and through them on Egypt and Europe? The study of Sanskrit and Pali has revealed a new chapter of Indo-

European religious inter-relationships. Who can say for certain where Jupiter (Dyaupitar), Aurora (Ushas), or Helios (Surya) had their homes? As early as 510 B.C., actual historical contacts were established through Darius' mercenary soldiers, and in 484 B.C., Herodotus could relate *Jâtaka* tales in his own fashion and speak of religious sects who were vegetarians referring probably to the Jainas and Buddhists. Pythagoras was indebted to India and the impress of Indian metaphysics is traceable in Socrates and Plato. Through such different channels, then, Indian spirituality imprinted its indelible mark on an intellectual people like the Greeks, and subsequently on the Romans. That the impact of Indian philosophical thought substantially changed Christianity and had consequent repercussions on European civilization, can be denied only by the die-hard Church followers. Such influences are still imperceptibly at work through the writings of Max Müller, Schopenhauer, Nietzsche, Browning, Whitmann, and others, and future history alone will reveal the efflorescence that is waiting Europe, preoccupied as she is at present with her Frankenstein of a material civilization that threatens to undo all she has so patiently achieved.

IV

History cannot, then, deny that so far as the influence of Indian religions is concerned, it has all along been creative and all for the good of the nations that welcomed them. Their beneficial effects were equally patent on the Indian soil. It was religion that created the *tempo* for Vedic achievements, for Buddhist prosperity, and Hindu revival. It was religion that enthused a Shivaji, who under Ramadasa's guidance took an ochre flag, the symbol of renunciation, poverty, and service, as his regal

insignia, and bent all his energies on establishing Dharmarājya, with what results is known to every student of the annals of India. It was religion again that urged the Sikhs to unquestioning martyrdom, on the solid foundation of which was built the kingdom of Maharaja Ranjit Singh. It was religion, again, that supplied the inspiration for the non-co-operation heroes.

Buddhist caves, Vihāras, pagodas, and frescoes, Hindu temples, images, and sculptures had all their origin in religion. The vast Sanskrit and Pali literatures owe their existence to it. Vaishnavas, Shaktas, Shaivas, and Jainas, are all noted for their positive contributions to Indian culture. Nalanda, Taxila, and Vikramashila owed their existence to religion. The assimilation of Parthians, Scythians, Sakas, and Huns, was due to religious energism. The conception of India as a territorial unity was directly derived from a common religious ideology.

We may get parallel instances from the histories of other lands where, too, the same power of religion was and still is in evidence. Who can deny the influence of Christianity and Mohammedanism on contemporary history? In the ancient world, too, Christianity transformed Europe and Mohammedanism raised a small desert country into a world power. The gift of Christianity and Islam to the storehouse of the world's culture can never be overlooked by the most materially minded cynic. The universities of Alexandria, Cordova, Oxford, and Cambridge cannot forget their religious parentage. It was in the caves and cloisters of Europe that medieval renaissance was hatched.

The vanished civilizations of Sumer, Egypt, Greece, Rome, and Mexico have the same tale to tell. Nay, their dead ashes are still instinct with life. Poets and artists still turn to their ruined

structures and forgotten literatures for inspiration, and consciously copy their modes of aesthetic expression.

The fact is that the ancient world thought it but a form of the worship of Satan to turn away from the true springs of all creation. In India particularly, a highly developed metaphysics helped the country to establish a lasting relationship of life's activities with transcendental verities. Activism was but a particular manifestation of the throbbing life pressing against the opposition of matter. But India had one national peculiarity,—behind her Nataraja's dance was the equipoise of Shiva. Nay, even in an apparent, perpetual movement Nataraja could not successfully hide the other side of His being: if it was a dance, it was a self-absorbed one, though this latter phase often eluded the unwary observer. Studied apart from Shiva's self-collected transcendence, these maddening shifting scenes were often very painful to watch, and the Indian saint cried out in agony, 'O Rudra, save me by granting a vision of that face of Yours which is more benignant.' 'O Rudra, appear before us with that most serene form of Yours which is propitious, pleasing, and ennobling.' Ancient India was careful to note that the surging, sparkling Ganges issues from the matted hair of Shiva who is lost in meditation in the quiet recesses of the Himalayas. When absorbed in thought, it occurred to her God, 'I am one, let me become many.' In this there was no dictatorial order, no 'God said let there be light and there was light.' God became many in order to reveal His Divinity so far as it was possible, so that ignorant beings might get at least some glimpse of Him and thus have a fresh supply of strength through a contact with the source of all life and energy.

Modern Europe, on the contrary, worships speed and keeps her gaze fixed on the dance, rather than on the dancer. As a result she is evolving dictatorships and regimentation for a better organized activism *en masse*, through which she hopes to achieve more social and political freedom for enjoying the goods of this world. The consequence is a world-conflagration. Nor has India fared better. Through an unpardonable neglect of the things at hand coupled with a reaching out for transcendental values for which she is ill-prepared, she is vegetating and is on the verge of decay and death. It was otherwise when Shiva both danced and meditated. Unfortunately for us, we now want Him either to dance all the while till everything falls to pieces or to meditate without a break till the world is nought.

V

The materialist will here join issue and say that though on paper such a theory looks charming, the fact cannot be gainsaid that Europe, or to be more precise, modern civilization, leads while the old world follows. Yes, it does lead; but pray where to? Europe talks of evolution and progress, but has she any clear conception of a goal? In her superficial social philosophy she does not take into consideration higher human values, nor is a long view of history thought worth having. After all, the civilization that dazzles us of the present generation, is not the last word on human achievements, nor is it the best by any means, as sober thinkers of the West are coming to realize. Does civilization consist in physical comforts,—in the number of automobiles, aeroplanes, radio sets, and palatial buildings; or in mental happiness,—in quiet meditation, in voluntary self-sacrifice, and divine communion? Besides, is

modern civilization as materialistic as it claims to be? What about its different world-views, what about the 'isms' that are enforced at the point of the bayonet? Even a godless country like Soviet Russia feels called upon to reinforce her military prowess with prayers and appeals to transcendental powers, which the mothers of the communist republic broadcast to their sons in the battle-front. They also feel the necessity of preserving Lenin's body as a symbol of new modes of thought. Mussolini and Hitler appeal to God off and on. They say, 'The Devil can cite scriptures.' But it is not for nothing that the good old proverb has such wide currency. The Devil has got to do so if he is to keep things going on. You may banish religion; but socialism or democracy or materialism or some such modern god will step in to fill up the gap. Human nature cannot afford to be reduced to an automaton, though that would more fit in with our conception of a dynamic life. Man's heart and spiritual aspirations cannot be so easily ruled out of court. You may try to starve them for some time, but kill them you never can.

All the same, the materialist will argue that an irreligious civilization is quite a possibility as is fully demonstrated by modern Europe. We have already hinted that it is not quite irreligious, though it may pose to be so. What Europe has really done is that it has accepted only the lower manifestations of transcendental values for her pragmatic ends. Instead of worshipping Shakti the source of all power, military prowess has been apotheosized. In place of the Mother of the universe dwelling in every female form, femin-

ism has been lauded to the sky. Not satisfied with wealth as a gift from above for achieving higher values it has been converted into an ideal to be achieved. It is only a transvaluation of values that can cure such morbid minds. Europe has to turn her eyes from the malign forms of Rudra to the benign one of Shiva. A civilization saturated with pleasure and luxury running swiftly to the edge of cataclysm has to turn from amusing trivialities and distracting mirages to enthralling self-absorption and life-transforming Divine concentration.

India, on the other hand, must wake up from her self-complacent fancy that once her Rishis have caught a glimpse of 'the Cosmic Vitality, in unison with which all things, animate and inanimate, vibrate', (*Kathopanishad*), she has nothing more to do. Unfortunately, for most of us the vision is not vouchsafed. For us it is only a theory that having no touch with life, does not vitalize the nation. Our hearts are not shot through and through with Nataraja's scintillating energy, nor are our souls drawn inward by Shiva's uninterrupted self-immersion. A mere theory cannot transmute life unless one's being is soaked in its dynamism. It is not in vain that the scriptures enjoin: 'Worship gods by being gods yourselves.' We keep the gods in their splendid isolation in gorgeous and well-protected temples far away from contact with our daily life. From Shiva's head the Ganges flows past our very doors. But where is the Bhagiratha to make her flow through useful channels to resuscitate the dead bones of Sagar's sons?

PILGRIMAGE TO KAILAS

BY SWAMI APURVANANDA

(Concluded)

WITH THE GURPHAN OF TIBET

Upto Tirthapuri our journey was rather safe. There was no mishap whatsoever, and everybody in the party was in excellent health and bright spirits. The greatest relief was that so far we had not met any party of bandits for which Tibet is notorious. It was a pleasant morning when we left Trokposar with a light heart for Selachakung, from where, we were told by our guide, a good view of Kailas peak could be had.

Our surprise was very great when after climbing to the top of a ridge the Kailas peak came full into view. What a sight! The summit caught the rays of the setting sun and began to glow in purple like liquid gold. Only an inspired brush and magic colours could depict the picture which met our eyes. The pure blue sky made a charming background for the divine peak covered with eternal snow. My whole being thrilled with unspeakable joy. At every step I felt myself nearer to the Holy Kailas. Like countless pilgrims who have been visiting the Holy mountain through ages I also was approaching the 'Kâng Rinpoche' of the Tibetans --the eternal abode of Shiva.

It was only after four o'clock that we reached Selachakung which looked like a big pasture from a distance. Coming to know that the Gurphan, the Viceroy of Western Tibet, was camping there, we felt a desire to meet him. Accordingly our guide was sent with due instructions for that purpose. It was a pitiable sight to see how our poor guide

with trembling limbs made his way towards the Viceroy's camp to communicate our request. He came back after a long time and intimated that after hearing all about us His Excellency was pleased to grant us an interview after half an hour.

In great haste we got ourselves ready and with some presents of sweets and nuts slowly made our way towards the Viceroy's camp. Till then we had no idea of what sort of a man the Tibetan Viceroy might be and how we would be received by him. We were soon led to the Viceroy's camp, and, contrary to our expectation, were greeted outside the camp by a fine-looking man of average height, dressed in pink velvet, with a sweet aristocratic smile on his face. No introduction was necessary. Undoubtedly he was the Viceroy. His Excellency shook hands with everyone and led us inside the camp, which was well furnished and cosy. Our guide acted as an interpreter. Through his aid we had an interesting talk with the Gurphan, who invited us to tea. But as we had already had it in our own camp, we courteously refused the offer. At this His Excellency said, 'Do you know there is a custom in Tibet that tea from a friend, should not be refused since that expresses enmity?' We then readily agreed to have tea, which was at once served in decorated silver and porcelain cups. Nuts and sweets were also distributed. For the first time in life we tasted salt-tea flavoured with Chamuri butter. His Excellency also

was taking tea with us and said, 'We in Tibet take plenty of tea, which is kept boiling all the while.'

At last His Excellency said that he would give us a letter of introduction which would serve as a general circular to everybody in Western Tibet to be kind and hospitable towards us and to render any help we might need. Then he accompanied us up to the door of his tent, where he cordially bade farewell with a happy smile.

As we woke up next morning, to our great disappointment we found the whole of the Kailas range enveloped in thick masses of cloud; but the morning sun was darting its rays through the clouds, which gave a charming blend of different colours. Much activity was evidenced in the Viceroy's camp. Almost all the pack-ponies, some thirty in number, were ready for starting. We were still watching the whole process through the field-glass when a man from the Viceroy's camp came and handed over the letter of introduction together with some presents consisting of a good quantity of butter, dried cheese, and fresh milk. We treasured the letter for future use. Before it was eight o'clock the Viceroy accompanied by his two sons rode off on sturdy Tibetan ponies followed by a number of well-armed bodyguards.

THE CIRCUMAMBULATION OF KAILAS

The sun was bright in the sky, and the peak of the Holy mountain was shining with all its divine glory, when we left the place. Three hours' march brought us to Tokchu. 'Chu' means water or stream in Tibetan. The stream was fairly broad but almost dried up excepting for swift currents in the middle. The whole bed was thickly strewn with boulders of various sizes. We reached Karlep at two o'clock and pitched our tents in a vast valley sur-

rounded by high, barren, and rocky mountains of almost uniform height, as though they had been levelled down. The Kailas peak was shining not very far from us. From the next day would begin our circumambulation of the sacred mount.

The sun was very hot and the temperature was eighty-four degrees. There was almost no cloud in the sky except for one or two patches here and there. After we had our refreshment and came out of our camp, Kisch Khampa, our guide, pointing towards the far off north horizon, showed us the smoky sky and said that there might be rain or snow-fall the same day. Our party was of course glad over the prospect of getting an opportunity of enjoying a snow-fall or at least a rain in Tibet. We had not to wait for more than half an hour when a violent storm from the north broke upon us. Soon, thick clouds obscured the sky overhead, sweeping over the crest of the surrounding mountains; and there came down a shower of hails, which stood nearly six inches thick on the ground. The mountains all around became snow-white, and the whole contour was changed by a magic touch as it were. The night was the severest so far experienced in Tibet. The thermometer recorded twenty-six degrees. We thanked our stars for not being caught by the hail on the way.

After a consultation with Kisch Khampa it was agreed that henceforward we should start in the morning as early as possible and finish our day's march before noon. Accordingly, next morning, we got ready at half past six and started. After a march of about two hours we reached near the Nyandi Gumpha.

Here the river Lhachu divides the Kailas range. On its left stands the heaven-touching Kailas peak and on the

right the other equally majestic snow-capped peaks of the same range. Nyandi Gumpha is so attractively situated at a height of some 400 feet from the river-bed, in the body of the mountain, that at the first sight it looks like a cave, and the incline under which the Gumpha rests serves as a natural protection against avalanches and rock-sliding. A few goats were seen near the Gumpha, in charge of a man clad after the fashion of the Lamas. Want of time and lack of energy did not permit us to peep into the abode of the monks. We had to cross the main stream of the Lhachu in front of the Gumpha across a small wooden suspension bridge, which began to swing as we passed over it.

When within a mile of Dripu, where we were to halt for the day, I was astonished to find a Tibetan crawling on the road, standing up at intervals and again falling flat on the ground. As I came nearer and watched the process I could understand that the man was engaged in the prostration pilgrimage round the Holy mountain. That process is called Gyângchâg-tsâugen in Tibet and one such circuit is equal to twelve ordinary circuits on foot. As I was watching the doings of the man more and more I felt much drawn towards the religious sentiment which prompted him to undergo such hardship and self-mortification. The devotional expression of his face as he got up after every prostration with lifted, folded hands to touch the forehead in salutation to the Lord Shiva—repeating all the while in a subdued tone 'Om mani padme hoom she',—was simply divine! I was overpowered and thought how blessed was the man who suffered so much cheerfully for the sake of completing his religious vow! In an ecstasy I went where that devotee of the Lord had just passed by and taking some dust

touched my forehead with it as a thing hallowed by the contact of a God-loving soul.

SHIVA'S RETINUE

At one o'clock our tents were pitched in Dripu which has an elevation of 17,000 feet. To the south lay the full Kailas peak resplendent in all its spiritual aura, and to the north on the other side of the Lhachu stood the Dripu Gumpha facing the sacred peak. Before we had time to arrange our things, swarms of beggars infested our camps whining for any trifle, however insignificant. Before leaving Garbyang we had heard stories of a very sad nature about the beggars' tyranny in Tibet, which on several occasions ended in bloodshed. So to avoid any such mishaps in our case we carried an extra quantity of barley flour, molasses, cigarettes, etc., for distribution, and left strict instructions with our guide and attendants to treat the beggars kindly and satisfy them with alms. One thing about those beggars I observed was that even trifles satisfied them if given with kindness. More than anything else did a cigarette please them!

Nearly at three o'clock we had our simple meal of Khichuri with some parched and tinned food. Ever since we entered the heart of the 'forbidden land' it was found to our great dismay that cooking was a failure. No amount of caution could make the rice boil properly and uniformly; and, then, green vegetables were out of question in that barren land. So we had to depend mainly on parched food and tinned stuff, which were carried with us in a sufficient quantity. As no tree grows in Western Tibet the only fuel available was Dâmâ, a kind of small, hard, thorny bush which burns even when green, or the droppings of yak or other

animals; and these, too, were not available everywhere. That is one of the reasons, perhaps, why the Tibetans have simplified their living to the greatest possible extent. They do not care for cooking anything, not even meat which is only roasted a little when possible. If they can somehow boil their tea they feel quite happy.

A DARING ADVENTURE

After our meals I quietly came out of our tent accompanied by Kisch Khampa. Others were taking rest; but I could not stay inside. The grandeur and the sublime view of the 'Holy Ice-mountain' which looked like a big silver dome glittering in the glowing golden lustre of the setting sun, and the spiritual atmosphere vibrating there were simply thrilling. After reaching Dripu, all the while, I was feeling an inner urge for going nearer to the Kailas peak. The distance between Dripu and the foot of the peak seemed not more than two miles; but I was told by many that nobody ever succeeded in crossing that distance and reaching the foot of the mount because of the difficulty of any steep ascent at that altitude, the dangerous nature of advance through boulders of different sizes, and, above all, the fear of losing one's life from avalanches. I finally made up my mind to take any amount of risk to achieve that end, and with that one object in my heart started. Kisch Khampa, my only companion, was quite as ignorant of my project as the other members of our party. I only expressed a vague desire of going to the foot of the Holy mountain.

Gradually, we crossed the ice-bed of the stream fed by a glacier of the Kailas range and climbed on to the ridge which was at an elevation of some 800 feet from the valley where we had pitched our tents. This high ridge

obstructed the view of the lower part of the Kailas peak. I stood there a while rapt in a divine ecstasy; but before long I felt an onward pull, and guided by it I moved with my companion slowly down the very steep descent strewn with granite pebbles and boulders. As walking was not possible we began to crawl. But even then there was the danger of slipping down, and in case the boulders which were all loose,—the snow which cemented those boulders and pebbles together having melted down,—began to slip, we would have certainly been buried alive then and there. At the bottom of the descent we found ourselves walled up from all sides. The silence was awful, and I could distinctly hear my own heart-beats. To proceed or not to proceed was the one question knocking at the door of my consciousness. My nature did not know any turning back. So with trembling limbs I made an attempt to move up the incline which was too steep even for an upward look without tilting the head sufficiently backward. The granite pebbles under our feet were very loose, and each step made room for other pebbles to slip down. But luckily the pebbles were small, which even when they rolled down over our feet and body did not hurt us much. After a little cautious progress further advance vertically upwards seemed impossible. So we took a turn to the right and began to proceed horizontally.

A desperate effort brought us to the other side of the ridge, which without losing any time we began to climb. Kisch Khampa had a providential escape from certain death at that juncture. The expert Tibetan when climbing up sideways suddenly lost his foothold and rolled down some ten feet before he got himself checked by a granite boulder. I was just a few feet

behind him and thought him lost for ever. His condition unnerved me a great deal. Luckily he was saved. When we were safely on the top of the ridge I asked Kisch Khampa if he was much hurt. In reply he said, 'No Swami, I am not much hurt in any part of my body except the hip-joint, but I am afraid that I was thrown down by a spirit.' The man was trembling and repeating, 'Om mani padme hoom', in an unbroken strain. He sat there a little while and then slowly came back to his normal state of mind. But the fear of the evil spirit was still there. After a long silence he said, 'You do not know, Swami, this abode of Shiva is always protected by the spirit-gods. They allow no mortal to go near the Holy peak. They are ever watchful and tolerate nobody's intrusion.'

'Do you think that the Lord is not pleased with us? He is surely kind to His children and will always protect us : '—with these words I got up and started, Kisch Khampa following. It seemed to me that the foot of the peak was within a mile of the elevated place where we were standing. Up to this day we as much as the other people could see only the silvery dome of the sacred peak which from a distance did not appear as big as it really was, and we could form no definite idea how the lower part of the peak which supported the dome really looked like. The base of the 'Holy Ice-mountain' was mysteriously hidden from human view. We were simply struck by the massive divine structure of the conglomerate rock which was not less than 3,000 feet high from the base divided in two parts, the upper being the dome with a height of nearly 1,000 feet and the lower part, the main body supporting the celestial dome, some 2,000 feet from the foundation. Horizontally from end to end the principal mount at the side

where we stood was not less than 2,000 feet. I was struck dumb and marvelled at the architectural beauty of the Divine Temple as though a heavenly being had specially designed and constructed the grand edifice.

As we advanced slowly over the pebbles at an altitude of nearly 19,000 feet our progress was arrested to a great extent by the feeling of suffocation because of the rarefied air; but our whole being was so much elated by a feeling of joy and peacefulness that in the ecstasy of that joy we were less conscious of our physical sufferings. We were moving silently very close to each other. No one was in a mood to talk. Perfect silence reigned everywhere. Before we had proceeded far a loud, shrill, whistling sound vibrating the whole mountain arrested our progress. We stood there terror-stricken, at a loss to decide whether to advance or to retreat. The terrible whistle which continued for nearly a minute was followed by a very big booming sound shaking the whole country. We could not understand where the sound came from or what caused it; but we felt a slight shock and could imagine that something had fallen from above at our left on the ice-bed not very far from us.

I thought it wise not to keep standing in the same place. So as soon as we could recover from the after-effects of the shock we began to move on. Even then our route was on the bed of pebbles overlooking a vast ice-field extending up to the foot of the mount. We did not proceed more than a furlong when another whistling sound like the previous one, followed by that terrible boom, puzzled us a great deal. Kisch Khampa with some muttering sounds was blinking at me and said in a very pathetic and nervous tone, 'Swami, the gods are angry with us.'

They are throwing lumps of ice at us and are threatening us not to proceed any further.' I could understand what he meant and desired to do. I simply said, 'Well, I think the gods are pleased with us and are showering blessings from above. Don't you think that the gods can kill us even without throwing ice-balls? We are at their mercy. If you are really afraid of advancing further you had better stay here or go back.' With these words I got ready for a fresh start. Kisch Khampa kept quiet for a while and then without a word followed me. Soon we were on the soft ice-field which spread over nearly 500 yards up to the foot of the mount, Kisch Khampa leading. At every step he was feeling the condition of the ice with his hill stick.

As we were nearing the Holy mount I was struck by a very deep and continuous sound resembling that of the rolling waves. The whole region vibrated with that 'Aum' sound. I looked in all directions but could not ascertain where that sonorous sound was coming from. It seemed as though thousands were praying together in a subdued tone! It still remains a mystery to me and even today that wonderful symphony resounds in my ear, and as I cast my mind back to that journey to the foot of Kailas--when the whole icy region

was resplendent with the lustre of spiritual aura, I feel the same thrill through my whole being as I felt there on that charming evening. The awe-inspiring solemnity and grandeur of Kailas still inspire me and transport me to a region far above the world of bustle and noise.

We had not much time to spend on the journey. Yet we had a few hundred feet of mild ascent ahead of us to reach the actual foot of the Holy mount and evening was fast approaching. So we hurried up and reached a stage from where the precipitous conglomerate wall of that Divine Temple rose. The whole region was under ice. It was with difficulty that after breaking the ice with the help of hill sticks, where it was less thick, we could touch the sacred rocks, and with still greater effort could Kisch Khampa dislodge a few sacred pebbles from the foot of the mount, which we carried back with us as precious relics. That mysterious sound was still continuing unabated. In utter exultation and exhaustion I fell down on my knees and finally began to roll on the ice. Leaving the place was a painful task. Still we had to come back. When finally we left that place after due prayers and worship the only feeling that pained me was that never in life would it be possible for me to be there once again.

'We have wept long enough; no more weeping, but stand on your feet and be men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth--anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening, Truth is purity, Truth is all knowledge. Truth must be strengthening, must be enlightening, must be invigorating.'

NEW VISION IN ECONOMIC WELFARE*

BY DR. V. K. R. V. RAO, M.A., Ph.D. (Cantab)

Compared to the earlier centuries, the nineteenth century was a period of great industrial progress and men's minds all over the world were impressed with the enormous increase that was taking place in the production of manufactured commodities; along with this rose a great sense of self-confidence and belief in the power of the individual. The individual *par excellence* was a hero of the nineteenth-century economic thought and nothing he could do was wrong, for did not Adam Smith say that by pursuing his own interest man is led by an invisible hand to promote the social good, even though it was no part of his intention! What was required, therefore, was the removal of all obstacles in the way of the individual's freedom to act as he pleased. Give him freedom of enterprise, said the economist, *laissez-faire*, leave him alone, and he would produce what the community requires and in the quantities in which they are required and in the cheapest possible manner. The *entrepreneur*, working to the prospects held out by the price mechanism, did the trick; and according to the nineteenth-century economists, his activity resulted in a maximization of economic welfare, the attainment of the greatest good of the greatest number.

This view of economic welfare, namely, that it meant maximum production at minimum cost, the nature of production and costs being left to be determined by the price mechanism, was obviously not a complete conception of economic welfare, because in this scheme of things, production meant production for demand; demand did not

mean demand operating through human needs as such, but only through that portion of human needs that was accompanied by the possession of purchasing power, and for the satisfaction of which the persons concerned were willing to pay. This obviously meant that those human needs which were not accompanied by the possession of purchasing power, played no part in the ordering of the scheme of production and were completely ignored by the producer, whatever might be the urgency of these needs to the persons concerned. It also meant, on the other hand, that luxury requirements of a few fortunate individuals had to be taken into account in the ordering of production, simply because these persons possessed purchasing power and could, therefore, make their demand effective.

Then again, minimization of costs was rather a dangerous concept when one of the principal items of cost consisted of the price of labour. Low wages, long hours of work, employment of women and children, absence of any provision of compensation for the accidents resulting from working with machinery—all these and many more similar factors were taken as normal from an economic point of view in so far as they led to a reduction in the cost of production and were, therefore, believed to result in an increase in economic welfare. It was obvious that, from the point of view of other accepted ideas of social behaviour, there was something wrong with this concept of

* Based on a broadcast talk by the writer from the Delhi Station of the All-India Radio.

welfare; and even in the nineteenth century there were not people wanting, who raised their voices in protest against this conception of welfare and led a determined attack against its being used as a basis for State policy.

Three great movements came into existence to counter the practical implications of this nineteenth-century conception of economic welfare; and their efforts were rewarded in the long run by a gradual and now more rapid change in the conception of economic welfare, itself. Thus, humanitarians like Shaftsbury, Place, and others led an attack against the inhuman means of production associated with the industrial era in its earlier stages and demanded restriction in the hours of work and the employment of women and children and asked for the institution of measures that would minimize accidents and provide for compensation. We all know that their efforts were attended with success; and the factory legislation which found its way to the statute-book, undoubtedly meant a departure from *laissez-faire* and from the concept of welfare based on that policy.

The second attack was led by the socialists, who connected the lack of correspondence between production and needs with the prevalent inequality of income and the private ownership of the means of production. They led, so to speak, the frontal attack against *laissez-faire* and suggested that the so-called identity between private profit and public good was a sham and a myth. They suggested that private property in the means of production should go and that in the meanwhile the State must increasingly take control of the factors of production, if production was to be for public benefit. They also raised their voices against the inequality that prevailed in the in-

comes of different individuals and pleaded for vigorous and positive action by the State that would, at any rate, diminish that inequality, if not completely abolish it.

The third attack came from persons like Morris and Ruskin, who charged the economic machinery of the industrial era with destroying human personality and suggested that the methods of production must not be of a routine and deadening character but must be such as to provoke the creative impulse in the individual and make him feel a sense of joy and exhilaration in the performance of his daily work.

This threefold attack on the economic system of private enterprise began to have its effect on economic practice, if not on the theoretical conception of economic welfare. As we all know, Governments practically all over the world instituted legislation restricting the hours of work. Employment of women during certain hours was forbidden, and also in certain occupations. Employment of children below a particular age was also prohibited while the employment of boys was subjected to severer restrictions than those of others. Then again, in countries like Australia, England, and New Zealand, trade boards were instituted for the fixation of wages in occupations where trade unions could not come into existence and where, therefore, the labourers were unable to defend their interests; all this meant that the concept of maximization of production was qualified, and to that much extent the way towards a new vision in economic welfare was being opened up, viz. that production was not the only thing and that the conditions of production also mattered. The demand of the socialists for a complete change in the economic system in order that economic activity might be collectively controlled instead of being left

to the so-called free play of private individuals did not meet with equal success, with of course the exception of Soviet Russia where the economic system was entirely recast from the socialist angle. But while it is true that the socialist view did not obtain complete acceptance in other countries, there is no doubt that its influence had still been very considerable in the actual ordering of their economic lives. Thus, for example, on the production side, the State representing the collective consciousness of the community is increasingly becoming important both as owner and manager, and vast branches of production are passing directly under its management. While, on the distribution side, taxation has become increasingly progressive and it has become an accepted canon of the practice of public finance that more should be taken from those who have larger incomes and less from those with smaller incomes; at the same time the State has increasingly begun to undertake social service activities such as unemployment insurance, health insurance, old age pensions, free education, etc., the effect of which is a transfer of income from the richer to the poorer classes, the net result being, therefore, a levelling down of income inequalities. There is no doubt that the economic consequences of the great war that is waging just now will not merely strengthen but also accelerate the working of these tendencies. The third attack levelled by those who saw in the machine system of production the stunting and destroying of human personality, has had the least measure of success. Beyond, perhaps, giving a fashionable vogue to the use of the products of art-crafts, it has not been taken up as a big movement in any part of the world, except perhaps with the powerful exception of India. Here in

our country, Mahatma Gandhi has initiated and carried on a very vigorous movement for the maintenance, revival, and expansion of handicrafts. It is too early to say if he will succeed, but associated as his movement is with the largest organized political party in the country there is no doubt that it will have a substantial influence in the ordering of economic life in India if and when this country obtains political freedom.

It should be obvious from this brief recital that the concept of economic welfare has undoubtedly undergone an important change, and there are not wanting theoretical economists who have also begun to accept a new connotation of economic welfare which is in conformity with the changes that are going on in public opinion and in economic practice. Thus, for example, Professor Pigou has drawn a distinction between social marginal net product and private marginal net product, i.e., between the addition to the private individual's income which is made by an act of production and the addition which is made to the income of the nation as a whole by the same act. He recognizes that the two are not identical and advocates State action for the subsidizing of industries where social marginal net product is greater than private marginal net product and the penalizing of industries in which the opposite is the case. In other words, theoretical recognition is now given to the view long expressed by the lay public that private and communal interests are not necessarily identical and that what matters is the communal interest. Thus came the dethronement of laissez-faire. Professor Cannan goes a step farther in the conception of economic welfare when he points out that there can really be no such thing as a political economy of war and that the mere fact of being

bought or sold does not make of a community or service an economic good if it is used for transactions which constitute offences against religion or morality. The strongest evidence of the new outlook is found in the writings of Hobson who, perhaps, may not be regarded by the professional economists as a colleague. Says Mr. Hobson, 'May it be said that the end of economics is, if not indeed to render economic process superfluous, at any rate, continuously to reduce the part they play in comparison with those unbought graces of life and the free creative activities in which production and consumption are fused in costless satisfaction.' The close connection between ethics and economics and the importance of what are known as non-economic considerations in the constituting of economic welfare, are increasingly being recognized by the world of theoretical economists. The new vision in economic welfare rests on the relating of economic activity to the realization of human personality. Economic activity has, therefore, to be judged not merely from the point of view of whether an individual industry is efficient in the sense that its output is maximum and its cost minimum; but it has to be judged by the cri-

terion of whether it ensures for man those minimum conditions of material welfare without which spiritual progress is impossible, and also the further condition of whether the methods of production are such as would not merely ensure maximization of even a collectively planned output but also maximization of welfare, for the attainment of which the output is merely a means.

It is fair to add, however, that this new vision in economic welfare is still in the process of formulation and discussion; and, perhaps, the experiences of this war may help in resolving the doubts of those who are unduly obsessed by the notions of maximization of output and minimization of cost in their conception of economic welfare.' May the new world that will emerge at the end of this war have as its basis a new vision in economic welfare where the economist will no longer be an unethical and dismal wielder of an un-human science but will, instead, take his place along with other students of human activity as one who has a vision and whose vision is an integral part of a total vision, viz, that of the realization and all-sided fulfilment of the many potentialities of human personality.'

'Liberation is only for him who gives up everything for others, whereas others, who tax their brains day and night harping on "My salvation, my salvation", wander about with their true well-being ruined, both present and progressive. Ask nothing; want nothing in return. Give what you have to give; it will come back to you but do not think of that now. It will come back multiplied— a thousandfold—but the attention must not be on that. You have the power to give. Give, and there it ends.'

A PSYCHOLOGICAL APPROACH TO COMMUNAL UNITY IN INDIA

By P. S. NAIDU, M.A.

The problem of communal unity has assumed vast proportions in our country. In certain respects it is as pressing and insistent as any vital problem connected with the very existence of our people. Yet, be it noted, it is an old problem. Great leaders tried their hands at a solution and failed. The Congress also tried to bring about unity and failed. Round-table conferences, too, have failed. And the situation at present is that with Pakistan on the one hand, and Dravidastan on the other, disunity and disharmony are spreading in our country. Are we, then, to throw up our hands in despair, and retire from the field in a defeatist frame of mind? No, we need not. A right approach to the problem has yet to be made. So far no one has essayed a psychological analysis of the conditions making for conflict. No attempt hitherto has been made to bring about communal harmony through cultural synthesis. Not the deeper and sturdier psychological, but the superficial and anaemic, political and economic tools have been used for forging a link between the opposed communities; and the flimsy implements, unable to stand the fierce strain, have cracked and fallen apart. Here, then, is a task worthy of the greatest patriots of our land.

Communal conflict!—this expression conjures up before our minds Hindu-Muslim tensions, and the urgent need for resolving these tensions in the interest of national solidarity. There is also another type of conflict peculiar to South India which is as bitter, as

deplorable in its effects on the younger generation, and as insistent in its demand for an immediate solution as the Hindu-Muslim conflict. It is the non-Brahmin-Brahmin conflict. Other conflicts such as the Harijan-caste conflict, Telugu-Tamil conflict are also beginning to appear on the horizon. I shall confine myself to the analysis of the Hindu-Muslim conflict, as the psychological principles emerging out of such analysis will be applicable to all types of group, or race, or class conflicts.

Those who addressed themselves seriously to the resolution of the Hindu-Muslim differences, had their eyes fixed on the outward symptoms of the conflict. The allocation of reserved seats in the governing bodies, the creation of special electorates, the adjustment of franchise, and the communal ratio in Government offices, are all good and effective remedies only for the minor symptoms of the disease. These political remedies do not get to the roots of the ugly sore in the minds of the warring communities. And the apparent benefits of the communal ratio in Government offices can never filter down to the masses. Only a few at the top can hope to enjoy the plums of office distributed by the community. To set things right we must get to the source of the trouble in the minds of Hindus and Muslims. We shall, therefore, address ourselves to a psychological analysis of the mental factors which lead to communal strife.

It should be noted at the outset that the vast masses of common folk, Hindu

as well as Muslim, lived as amiable neighbours for a fairly long time. This good neighbourliness was particularly noticeable in South India until the other day when the Muslim became rather aggressive. At present each community has become suspicious of the other. Fear of aggression, of loss of privileges or prestige, of deprivation of vested interests, of forcible cultural subjugation—in fact, fears and phobias of various kinds, many of which are vague and even illusory, have taken possession of the minds of the two great communities in India. The Muslim League with its Pakistan complex, and the Hindu Mahasabha by its exclusive activities, have served unwittingly to objectify and concretize these ill-defined phobias. Each community wantonly refuses to see the other's point of view. Each shrinks from contact with the other and shuts its doors against the other. Under these circumstances the task of reconciling the opposed communities by bringing about a sympathetic understanding of each other's ideals and aspirations is exceedingly difficult; but it is not impossible if we can secure a knowledge of the psychological forces generating communal strife.

The greatest service that contemporary psychology has rendered man, is to have pointed out that the springs of human behaviour are purely instinctive and emotional in their structure. These instinctual elements or fundamental propensities are very simple and few in number, and they are inherited by every member of *Homo sapiens*. Fear, anger, sex-lust, food-seeking, assertion, submission, gregariousness, acquisitiveness are a few of these fundamental inherited impulses. As these are essential ingredients of the human mind, and as this mind is a living, growing, dynamic entity, it follows

that these instinctual elements enter into mutual union and organize themselves into complex patterns technically known as 'sentiments'. These 'sentiments' are the immediate excitants of behaviour.

When it is said that man is a creature of instincts, a volume of protests is immediately raised. Is not man the proud possessor of reason?—they ask. Does anyone protest against the view that this earth is composed of chemical elements? Yet, do we find the elements, except in a few rare instances, lying loose and in their pure form in the earth's crust? The earth's crust, and the trees and mountains and rivers on its surface, are all composed of chemical elements organized into compounds, and of compounds—organic and inorganic organized into 'objects'. Similarly the immediate cause of civilized man's behaviour is, no doubt, a highly cultured sentiment-pattern acquired by him in the course of experience, but this pattern is ultimately resolvable into the primitive, inherited, instinctual units. The mental elements are organized into compounds called 'sentiments', and 'sentiments' are further organized into complex patterns of behaviour. As in the case of the chemical elements, a few instincts are found in their pure and primitive condition even in the mind of the highly cultured persons, but as a general rule we find only the highly organized sentiment-patterns as the active forces of civilized behaviour. When man as a rational being is contrasted with the animal as a creature of instinct, all that is meant and should be meant, and all that can be substantiated by the most advanced scientific psychology of our day, is that while the animal has remained at the instinctual level, man has risen from that level and reached the stage of senti-

ments. But the sentiment-culture that he has built up is very thin and fragile, and is likely to fall apart easily, revealing the real passions underneath. Behold the conflagration that is gradually enveloping the whole world at the present moment!

We have spoken of 'sentiments' as the basis of human behaviour. It is in these sentiments that we must look for the cause of communal conflict, and it is by the reorganization of these mental patterns that we should seek to resolve communal conflicts. Sentiments are not formed in a vacuum. A living being, a natural object, or sometimes an idea is the centre round which primitive impulses are organized into sentiments. The human mind weaves its web of sentiments round an object, an idea, or a person. Hatred is a sentiment composed of fear, anger, and disgust. We hate a human being, or an object. It is round one of these that we weave fear, anger, and disgust into the sentiment of hatred. Similarly awe and reverence are sentiments. But we are not in awe of, nor do we pay reverence to, a vacuum.

Sentiments formed in the human mind are many in number and diverse in nature. Some of them are in conflict with others. So they must be arranged in a descending scale of values with a dominant master sentiment, which will control all the others and keep them in their proper places. When a proper master sentiment has been chosen and put in authority, as it were, over all the others, and when all the other sentiments, though shifting places among themselves, are yet in complete subordination to the one supreme sentiment, then and then alone is true culture attained. In the choice of the master sentiment there is bound to be disagreement among individuals. As with individuals so it is

with groups, nations, and races. They, too, form their sentiments and scales of sentiment values. They, too, have their supreme sentiment, unique to their culture. It is this master sentiment that is the root cause of all communal conflict. It is in the differing master sentiments, and the differing scales of sentiment values that we must look for the real causes of the Hindu-Muslim conflict.

While sentiments and sentiment scales differ from individual to individual and from group to group, the essential ingredients of which these sentiments are composed—the primitive instincts and emotions—are the same in the minds of all normal, healthy, human beings. Here in this scientifically discovered fact lies our hope. We can hope to modify the present warring sentiment scales, and redirect their dynamic energy to produce new, harmonious, unifying, and co-operating scales of values.

Hindus and Muslims have organized their sentiments into widely differing scales, and their master sentiments are poles apart. For the Hindu oneness with every living and non-living thing that exists, is the highest ideal. It is this all-pervading universal sympathy and feeling of identity with the universal self that is connoted by the most sacred Hindu term—Brahman. The Brahman-regarding sentiment is the Master sentiment in the Hindu scheme of organization of sentiment values. For the Muslim the individual self with its rigorous individuation and self-assertion is the ideal. Self-regard is the master sentiment for the Muslim. This difference is brought out very strikingly in the Hindu and Muslim conception of brotherhood. For the Hindu every living creature down to the humblest insect is his brother. Perhaps this universal concept has made

the feeling attached to it very dilute and even ineffective. But that is the fault of the individuals professing Hinduism, not of the Hindu *Weltanschauung*. For the Muslim, brotherhood is very intense and effective in the practical sense only within the Islamic fold. Anyone outside Islam, be he the most saintly and the most highly evolved soul, is a Kaffir.

Nations, groups, and races organize their sentiment scales under the guidance of their gifted leaders in religion, philosophy, art, and literature. These scales sink deep into the minds of the ordinary folk and colour deeply their daily life. They are then transmitted, according to Lamarckian principles of inheritance, to successive generations. They become part of the inherited mental structure of all the individuals belonging to that particular nation, group, or race. Traditions, customs, and taboos come into existence, and control the daily life of men and women sometimes down to the very minute details of their conduct. It is by reorienting and reorganizing these aspects of life, not by political and economic sops, that we should try to bring about communal harmony. When the traditions, customs, taboos, and ideals of one group are irreconcilable with, and repugnant to, another set of ideals and traditions of a different group, then conflict is bound to arise. If these two groups are forced to live close together, and if external causes tend to accentuate their differences, then the conflict is bound to develop into a conflagration.

A significant feature of the organization of the sentiments in the human mind is that they invariably tend to express themselves in some form or other. The natural channels of expression for the great ruling national sentiments are art, philosophy, and religion.

It is through the deliberate and purposeful manipulation and reorientation of these channels that we can hope to achieve a corresponding reorganization of the sentiments in the minds of men and women of warring communities.

Those who would undertake the task of bringing about harmony between the two great communities in our country may be cheered by the following facts: Hindus and Muslims are really brethren, are sons of the same soil. Conversion to another religion cannot easily uproot the inherited common culture of ages. In South India, in particular, we find many traces of the common cultural bonds between Hindus and Muslims. The recent infiltration of an alien culture has not had enough time to alter the inherited sentiment-patterns.

Indian Islamic culture is of fairly recent origin.

What is rigidly inherited by man on the mental side is a small group of fundamental instinctive impulses. These are the same in all individuals. Only the latter acquired sentiments differ from man to man, and from group to group.

The most effective way of achieving the ideal of Hindu-Muslim unity is to bring about a common culture through the synthesis of the Muslim and Hindu art, music, literature, philosophy, traditions, and customs down to food and dress if necessary. In fact a unified Hindu-Muslim *Weltanschauung*, and a harmonized Hindu-Muslim way of living should be brought about. The ways and means for achieving this unity should be devised by leaders of action. We have shown by our psychological analysis where the root cause of the trouble lies. With that our task is finished. Others should follow up, and make use of the analysis for practical purposes.

SRI AUROBINDO'S CONCEPTION OF INTUITION*

By DR. S. K. MAITRA, M.A., PH.D.

It is very gratifying to find that the interest in Sri Aurobindo's philosophy is growing daily and that quite a number of useful books on the subject has come out, as well as numerous articles in the current periodicals. In spite, however, of the fairly large volume of literature that has grown round his philosophy, many aspects of it are still not properly understood, and further clarification of them is needed. This is my apology for again seeking the hospitality of the columns of the *Prabuddha Bharata* to attempt, as far as it lies in me, to throw light upon some of these aspects which have, perhaps, been more misunderstood than others.

Perhaps, the feature of his philosophy which has been most misunderstood is his conception of intuition. Here it is curious to notice that diametrically opposite views have been held by recent writers on his philosophy, some maintaining that Sri Aurobindo, like Bergson, values nothing but intuition¹, and others equally strongly asserting that Sri Aurobindo has no faith in intuition and would only touch it if it was backed by reason. To the latter class belongs the writer in the April issue of this magazine who, under the *nom de plume*, 'A Vedantist', wrote an article, entitled *Shankara and Aurobindo*.

The chief complaint of this writer is that, unlike Shankara, Sri Aurobindo

has no faith in intuition, and he has paid me a great compliment by quoting from my book *An Introduction to the Philosophy of Sri Aurobindo* to show that Sri Aurobindo has a poor idea of the value of intuition. Frankly speaking, I am very considerably surprised at this unusual impression which my book has produced upon this writer. When I wrote that book I did not have the least idea that anybody would accuse Sri Aurobindo of belittling intuition; my apprehension was rather, from the general trend of the majority of books and articles that had appeared on his philosophy, the opposite of this; for there was far too prevalent a tendency to look upon him as an anti-rationalist and an apostle of the doctrine of intuition.

What are the facts? Is Sri Aurobindo, as the writer of the article in the April number of this magazine represents him, an anti-intuitionist who would not touch intuitions with a pair of tongs, unless they were supported by reason? It is true that Sri Aurobindo has repeatedly stated that he cannot regard ordinary intuition as the highest form of consciousness. But the question is: What do these statements really mean? Can they bear the interpretation which the writer in question has put upon them?

* The present controversy will stop with this article. According to journalistic etiquette, the writer who comes first has the right to stay on till the last. We may, however, assure 'A Vedantist' that in the adoption of this procedure no predilection for either point of view is implied.—Editor.

¹ See, for instance, Dr. Adhar Chandra Das's *Sri Aurobindo and the Future of Mankind* (Calcutta University, 1934), p. 6, where the author maintains that for Sri Aurobindo intuition is supreme knowledge and compares him in this respect with Bergson. The one-sidedness of this interpretation of Sri Aurobindo's philosophy has been ably pointed out by Sri Jut Anilbaran Ray in his book *Sri Aurobindo and the New Age*.

I am decidedly of opinion that they cannot. And I believe I have shown this in my book already mentioned. But lest there should be any lingering traces of doubt in the minds of the readers of this magazine on this point, I would deal with this question once more here. I would point out that the source of the misconception of the writer in question lies in his overlooking the little word 'mental' which occurs in connection with the account of intuition which I have given in my book. This is one of the cases where the addition of a little word changes the whole meaning. I am reminded in this connection of a story which I read long, long ago of a young lady who remarried within a month of the decease of her first husband. On being shown what she had written on the grave of her deceased husband—'My grief is so great that I cannot bear it,'—she added one word, 'alone'. The addition of the word 'mental' to 'intuition' changes, I believe, the whole aspect of the thing as completely as the addition of the word 'alone' does in the case of the epitaph written by that lady on her husband's grave.

It is mental intuition or mind-controlled intuition as it operates ordinarily in man, subject to the limitations under which human consciousness has to work in the present stage of our evolution, which suffers from certain serious defects, and cannot, in consequence, be looked upon as the highest form of consciousness. As I have said in my book already referred to, 'It would appear that the reason why he (Sri Aurobindo) does not regard it (intuition) as the highest form of consciousness is that it is under the influence and control of mind. Human intuition is always more or less under such influence and control and can never be the same as the pure

truth-consciousness or supramental consciousness. If it were possible for us to have an intuition completely free from all mental action, then we could have the ultimate truths revealed through it. In fact, Sri Aurobindo calls such an intuition the supreme intuition.'

The mistake of the writer consists in thinking that mind-controlled intuition is the only intuition recognized by Sri Aurobindo. This is clear from his words, 'The intuition on which this (Sri Aurobindo's) philosophy relies appears to be nothing but an enlarged intellect.' Sri Aurobindo has no faith in 'an enlarged intellect.' If there is one formula by which the whole of his philosophy can be summed up—as the whole of Shankara's philosophy has been summed up in the well-known formula:

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः
—it is the imperative necessity of rising above the intellect. More than even, perhaps, Bergson, he has pointed out the hopelessness of approaching truth through the intellect. The main value of his philosophy lies in its triumphant message that the day is bound to come when mankind will be freed from its present dependence upon the intellect and its consciousness will be illumined by the higher light of the Supermind.

The writer seems to have a dim consciousness that Sri Aurobindo has spoken also of a non-mental intuition, but he brushes it aside with the remark that he has not been able to show how the transformation of the mental into the non-mental intuition can be effected. 'True', he says, 'Aurobindo speaks about the translation of all the works of mind and intellect into workings of a greater non-mental intuition. But the translation of the mental into the non-mental is not easy of comprehension. It seems rather a continuous

process of the evolution of the mind, but mind it always is.' Why, pray, is the translation of the mental into the non-mental not easy of comprehension? Is it because 'it is a continuous process of the evolution'? Here we have a total misunderstanding of Sri Aurobindo's conception of evolution. For what he has with so much lucidity and with such a wealth of illustration explained in the second part of the second volume of *The Life Divine* is that evolution is not merely an ascent from the lower to the higher stage, but it is equally a descent to the lower stages and an integration of the higher with the lower stages. Evolution which is not accompanied by such descent and integration is no evolution from Sri Aurobindo's point of view. Mind no doubt evolves into the Supermind. But this does not mean that the Supermind is only 'an enlarged intellect'. Mind can only evolve into the Supermind by being completely transformed by the descent of the latter into it. Without this transformation there cannot be any evolution of the mind. As I have said in my book, 'When the principle of mind evolves, there is not merely the emergence of this new principle but a descent of it into all the lower ones, leading to an uplifting and transformation of matter and life, so that life and matter become different after the emergence of mind from what they were before its emergence. This is a very important point which we must bear in mind in understanding Sri Aurobindo's conception of evolution, and here we see a vital difference between his view of evolution and all other views of evolution, both Eastern and Western.'

So much for the first point in the writer's criticism of Sri Aurobindo's conception of intuition. But now comes the second, which is even more

startling. It is that Sri Aurobindo looks upon intuition backed by reason as the highest form of consciousness. I need hardly say that Sri Aurobindo never credits reason with such miraculous powers. It is certainly not his view that reason is a sort of magician's wand, at the very touch of which, intuition, which otherwise is a very feeble instrument, at once jumps into the supreme truth. Unlike Joachim and other philosophers, he has no prejudice against a direct and immediate experience of truth. Not only has he no prejudice against it, but he is one of the strongest upholders of it.

He places intuition above reason. In fact, he looks upon it as the beginning of man's higher knowledge. It brings to him, he says, 'brilliant messages from the Unknown', which carry with them the vision and prophecy of a higher destiny. This higher destiny is to rise above the level of mind, to become more than man, to pass to the stage of the Gnostic Being or the Superman. Reason or thought, in his view, occupies a lower position. 'The human mind,' he says, 'which relies mainly on thought, conceives that to be the highest or the main process of knowledge, but in the spiritual order thought is secondary and not an indispensable process.' (*The Life Divine*, Vol. II. Part II. p. 994). He further says, 'Thought creates a representative image of truth; it offers that to the mind as a means of holding truth and making it an object of knowledge, but the body itself of Truth is caught and exactly held in the sunlight of a deeper spiritual sight to which the representative figure created by thought is secondary and derivative, powerful for communication of knowledge, but not indispensable for reception or possession of knowledge.' (*Ibid.*, p. 995).

Nevertheless reason is of help to intuition when the latter does not rise above the level of mental intuition. 'Intuition', says Sri Aurobindo, 'by the very nature of its action in man, working as it does from behind the veil, in the narrow light which is our waking conscience only by instruments that are unable fully to assimilate its messages—Intuition is unable to give us the truth in that ordered and articulated form which nature demands.' (*Ibid.*, Vol. I. p. 103). It is here that reason steps in to help intuition, for 'in our surface being it is not the Intuition, it is the Reason which is organized and helps us to order our perceptions, thoughts and actions.' This explains, says Sri Aurobindo, why in the history of human culture an intuitive age has generally been followed by an age of reason. In our country, for example, the great intuitive age of the Upanishads was followed by an age of philosophy, of rational interpretation of experience. This transition, he is careful to point out, is not to be looked upon as a fall from a higher to a lower state, as a sign of spiritual degeneration, but rather as a necessary stage in spiritual progress. For no advance in evolution is possible, unless the higher state succeeds in descending into the lower states and causing thereby a transformation of them. Intuition is no doubt a higher stage of consciousness than reason, but if it is to lead to a raising of the level of evolution, then it must descend into reason and cause a transformation of it. It is only in this way that the lower faculty can be 'compelled to take up as much as it can assimilate of what the higher had already given and to attempt to re-establish it by its own methods.'

Two things should be carefully borne in mind in connection with the above account of intuition and reason. The

first is, that the limitations pointed out are not the limitations of intuition as such, but only of its expression in the human mind. It is because the vehicle through which it has to express itself is so defective, that its expression is so imperfect. If the vehicle is improved, if the mind is transformed into the Supermind by the descent of the latter into it, then the direct communication from above will lose its flashy character and will yield a steady and penetrating light which will reveal the truth in all its infinite depth and comprehensiveness. In other words, intuition will pass into supramental consciousness. Secondly, it should be clearly understood that the joining of intuition to reason, although it is a necessary stage in spiritual evolution, cannot yet be regarded as its highest stage. There are further stages through which it has to pass before it can yield that completely integrated experience, which is another name for truth.

There are two main directions in which the further development of consciousness must move before it can reach its goal of a perfectly integral experience. First, there must be a movement inward, 'by which, instead of living in our surface mind, we break the wall between our external and our now subliminal self.' When we do this, we make a grand discovery, for the hidden treasures of our inner being spread themselves before us. In the words of Sri Aurobindo, 'What we discover within this secret part of ourselves is an inner being, a soul, an inner mind, an inner life, an inner subtle-physical entity which is much larger in its potentialities, more plastic, more powerful, more capable of a manifold knowledge and dynamic than our surface mind, life, or body; especially, it is capable of a direct communication with the universal forces of the cosmos, a direct feeling and open-

ing to them, a direct action on them and even a widening of itself beyond the limits of the personal mind, the personal life, the body, so that it feels itself more and more a universal being no longer limited by the existing walls of our too narrow mental, vital, physical existence.' (*The Life Divine*, Vol. I. p. 421).

This is the first movement. But in addition to this, there is needed a movement upwards towards the cosmic consciousness. Intuition, as it is ordinarily vouchsafed to us, is not sufficiently global; it does not embrace the whole universe as a single whole. It is necessary, therefore, to rise to a standpoint from where we can view the whole universe as one whole and merge our separate individuality. This is the standpoint of the Overmind. Sri Aurobindo calls it 'a delegate of the Supermind Consciousness, its delegate to the Ignorance'. It is the highest state of consciousness in the lower hemisphere, and, therefore, it is given the appellation, 'a first parent of the Ignorance'. Its relation to, as well as its difference from, the Supermind is one of the most delicate features of Sri Aurobindo's delineation of the higher reaches of consciousness. Like the Supermind, it is cosmic, but it lacks the latter's integral character. It crects each aspect of the Infinite Reality into an independent being and views the whole universe in the light of it. It thus disturbs the harmonious coexistence of the different powers in the single reality and gives the first push towards dualism and pluralism in consciousness. Thus, Purusha and Prakriti, Conscious Soul and the Executive Force of Nature, are in the Supermind a two-aspected single truth, while in the Overmind they are each regarded as an independent reality and in this way the unity of Reality is broken. It is so with the other as-

pects of the Infinite Reality, such as One and Many, Divine Personality and Divine Impersonality; 'each is still an aspect and power of the one Reality, but each is empowered to act as an independent entity in the whole, arrive at the fullness of the possibilities of its separate expression and develop the dynamic consequences of that separateness.' (*The Life Divine*, Vol. I. p. 426). Sri Aurobindo further explains the limitations of the Overmind as follows: 'It is a power, though the highest power, of the lower hemisphere; although its basis is a cosmic unity, its action is an action of division and interaction, an action taking its stand on the play of the multiplicity.' (*Ibid.*, Vol. II. Part II. p. 1006). He also points out that although 'it can unite individual mind with cosmic mind on its highest plane, equate individual self with cosmic self and give to the nature an action of universality', yet it fails to 'lead Mind beyond itself and in this world of original Inconscience it cannot dynamise the Transcendence'. Some traces of Nescience, therefore, still remain; the overmental consciousness is not in a position to transform the whole of it into knowledge. Where its light penetrates, there the Nescience vanishes. But unfortunately, its light does not penetrate everywhere. As Sri Aurobindo beautifully puts it, 'It would be as if a sun and its system were to shine out in an original darkness of Space and illumine everything so far as its rays could reach, so that all that dwell in the light would feel as if no darkness were there in their experience of existence. But outside that sphere or expanse of experience the original darkness would still be there and, since all things are possible in an overmind structure, could reinvade the island of light created within its empire.' (Vol. II. Part II. p. 1007).

Overmental consciousness, therefore, in spite of its being the first to land us in cosmic consciousness, is not in a position completely to remove ignorance and waits for a still higher transformation which will remove all vestiges of ignorance. This is the transformation through the Supermind for which the whole universe is waiting, and which will take place when the supramental consciousness will descend into it. When it will descend, nobody can say, but that it will descend is an absolute certainty. As Sri Aurobindo puts it, 'The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness, for its upward ascent is not ended, and mind is not its last summit.'

All these forms of consciousness, Intuition, Overmind, and Supermind, are intuitive in the sense that they are direct revelations of truth and not indirect approaches to it through the mediate process of reasoning. Not only these, but even the Illumined Mind is intuitive, because it also is a direct approach to truth. As I said in the paper which I read before the Pravâsi Banga Sâhitya Sammelan, held in Benares in December last (printed in the *Uttarâ*, Phâlgun 1348, under the title *Sri Aurobindo and Bergson*), what Bergson calls intuition is in many cases no higher than the Illumined Mind of Sri Aurobindo. Sri Aurobindo has distinguished between the different kinds and grades of intuition and has refused to acknowledge the claim of any but the highest form of it to be the complete revelation of truth. This does not mean any disparagement of intuition or any attempt to relegate it to a lower order of consciousness. Far less does it mean the setting up of Reason as the highest court of appeal. It only means that Sri Aurobindo, true to the traditions of our ancient systems

of philosophy, has analysed intuition and classified the different kinds of it better than most of the Western philosophers have done. Would it have been better, I ask in all seriousness, if like some contemporary Western philosophers, he had put all higher experience under one common denomination, such as intuition? This might have given sentimental satisfaction to those for whom certain names have a kind of mystic charm, but it would have spelt disaster for his philosophy.

'A Vedantist' has quoted Sir Radhakrishnan to prove that Shankara looked upon intuition as the highest experience and as a direct revelation of truth. I can equally quote that eminent author to show that Shankara also recognized limitations of intuition. For example, in his *Indian Philosophy*, Vol. II. pp. 514-15, Sir Radhakrishnan says, 'He (Shankara) holds that the Vedic testimony is superior to the evidence of the senses or the conclusions of reason, though of course it is useless in the regions open to perception and inference. A hundred texts cannot make fire cold.' Further, at p. 517 of the same book he says, 'Shankara recognizes the need of reason for testing scriptural views. Whenever he has an opportunity, he tries to confirm scriptural statements by rational argument. Reasoning (Tarka), which works as an auxiliary of intuition (Anubhava), is commended by him.' But why quote Sir Radhakrishnan to prove what is beyond dispute? For example, in his commentary on *Brahmasutra*, III. ii. 21, Shankara says distinctly that even Shruti cannot override the evidence of the senses and of reason: 'Nobody can

२ न च प्रमाणान्तरेणान्यथाप्रसिद्धेऽर्थेऽन्यथा-
ज्ञानं नियुक्तस्याप्युपपद्यते...ज्ञानन्तु प्रमाणाजन्यं यथा-
भूतविषयश्च न तस्मिन्निरोधयतेनापि कारयितुं शक्यते न
वा प्रतिषेधयतेनापि वारयितुं शक्यते ।

say that an object which is known by the senses and other proofs to be of a certain character can be known to be of a different character if Shruti so enjoins. . . . Knowledge is obtained from objects, as well as with the help of the necessary proofs. Even a hundred injunctions of the scripture cannot create such knowledge nor can a hundred prohibitions prevent such knowledge.' So much for the higher intuitions embodied in the scripture. For the lesser intuitions embodied in the Smritis, Shankara gives reason a still freer hand. For example, in his commentary on *Brahma-sutra*, II. i. 1, Shankara says³: 'Consequently, when there is a conflict between different Smritis, the help of reason is to be sought in finding out which Smriti is in accordance with Shruti and which is not.'

'A Vedantist' has complained that Sri Aurobindo is not fair to Shankara. But is he fair to Sri Aurobindo? Has he not misinterpreted his philosophy on many essential points? Moreover, what is his ground for saying that Sri Aurobindo is not fair to Shankara? Is it that he has attributed to him the doctrine of Mâyâ? But is it not a fact that the traditional interpretation of Shankara's philosophy, which has been current for centuries, has also ascribed this doctrine to him? It is true that he has pointed out certain defects in Shankara's philosophy, the chief of which is, as he puts it, 'the refusal of the ascetic.' But he has done so, not for the purpose of rejecting Advaita philosophy, but for the purpose of reconstructing it on lines which he has indicated as follows: 'The real Monism, the true Advaita, is that which admits all things as the one Brahman and does not seek to bisect

Its existence into two incompatible entities, an eternal Truth and an eternal Falsehood, Brahman and Not-Brahman, Self and Not-Self, a real Self and an unreal, yet perpetual Maya. If it be true that the Self alone exists, it must also be true that all is the Self. And if this Self, God, or Brahman is no helpless state, no bounded power, no limited personality, but the self-conscient All, there must be some good and inherent reason in it for the manifestation, to discover which we must proceed on the hypothesis of some potency, some wisdom, some truth of being in all that is manifested. The discord and apparent evil in the world must in their sphere be admitted, but not accepted as our conquerors. The deepest instinct of humanity seeks always and seeks wisely wisdom as the last word of the universal manifestation, not an eternal mockery and illusion—a secret and finally triumphant good, not an all-creative and invincible evil—an ultimate victory and fulfilment, not the disappointed recoil of the soul from its great adventure.' (*The Life Divine*, Vol. I. pp. 47-48).

A word of apology is needed before I conclude. I have referred frequently to the views of the anonymous writer who calls himself 'A Vedantist'. My reason for doing so is that I look upon him as a type, as a representative of the orthodox Shankara school of Vedanta. I am glad that he has not disclosed his name, for that would have made it difficult for me to discuss his views as freely and as impersonally as I have done. I need hardly say that I have no animus against him; on the contrary, I am grateful to him for giving me an opportunity of trying in my own humble way to throw light upon some of the most difficult points in Sri Aurobindo's philosophy.

³ तस्मात्तस्यापि प्रतिपक्ष्युपन्यासन भृत्यनुसारानुसारविवेचनेन च सन्मार्गे प्रज्ञा संप्रदयीया ।

KABIR OF THE HOLY GRANTHI

SRI RĀG : JANNI JANT

I

The mother, she thinks that her son grows big,
And realizes not that day by day
His stay here shortens.
She claims him as her own
And dotes on him excessively,
While death at her scoffs.

II

The world, Thou hast subjected
To what an illusion, O Lord !
Bewitched by Maya,
How is one to discover Truth ?
Abandon the pleasures of sin, says Kabir,
For these lead one but to death.
O mortal one, chant the name of the All-pervading.
With such recensions, that give everlasting life,
You may dare the whirlpool of birth and death.

III

If it be His pleasure,
One attains true love,
Superstition and ignorance depart,
Supreme wisdom and intelligence dawn on one.
Verily, by divine favour alone
One attains the love celestial.

EPILOGUE

That assures one of eternal life,
But to attain the Lord, one must
Accept the working of His will.

—PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

YOGIN-MA

BY SWAMI NIRLEPANANDA

(Concluded) ✓

A LIFE OF STRENUOUS SADHANA

Yogin-Ma was living a faithful pilgrim's life in sacred Brindavan when the Master passed away in Cossipore. The Holy Mother joined her there, and for them both began a period of earnest Tapasyâ. Here Yogin-Ma began to see with perfect open eyes the presence of her Ishta everywhere all around. By constant application she attained to rare powers of concentration. For hours together, sometimes, she would merge herself in deep meditation. She travelled far and wide in India. From Kedarnath and Badrinarayan through all the northern Tirthas, Dwarka and Kamakhya, right down to Kanyakumari, the southernmost point of India, were among her itineraries. But above everything, all through life, the Holy Mother's company and constant blessings and touches she would consider as Heaven itself, her highest Tirtha. She spoke with great warmth of feeling and enthusiasm about her blessed days in Brindavan with the Mother, as also her period of life with her on the bank of the Ganges in Belur in a rented house as well as in the monastery at Nilambar Babu's garden house. Her journeys and stays in Jayrambati and Kamarpukur several times in the Mother's presence were her brightest remembrances. Three years after the passing away of the Mother in spite of failing health Yogin-Ma accompanied Swami Saradananda when the Holy Mother's Memorial Temple was opened at Jayrambati in June 1923, and keenly took part in

all the accompanying festivities and Pujâs.

Though her life of strict widowhood was a penance in itself, she would, sometimes, practise severe Tapasyas like Pancha-tapâ with the Holy Mother in Belur. Once she gave up drinking water for six months, taking milk instead. One winter she spent on the strand of Prayaga—Kalpavâsa as it is called. Scrupulously undergoing fastings on sacred days as inculcated in the Hindu calendar was a distinguishing feature of her life in these early days. She willingly subjected herself to all these varied and manifold disciplines so that spiritual advancement might be quickly brought about.

Sri Ramakrishna told her to read Bhakti Shastras in order to reinforce and deepen her innate spiritual cravings, tendencies, and tastes. As a child, in her father's residence in old Calcutta, she was taught reading and writing and a little arithmetic by a lady home-tutor called Guru-Mâ. Later on, getting encouragement from the Master, she read in translation all the chief Purânas, the *Râmâyana*, the *Mahâbhârata*, some Vaishnava literature, and lastly and chiefly, the growing Ramakrishna literature. She had a very sharp memory and could wonderfully recount all the main incidents of Sri Rama's and Sri Krishna's lives. What little Stridhana she had from her princely husband enabled her all through the years of her widowhood to bear her personal expenses and have a small balance left

over for charities and pilgrimages. She loved to spend much in herself preparing for and feeding the Sâdhus, specially the elect ones of the Master. On the occasion of Jagaddhâtri Puja in her home, there would be great festivities and merriment and big feasts, which the Holy Mother with her *entourage*, the Swamis Vivekananda, Yogananda, Brahmananda, Premananda, Saradananda, and others, would attend year after year. Yogin-Ma's hall-like bedroom was a replica of the Master's,—hanging on its four walls could be seen pictures of saints and deities.

Her example showed to all that spirituality is not a trifling matter to be acquired lightly in a day, like winning a Derby ticket. Even if suddenly awakened and worked up by a rare Siddha Guru like Sri Ramakrishna, in order properly to digest it and convert it into one's flesh of flesh and blood of blood, one has got to wait and undergo a prolonged spiritual process month after month and year after year, often through decades. By rare perseverance she made the power given by the Guru all her own and at last reached dizzy heights.

After the passing away of the Master in cases of doubts and difficulties she was privileged to take advice from the Holy Mother, the Swamis Vivekananda, Brahmananda, and Saradananda whenever necessary. For hours she would be consulting them and stating everything before these great spiritual personalities. Her psychic side was well developed. During the last eighteen years of her life we came to learn from very close and repeated observations that she heard voices, had divine visions, and had clear premonitions and forebodings of coming incidents and happenings. From Baghbazar, for instance, she

knew beforehand, without being informed, the death of a grandson in Benares.

From evening right up to nine o'clock in the night we had many opportunities of seeing her seated on her *Āsana* meditating statue-like,—straight, erect, externally dead, but obviously in touch with some luminous Reality within. She had very big lotus-like sparkling eyes. Her health was all through good with only minor troubles and ailments.

A CRITICAL ESTIMATE AND THE END

She was of short stature, heavily built, bright-complexioned, very sagacious, well-balanced in her judgements, and had a grave composure. She was full of stamina, fortitude, and a woman of her words. We have seen and known personally that the Holy Mother consulted her even about Mantras and spiritual matters, not to speak of many other knotty problems she was confronted with in her daily affairs. Sister Nivedita was very familiar with Yogin-Ma and has spoken of the latter's coming in a certain meeting in her Girls' School and thereby adding grace, dignity, and weight to the whole assembly. We have seen them together talking and consulting. Sisters Christine and Devamâtâ also were in personal touch with Yogin-Ma. The latter, who still lives, has recorded her experiences about the old pious lady in a book.

Yet all this did not lessen Yogin-Ma's highly strung emotional, religious temper which was full of fervour, glee, and absorption in Pujas, rites, rituals, ceremonies, and worship of various deities based on the Tantras. She learnt the whole paraphernalia and technique of Tântic Devi-puja from Swami Ramakrishnanandaji's father and was herself a formally initiated Purnâbhishikta Kaula. She would con-

duct the Puja and Ārātrika in the Holy Mother's chapel in Calcutta, attend and take part in various Pujas, and work hard in the preliminary preparations and complex arrangements involved therein. She was quite in her elements in these tasks. As a duck takes to water she would again in other times dive deep in Dhyāna. Her life was a veritable orchestra, a symphony and unique combination of many notes predominated by strength of character and divine fervour all through. Like Sri Ramakrishna she, too, delighted in having a variegated ecstatic life. Oscillation and alternate sliding from one note to another could be detected. It was an epitome of Karma, Bhakti, and Jñāna. Above all, work was worship with her. Nothing was considered trifling. Hers was a multi-sided powerful personality with wonderful capacity and great ability. She could not sing herself but very much loved to hear divine songs hour after hour, which would move her very much, and copious tears would flow from her eyes.

With clock-work regularity she would for long years follow a fixed routine, would rise in the small hours of the night and take her very early daily dip in the Ganges most reverentially, and then sit down in Japa for more than two hours on the bank of the holy water. Coming next to the Mother's Calcutta home, she would join Golap-Mā in making kitchen arrangements for the monastery. Sometimes the two very old ladies would have differences, over which they would quarrel,—little girls that they became in the Mother's household! But everything would finally come round, composed and forgotten. Yogin-Ma herself was a rare expert in cooking all sorts of dishes. When the Maharaja of Khetri visited Swami Vivekananda in Calcutta, her help was requisitioned by the Swamiji

in preparing meals consisting of various vegetable and non-vegetable dishes. She could also cook for a big concourse of people. Sri Ramakrishna and the Holy Mother appreciated her cuisine and relished her sweets a good deal. The Swamiji as well as his brother monks specially liked her cooking. She would now and then invite them all and sumptuously serve them with her own hands. The Master as well as the Holy Mother encouraged cooking.

Yogin-Ma's mother had lived on to the ripe good old age of full four score years. Yogin would return from the Holy Mother's place late at noon, prepare rice and curries, and consecrate these by offering them in remembrance to the Master in front of the little family chapel in her room. Then it would all be distributed among her old mother, cousin sister, and other family members. Last of all, she took her share of the meal. She was always active, not lazy in the least. After meal a little rest was enough. Then began the reading of scriptures. Again with the coming of evening, spiritual practices were resumed. Sometimes in the afternoon she would attend the Gita classes taken by Swami Saradananda. Such was the daily round of her life in broad outlines. Her mother died in 1914 on the bank of the Ganges, with Swami Saradananda (who was exactly of the age of her grand-daughter Ganu) chanting divine names in her ears at the approach of that august hour. Yogin cried aloud like an infant child. She was the only issue of the old mother.

Yogin-Ma did not know Sanskrit. But prolonged practice of meditation developed in her a very keen and extensively retentive memory, through which she could remember faithfully all the Paurāṇic lores. She gave ungrudging help to Sister Nivedita in her collection of Hindu Pauranic stories.

The Sister acknowledged in print most candidly her debt to this learned pious lady. But her preoccupation with the ancient world did not blunt her sympathy for the frailties and foibles of modern society; and towards the closing years of her life Yogin-Ma was seen to relax in light literature.

The Master spoke of the efficacy of the worship of Gopāla-Krishna in the present age. She, a Shākta, had in his hands thus an actual practical lesson in forbearance and catholicity. Her Gopala was never a mere metal or stone image with her. The Divine Boy actually spoke to her often, asked with much pathos for many sweets, and gave repeated visions, appearing before her full of merriment in His childish pranks. She *felt* and *saw* all these.

To crown her religious realization and discipline Yogin-Ma took Vaidic Saṅgyāsa, the final coping-stone of Indo-Aryan Sādhana from Swami Saradananda in Puri. Swami Premananda was also present there. But she was too modest to make an unnecessary show of her renunciation. When performing Pujas she would sometimes put on her Geru, but otherwise, following the example of the Holy Mother, she usually wore white cloth. Swami Yogananda at first and then Swami Saradananda, as part of their duties towards the dear ones of the Holy Mother, took great care about Yogin-Ma and her mother and always acted as their benign guardians. When Swami Saradananda was writing his *Līlā-prasāga* about the Master, Yogin-Ma at his request gave him her reminiscences and recounted all the incidents she knew of. Every month, as the book was being serially published in the *Udbodhan*, she would have the privilege of being consulted and the press manuscript would be read to her,

and she would freely offer her much valued appreciation and suggestion.

Her son-in-law died in 1906, and three years later Ganu, her only beloved child, she lost in Benares. This gave her a deep shock. She suffered also bereavements of grandsons and granddaughters. With the help of Swami Saradananda she reared up three orphan grandsons. Despite the fact that these boys had well-to-do relatives in their father's line, she did not shirk her responsibility. But this much has to be noted that, following the Master's example, she was very reserve and cautious not to thrust Ramakrishna or religion into the heads of these young boys, since without a real hankering, much misunderstanding was bound to accrue specially in these matters of heart and inner reverence.

Almost at the conclusion of her life, only six months before she was off, one of these boys after finishing his education wanted to take up the flag of Sri Ramakrishna as a monk and asked her blessings and approval. She tested him severely and stated most astutely the extreme difficulties involved, though at last she gave vent to her pent-up boundless joy at the choice. She wanted to be convinced of the fact that it was not an artificial something thrust by some extraneous agent but that it had welled up as a natural craving of the soul to attain to a higher ideal. She had always unstinted encomiums for a bold spirit of renunciation.

In the midnight of 20 July 1920, the Holy Mother entered Mahāsamādhi. Yogin-Ma's second greatest mooring of life after the Guru Maharaj was gone, and she felt uneasy, homesick, as it were, to return to the Mother and the Master. One by one—Swami Brahmananda, the most beloved of the Master; Lata Maharaj, the very pet one; and

Swami Premananda, the elect one;—were all gone.

Four years later one Wednesday night on 4 June 1924, at 10-25 p.m., when all the work in the monastery chapel was over and every monk had partaken of the food consecrated by being duly offered to Sri Ramakrishna, she passed away in the room adjoining the Holy Mother's in the latter's Calcutta home, with Swami Saradananda seated serenely by her head invoking in sweet notes the Master's name. Finally, with the Vedic Shântivachana, 'Om purnamadah purnamidam purnât purnam udachyate purnasya purnamâdâya purnamevâvashishyate. Hari om, shântih, shantih, shantih,'—the river entered the ocean.

Latterly for two years she had been suffering from diabetes. As days were fast coming to a close we saw before our eyes, clearly demonstrated, the net result of a long life's Sadhana. We saw Yogin-Ma entering off and on into Bhâvasamâdhi almost everyday, sweetly uttering sometimes the words, 'Hâ Gopala! Ha Gopala!'—she a devout Devi-bhakta, harping on the presence of Krishna-Gopala before her,—a pregnant picture, full of meaning,—a worthy disciple of the great harmonizer Sri Ramakrishna!

In her closing years she forgot everything except spiritual facts, spiritual associations, and spiritual realities. Sri Ramakrishna, Sri Sarada Devi, and their close ones she remembered with greater and fuller alacrity, one by one, each and all,—no mistake about them!

There was not the least tinge of bondage in her mental structure any more. She was all spirit, all Bhâva personified, as it were. She became bereft of all desires. That which was foretold long ago was now fulfilled literally. The Master said to her in early life, 'Don't be anxious, my daughter! When you die the thousand petalled lotus within you will open out and give you the highest wisdom.'

She lay speechless for the last two or three days and refused to take the least of her liquid diet. Swami Saradananda asked the attending doctor to examine and see whether it was a case of coma. The doctor looked carefully and said that he could not find medical symptoms of diabetic coma. The Swami reminded all about the Master's assurance that Yogin-Ma would in the end give up the body in a state of Jnana. Thus came the final liberation! So ended the life of this great religious genius! Her long, silent, unassuming life has acted as an object-lesson. It has stirred us all to the substantiality and existence of God or Atman, through modalities—Sâkâra as well as beyond all modalities. And all who came in direct contact with this noble, high-souled lady will testify in one voice that she did not live in vain. But she attained a covetable mystic state—the highest fruition of human ambition—its apex, its Everest—its pinnacle. Hers was an illuminating character—and a very brilliant specimen of a deep spiritual life,—idealism turned into practice—intensely lived, every hour of it, every moment of it.

'So long as the mind is unsteady and fickle it availeth nothing, even though a man has got a good Guru and the company of holy men.'

—SRI RAMAKRISHNA

NOTES AND COMMENTS

TO OUR READERS

That Sri Ramakrishna's message of religious harmony was not another name for lip-deep sympathy, but was a part and parcel of his life, finding expression in intimate friendship with others and respect for their points of view, will be apparent from the picture presented in this instalment of his *Teachings*. . . . Swami Turiyananda's inspiring discourse on *The Need for Perseverance in Religious Life* will certainly spur us to further endeavours. . . . Everything ran smoothly when *Shiva danced and meditated*; but, unfortunately, we want Him either to dance or meditate all the while! . . . With the present instalment of the *Pilgrimage to Kailas* Swami Apurvananda takes us to the very base of the Holy Mount. . . . Principal Dr. V. K. R. V. Rao's thesis is that the *New Vision in Economic Welfare* rests on the relating of economic activity to the realization of human personality, towards which society is slowly but surely proceeding. . . . Professor P. S. Naidu does not believe that lasting *Communal Unity in India* can be established unless *A Psychological Approach* is made. . . . Dr. S. K. Maitra gives a proper interpretation of *Sri Aurobindo's Conception of Intuition*. . . . Professor Charanjit Singh Bindra presents an English version of *Kabir of the Holy Granth*. . . . The life-sketch of *Yogin-Mâ* is concluded in the present issue.

PHYSICIAN HEAL THYSELF

Mr. L. Jacques presents *Socrates, the Educator* in *The New Review* of May 1942. Socrates had to come into grapple with the sophists who interested

themselves in and were greatly in demand for giving a superficial training to the rich youths of Athens, since at that time 'personal appearance and clever handling of a question were far more important than a solid knowledge of things.' When 'an able speaker was assured of success', and 'a certain amount of bluff was a better way to favour', why should one take the trouble of long and studious study? The result was that the young, society people sadly neglected self-culture and the acquisition of true knowledge. How successful Socrates was, is apparent from the evolution of the meaning of the word sophist. 'The word originally stood for "a professional in wisdom"; it has come to mean, since the time of Socrates, "a glib, unscrupulous, capacious reasoner".'

When we turn to contemporary society we are presented with a picture not unlike that of the Athens of the sophists. Where is self-culture, and where is a thirst for knowledge for its own sake? Most people are rather on the look-out for short-cuts to public encomium. Instead of looking inward to find, that without saving one's own soul, one cannot hope to do so for others, we delude ourselves with the vain thought that the public need us the most and that cleverness consists in successfully hiding the carrion under a bed of roses. Under such circumstances one feels like crying with Alcibiades: 'When I am listening to Pericles and other great orators, I have often thought that they spoke well, but I never felt such emotion, my heart never was so troubled, and I never became angry with myself for having the soul of a slave. But this new Marsyas

(Socrates) has often put me in such moods that I found unbearable the life I was living. . . for he compels me to acknowledge that, being myself in many ways imperfect, I neglected my own soul to take in my hands the interests of the Athenians. . . . He is the only one before whom I blush.'

Socrates himself, addressing his judges, admirably summed up his message thus : 'I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but firstly and chiefly to care about the greatest improvement of the soul.' How alike do sages speak ! One seems to be hearing an Indian Sādhu preaching to an Indian audience ! Note also how beautifully he develops his argument in the following passage, just as any non-dualist of India would speak about the interdependence, even on the empirical plane, of Sat, Chit, and Ānanda : 'Seeing that all men desire happiness; and happiness, as has been shown, is gained by a use, and the right use of the things of life; and as the right use of them, success in the use of them, is given by knowledge; the inference is that every man ought by all means to try and make himself as wise as he can.'

Considered from different points of view, thus, all roads lead to self-culture, and the old adage is still pregnant with meaning : 'Physician heal thyself.'

CHARGING FOR AUTOGRAPHS AND BEGGING

The *Harijan* of 26 April 1942, publishes some interesting account of Gandhiji's begging and 'charging' of prices for autographs with a view to financing his schemes for the uplift of the Harijans. Puritanic morality and aristocratic snobbery may find many flaws in such a behaviour. And yet how noble the impulse and how brave the spirit that dare to sweep aside un-

informed public casuistry and codes of imbecile decency to get social wrongs righted by all possible means ! Gandhiji is loved, respected, admired ; and so are many other great men of our country. How few, however, stop to think that real respect is shown not by frothy adulation or momentary impulsive worship of a hero, but by practically helping the cause dearest to him ? People dislike beggary, and rightly so. But why do they not properly finance charitable undertakings, or better still, remove all social inequities for good, so that this kind of beggary may stop ? In the absence of an adequate practical response, the leaders who feel for the poor and the downtrodden have willy-nilly to resort to various methods to relieve their hearts of an oppressive feeling of pang and helplessness and to make people in general conscious of their duties to their unfortunate brothers. It does not certainly bespeak very highly of the civic morality of India that her illustrious sons like Vivekananda, Tagore, and Mahatmaji have to run from door to door in India and abroad to collect money through lecture tours, theatrical performances, or selling of autographs. Instead of protesting against such practice we ought to hang our heads in shame.

PSEUDO-METAPHYSICS, METAPHYSICS, AND RELIGION

In *The Philosophical Quarterly* of April 1942, Mr. T. R. V. Murti exposes the hollowness of the philosophical hypotheses into which modern thought often lapses in its attempt to vanish metaphysics altogether from the field of human preoccupation. Logicians, scientists, and psychologists, for instance, make sweeping general remarks that are not borne out by the data in their particular field of investigation. All the same, their success and prestige

in their own fields carry the day, though on closer examination, it is found that the universal propositions are not strictly logical, scientific, or psychological conclusions, but are pseudo-philosophies that ought to be dealt with on their own merit without any extraneous consideration.

'Metaphysics is concerned with absolute presuppositions. We do not acquire absolute presuppositions by arguing; on the contrary, unless we have them already, arguing is impossible to us.' 'Metaphysics is not one more science beside other sciences, not a work of art beside other works of art or literature, but is the *reflective awareness of science or literature as such.*' 'True metaphysics is not evaluation even, but the *reflective awareness of evaluation.*' The writer notes that 'the fluid state of present-day physics has prompted some scientists—Eddington, Jeans, and others,—to advance, on the basis of scientific discoveries, a species of spiritualism and even of solipsism. . . . Eddington and others have mistaken the hesitant character of present-day natural sciences for supernaturalism, spiritualism. No real lover of metaphysics would welcome this dubious accretion to his strength.'

But will any religious man welcome it? There is no denying the fact that a pathetic attempt is on foot to align religion with science, nay, even to build a philosophy of religion on scientific conclusions. We shall do well to remember that when metaphysics, which is but a *reflective awareness of science, literature, or evaluation*, rejects the proffered help, religion which is the realization of Divine values and a mystical identification with Divinity, can ill afford to make any alliance with such a questionable friend. Each can better prosper by keeping to its own proper field.

SYNTHESIS IN THE BHAGAVATA

Mr. K. S. Ramaswami Sastri in a striking article in the *Kalyana Kalpataru* of May, maintains that it is a 'grand, unique, supreme synthesis of philosophy and religion that is the highest glory of the *Bhagavata*. . . . The *Bhagavata* enables us to realize the essential synthesis of Advaitic, and Vishishtadvaitic and Dvaitic concepts.' The writer examines the different phases of this synthesis. In the opening verse of the Purāna he finds, as did Shridharacharya, the synthesis of the different aspects of Reality, transcendent and immanent. The battle royal that raged in Medieval India about the superiority of Shiva, Vishnu, or Brahmā is ended by the *Bhagavata's* declaration that they are but different aspects of the same God-head. If, however, Vishnu is *par excellence* the Deity of the *Bhagavata*, it is because of a solicitousness for 'intensifying Bhakti to one divine aspect and not for fanning any hatred to the other aspects of God : न हि निन्दा न्यायः । Mâyâ of Advaitins receives its due share of treatment in the *Bhagavata*. Sometimes it is the power of God, sometimes it is His laughter, and sometimes it is but nescience. The *Bhagavata* also states that the different spiritual paths lead to the same goal; though it emphasizes Bhakti or devotion. The *Bhagavata* has unfortunately suffered from professional exegesis, which only cares for capturing the mass mind. As a result, all sorts of queer ideas about this Purana are in the air. How one wishes that there were more really intelligent critics like Pandit Sastri in the field !

A COUNSEL OF DESPAIR

Sir Hari Singh Gour, D.Litt., D.C.L., LL.D., is known for his zeal for the reformation of the Hindu society.

No one will doubt his love for the Hindus and the sincerity of his motives. But repeated failures seem to have driven him to the limit of his patience, which makes him write a few very unpleasant things in *The Calcutta Review* of March: 'The social life of India is in a chaos. We have either to reform or to dethrone Hinduism, which has long since ceased to be Vedic, Shâstrie, or Purânic, and is now a mere conglomeration of customs, neither rational nor refined. I have tried to do my little bit in reforming it through the Legislature, but I find that it is past reformation, and the only remedy that occurs to me is to re-establish the banished faith (Buddhism) which is the Hindu diamond cut into a brilliant with 32⁺ facets.' Elsewhere he writes: 'What is now needed is another manly invigorating cult on the lines of the original undiluted Buddhism. . . . The founder of Buddhism was fearlessly iconoclastic and has revolutionized human thought by riding full tilt at the most sacred doctrines and practices, which, he felt, were fallacious and faulty.'

There seems to be much pessimism, misreading of history, and fallacious

and faulty logic involved in all this. Reform looks at society from a certain angle of vision, that of humanism, and is apt to get angry when baffled in its attempt at improvement. Anger clouds the vision, belittles established codes of conduct, and pictures Buddha, the preacher of the middle path, as riding full tilt at sacred things. And, lastly, clouded vision enthrones imaginary idols and symbols. Hinduism is not a mere conglomeration of customs; and the Vedic, Shastrie, and Pauranic traditions are not altogether lost. Then, again, if Buddhism is a Hindu diamond, why talk about the reinstating of the former and not the latter? The other alternative, hinted at, viz, another manly invigorating cult, should be clearly formulated before the people can seriously think of it. Otherwise it will be mere aimless talk.

Such considerations apart, we are deeply moved by Sir Hari Singh's exhortation. The condition of our society is really pitiable, and when a sincere soul and an illustrious member of this society is driven to desperation, it is time to stop and begin seriously thinking about our future.

REVIEWS AND NOTICES

ECONOMICS OF KHADI. By M. K. GANDHI. Published by Mr. Jivanji Dahabhai Deshai. Navajivan Press, Kalupur, Ahmedabad. Pp. xcii+627. Price Rs. 4-6.

Mahatmaji is very clear in his conceptions. There is no haziness in his thoughts and as such what he presents is always simple, clear, expressive, and charming. The present book is a reprint of his writings on Khadi appearing in the *Young India* and *Harijan*. 'Khadi means the truest Swadeshi spirit, our identification with the starving millions,' and 'Swadeshi is that spirit in us which restricts us to the use and service of our immediate surroundings

to the exclusion of the more remote,' writes Mahatma Gandhi. He is moved to the very core of his heart by the abject poverty of the masses which is mainly due to blind fascination of India for the foreign commodities and customs. Mahatmaji appeals to his countrymen to regard their vernaculars, to like their national dress and clothes, to take pride in their sacred Shikhâ, to relish their own food, to honour their own culture and civilization—to love, nay, to grow a passion for Swadeshi. And if this is done he is sure of a free India. But his patriotism excels all other patriotism when 'it is both exclusive and inclusive'.

It is exclusive in the sense that in all humility he confines his attention to the land of his birth, but it is inclusive in the sense that his service is not of a competitive or antagonistic nature.

'The immediate problem before us is not how to run the Government of the country, but how to feed and clothe ourselves,' holds Mahatmaji. In other words he aims at making the country self-sufficient first. And to do this he writes: 'Without a Cottage Industry the Indian peasant is doomed. He cannot maintain himself from the produce of the land.' He has shown by facts and figures how crores of rupees are drained out of India to foreign lands due to the want of India's own industry. Issues both for and against cottage industry *versus* large-scale mill-production have been discussed threadbare by way of queries and objections from different journals and replies from Mahatmaji. Along with economics of Khadi the history of the spinning wheel movement is described.

Modern Indian economic thought is faced at every turn by the bold challenge of the philosophy of Khadi and the publisher must be congratulated for presenting Gandhiji's ideals in such a superb manner.

AN APPROACH TO THE RAMAYANA.

By PROF. C. NARAYANA MENON, M.A., PH.D., D.LITT. Published by Mr. S. C. Guha, Editor, *Indiana*, Gandhigram, Benares. Pp. 27. Price 8 As.

The author must be congratulated on his enlightened *Approach to the Ramayana*, which frees the modern mind, more attracted to Bernard Shaw and most negligent of Valmiki and other saintly poets, from its wild vagaries, and gives a fresh urge to look near at home into the richer treasure left uncared for. The scholarly pen and penetrating eyes of the writer have clearly delineated the high ideal—individual and social, the greater personality—including and displaying all the varied aspects of human nature, the poetic intuition that is not a mere fancy of imagination but a prophetic vision of the noble mind, the spiritual outlook of life and death that sweetens the struggling embittered souls, exemplified in the first epic of Akhanda Hindusthan, the *Ramayana*, the body of Rama.

'The *Ramayana* is dynamic Veda.' The person named Rama, if any as such ever existed, is dead; but the word Rama is

still living—it is still strengthening the shattered nerves and broken hearts, even now it is restoring peace and goodwill on earth, till to-day the dying man looks for Ramaji for eternal bliss. 'The Lanka where Rama defeats Ravana is like Dharmakshetra where the fight between good and evil is eternally going on.' The subject matter is not the past, it is the present—eternal present. 'Rama's bliss-body awoke the higher self of the devotees, and his story rouses the same higher self to-day. The identity of Word and the Christ is an abiding mystery,'—writes the author. Great people speak through literature; literature preserves the culture of all times for posterity. And, as such, the *Ramayana* 'represents a synthesis of the cults and cultures prevalent in different parts of India.' What has been shown within a very short compass of twenty-seven pages is, undoubtedly, very precious, and it is calculated to serve as an eye-opener to the self-mortified and blind moderners. The elegant style and lucid literature clothed in an artistic body tempt the reader at the very first sight. We strongly recommend the book to all, specially to the moderners, and wish it a wide circulation. The cheap price has made it possible to serve a greater number.

HINDUSTHAN YEAR BOOK. By MR. S. C. SARKAR. Published by Messrs M. C. Sarkar & Sons, Ltd., 14 College Square, Calcutta. Pp. xxvii+596. Price Rs. 1-12.

The publishers must be congratulated on having creditably carried on their publication of this book of general information for a full decade. Besides maintaining the high standard, they have enhanced its worth and importance by the addition of chapters on the *1941 Census of India* and the *Industrial Expansion in India during the War*. A precise account of the present war till the book was sent finally to press has also been recorded.

Hardly any interesting information on matters of general interest is wanting in this handy encyclopaedic volume. Terribly busy, impatiently anxious as we are, and horribly distorted and diversely divided as our life and interests are, it is impossible to ransack the dusty massive volumes to get at some single fact that we may need at a particular hour. Naturally, therefore, such a book can claim to be the constant

companion for students, professors, journalists, and statesmen. It is needless to write that the worth of such a book depends on the accuracy of the facts and figures contained. Here, too, in spite of a few minor lapses, the book is quite up to the mark. We are assured by the author that no pain has been spared to get the facts and figures from the most reliable sources. Brief notes on the lives of the people of international fame and on the events of greater importance, form commendable features of the book. The Index has made easy for the busy readers to pick up their subjects at a glance.

SHANKARACHARYA. By SURYANARAYANA SASTRI. Published by Messrs G. A. Natesan & Co., Madras. Pp. 128+VIII. Price 12 As.

The doctrine of Advaita is considered by many, all over the world, as the crest-jewel of Indian philosophy. By his systematization and consolidation of it Shankara inaugurated a new era in the religious and philosophical history of post-Buddhist India, the expansive march of which, time has not been able to impede even at the present day. The book under review is a short but comprehensive narrative of the life and work of Sri Shankaracharya. It is divided into three sections, the first of which presents a brief but beautiful account of the life of Shankara. The second enumerates in a reliable way the works and commentaries written by him, and the third is devoted to a fair presentation of his philosophy. The vast scholarship and critical judgement of the learned author have rendered the work a neat and reliable account of the life and philosophy of Shankara who stands out as one of the most acute thinkers and greatest religious leaders the world has ever known. We recommend the book wholeheartedly to all.

CONSTRUCTIVE PROGRAMME — ITS MEANING AND PLACE. By M. K. GANDHI. Published by Messrs Navajivan Press, Ahmedabad. Pp. 28. Price 4 As.

In these few pages Mahatmaji calls our attention to his plan for the 'construction of Poorna Swaraj or complete independence by truthful and non-violent means'. Of the opinions expressed by him with regard to thirteen items one cannot check the temptation of referring to that on communal unity: it 'means an unbreakable heart unity Political unity will be its

natural fruit.' Other items have been dealt with more elaborately elsewhere; but here they receive only passing references.

SARKAR'S ALL-INDIA SPORTING ANNUAL. By MR. S. C. SARKAR. Published by Messrs M. C. Sarkar & Sons, Ltd., 14 College Square, Calcutta. Pp. 76. Price 8 As.

The *All-India Sporting Annual* for 1942-43, published for the first time, has many unique features, which will, we hope, appeal to all lovers of sports. This illustrated booklet, which is a mine of information on matters relating to Indian sports, has under its purview the sports of the world as well. We wish this new venture of the firm as great a success as their *Hindusthan Year Book* has already achieved.

BENGALI

SRI AUROBINDER SÂDHANÂ. By HARIDAS CHAUDHURI. Arya Publishing House, 63 College Street, Calcutta. Pp. 102. Price Re. 1.

Sri Aurobindo is recognized as one of the most profound and original thinkers of modern India. The towering height of his spiritual attainments has attracted in no less a degree the earnest attention of religious aspirants all over the world. But a cloud of impenetrable mystery seems to hang about his personality making it almost impossible to have a full knowledge of his life and practice. The question as to why such a mighty soul gifted with a rare creative genius, should withdraw from the field of active service to his motherland, and devote himself in a solitary cell to the narrow selfish end of working out his own salvation, is raised from many a quarter. The learned author has tried in the present volume to remove the misgiving by furnishing an exposition of the philosophy underlying the life and Sadhana of Sri Aurobindo. According to him the apparent silence of Sri Aurobindo is resonant with the most intense activity of a higher and nobler type. Unity among mankind, Sri Aurobindo thinks, will ever remain an idle dream if it is sought to be established through political conquest or treaties, or by preaching metaphysical doctrines. Humanity must transcend the present limit of its consciousness and rise to a higher supramental level in which alone true unity can be achieved. The course of evolution

has not come to an end with the appearance of man ; it has yet to take a further step and lead man to a higher state, that of a superman, where he will attain his final end,—the realization of the lofty principles of liberty, equality, and fraternity in life. But how to hasten that higher lift? Sri Aurobindo, the author holds, has, in his silent retreat, discovered a new path, that of Purna Yoga, or integral or synthetical Yoga, which can lead mankind to that consummation. The Purna Yoga requires one to make a conscious surrender of one's whole being to the will of the Supreme and become an instrument at His hands to work out the Divine purpose in life. None can question the value of this Sadhana, but the claim to novelty, we fear, may not go unchallenged.

The author deals in some details with

the philosophy of this Purna Yoga and seeks to clarify its main principles by contrast and comparison with other systems of Indian thought. The doctrines of Shankara, Ramanuja, and even Buddha, he holds, are narrow in their outlook and are one-sided. The systems of Yoga and Sankhya also do not show Reality in its true colours. The philosophy of Sri Aurobindo supersedes them all and reveals Reality in its comprehensive character.

We do not see eye to eye with the author in many of his views on the orthodox schools of Indian thought. The philosophy of Sri Aurobindo, no doubt, has its own points of excellence, but it will be hard to deny that in its attempt to escape some of the so-called defects found in other systems, it has involved itself in other difficulties of not a less formidable character.

NEWS AND REPORTS

RELIEF OPERATIONS OF THE RAMAKRISHNA MISSION IN 1941

More than half a century ago Swami Vivekananda shed bitter tears over the indescribable poverty of the Indian masses, and in the deep agony of his heart he asked his countrymen, 'How many people really weep for the sorrows and sufferings of the millions of poor in India? Are we men?' As for himself, a half-naked monk that he was, he boldly asserted, 'I am poor, I love the poor.' The Swamiji was emphatic that 'no amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for.' Nay, he went to the utmost limit of enunciating for his followers that the poor and the downtrodden should be their gods, claiming their utmost service.

Has the picture changed much after these long years? We shall not be unfair to our countrymen and too damning in our criticism. There have sprung up a number of organizations for the relief of the poor; and money, too, comes not quite insufficiently during the most terrible visitations of nature. But in spite of this silver lining of the dark cloud the present economic position is really very crushing in its effect on the illiterate masses. What with their proverbial poverty which means for millions subsistence on the verge of starvation, and

what with famine, flood, and pestilence which by their frequency tax the utmost resources of the none too well established relief organizations of the country, the Indian villagers have almost 'forgotten that they, too, are men.'

Under the circumstances we cannot slacken our activity ; rather we have to redouble it. The task before the Mission is twofold : first, it has to beg from the rich the wherewithal for its labour of love and secondly, to reach the suffering people promptly with an adequate number of trained volunteers. It is gratifying to note that even under many trying circumstances the Mission acquitted itself creditably in 1941.

RIOT RELIEF IN Dacca

The Mission commenced riot relief work in the Dacca District on 13 April and carried it on till 27 July 1941, during which period the Mission served from the Hashimpur centre in the Raipur police station 18 villages by building houses for 309 families, by supplying instruments and implements to 134 families, by giving money to 74 families to revive their business, and to 17 individuals for supporting themselves. Moreover, the Mission distributed 4,592 pieces of new cloth and 1,029 old ones, 209 pots and plates, and 85 mds. of rice to 18 villages. The total expenditure was Rs. 5,474-3-8.

CYCLONE RELIEF

The Mission spent Rs. 4,021-3-6 for cyclone relief in Sangshabad, in Barisal. Of this amount Rs. 89-4-6 had to be drawn from the Provident Relief Fund, as public contributions fell short of requirements.

FIRE AND CHOLERA RELIEFS

Rs. 100 and Rs. 73-15-3 were spent for fire and cholera reliefs in the districts of Birbhum and Murshidabad respectively, the entire amounts having been drawn from the Provident Relief Fund.

SYLHET FLOOD RELIEF

With help from the Mission Headquarters to the tune of Rs. 1,100, and other local help, the Mission branches in the district of Sylhet carried on extensive flood relief operations. Thus the Habiganj branch distributed from its Kenduabaha temporary centre 79 mds. 10 srs. of rice to 2,567 recipients, from the Ganganagar centre 14 mds. 5 srs. of rice to 477 persons, and from the Ratanpur centre 74 mds. 27 srs. of rice to 3,001 recipients. Moreover, 8 families got Rs. 14-9 in cash and 37 srs. of rice were casually distributed. The work lasted from September 1941 to April 1942.

During the same period and for coping with a similar situation in another part of the district, the Sylhet branch of the Mission started four relief centres from which were distributed rice, paddy, and clothes. The rice doled out amounted to 137 mds. 12 srs. Besides, 11 huts were constructed for some distressed families.

BOMBAY RELIEF WORKS

When in July 1941, the Pardi Taluk of the Surat district got submerged by a very high flood, the Mission branch in Bombay opened relief centres at Vapi, Pardi, and Mota Waghchhippa, from which was conducted for six months a persistent fight against famine, pestilence, and homelessness, and from which 1,829 persons received help in the form of 1,425 mds. 46 srs. of

grain, 3,715 pieces of new and 1,075 pieces of old cloth, 402 blankets, 498 Kachwas. 10,500 quinine pills were distributed among the patients of 34 villages. 65 new houses were built and 11 repaired. The total expenditure was Rs. 9,806-5-5.

The Mission branch also collected Rs. 1,416-9-0 for the Riot Relief in Bengal, the amount being spent through the Mission Headquarters at Belur.

For the Cyclone and Flood Relief Works in Malabar and Bengal, the amount collected by the Bombay branch of the Mission was Rs. 8,836-8-0. This amount was spent through the Mission Headquarters and the Madras branch of the Mission which conducted the field work.

KERALA CYCLONE RELIEF

This work was conducted by the Madras branch of the Mission, which started temporary relief centres at Trichur, Puddukad, Vadakkancheri, Vilangan, Varandarappilli, and Narakkal in Cochin State; at Triprayar, Matilakam, Payyanoor, Chowghat, Pattambi, and Ottapalam in British Malabar; and at Kaladi in North Travancore. The thirteen centres administered relief to 135 villages lying about them. The work lasted from June to September 1941, during which period Rs. 4,979-10-6 was spent on the distribution of rice in British Malabar, Rs. 1,387-2-3 in Cochin, and Rs. 110-11-15 in Travancore. The total number of houses repaired or erected was 3,570, and the amount spent thereon was Rs. 11,127-4-11. The Mission also distributed 3,582 pieces of new and 650 of old cloth, of which some were received as gifts and the rest had to be purchased at a cost of Rs. 1,566-4-4. Medical help was rendered in many deserving cases, and the Dispensary at Narakkal had to cope with an epidemic of dysentery in the locality. In addition to all this, work was provided for the poor weavers and oil extractors of Narakkal by distributing yarn and gingelly. The total expenditure came to Rs. 20,348-5-4.

‘He is born to no purpose, who having the rare privilege of being born a man, is unable to realize God in this life. God is in all men, but all men are not in God, that is the reason why they suffer.’

—SRI RAMAKRISHNA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Why so much controversy about God—Parable of the chameleon—Vedantic non-dualism—Seven planes of the mind—Duties drop off with the deepening of spiritual mood—What happens after Samādhi—Devotees desire to witness God's Līlā—Inscrutability of God's ways.

October 28, 1882. (*Continued*).

A *Brāhmo devotee*: ‘Sir, why are there so many different opinions about the real nature of God? Some say that God has form, while others say that He is formless. Again, those who speak of God with form tell us about His different forms. Why all this controversy?’

Master: ‘A devotee thinks of God in the way he realizes Him. In reality there is no confusion about God. God explains all this to the devotee if he only realizes Him somehow. You haven't set your foot in that direction. How can you expect to know all about God?’

‘Listen to a story. Once a man entered a wood and saw an animal on a tree. He came back and told another man that he had seen a creature of a beautiful red colour on a certain tree.

The second man replied, “When I went into the wood, I also saw the same animal. But why do you call it red? It was green.” Another man was present, who contradicted them both and insisted that it was yellow. Presently others arrived and contended that it was grey, violet, blue, or of other colours. At last they started quarrelling among themselves. To settle the dispute they all went to the tree. Under it they found a man seated. Questioned by the disputants, he replied, “Yes, I live under this tree and know the animal very well. All your descriptions are true. Sometimes it appears red, sometimes yellow, and at other times blue, violet, grey, and so forth. It is a chameleon. And sometimes it has no colour at all. Now it has a colour, and now it has none.”

‘In like manner, one who constantly

thinks of God can know His real nature. He alone knows that God reveals Himself to seekers in various forms and aspects. God has attributes; then again He has none. The man who lives under the tree knows that the chameleon can appear in various colours, and he knows, further, that the animal at times has no colour at all. It is the others who suffer from the agony of futile argument.

'Kabir used to say, "The formless Absolute is my Father, and God with form is my Mother."

'God reveals Himself to His devotee in the form which he loves most. His love for the devotee knows no bounds. It is written in the Purâna that God assumed the form of Râma for His heroic devotee Hanumân.

'The forms and aspects of God disappear when one discriminates in accordance with the Vedanta philosophy. The ultimate conclusion of such discrimination is that Brahman alone is real and this world of names and forms illusory. It is possible for a man to see the forms of God, or think of Him as a Person, only so long as he identifies himself with the consciousness that he is a devotee. From the standpoint of discrimination this "ego of a devotee" keeps him a little away from God.

'Do you know why the image of Krishna or Kâli appears to be three and a half cubits long? Because of distance. Again, on account of distance the sun appears to be small. But if you go near it you will find it so big that you won't be able to comprehend it. Why has the image of Krishna or Kali a dark blue colour? That, too, is on account of distance, like the water of a lake, which appears green, blue, or black from a distance. Go near, take the water in the palm of your hand, and you will find that it

has no colour. The sky also appears blue from a distance. Go near and you will see that it has no colour.

'Therefore, I say that Brahman has no attributes in the light of Vedantic reasoning. The real nature of Brahman cannot be described. But so long as your individuality is real, the world also is real, and real are the different forms of God as well as the feeling that God is a Person.

'Yours is the path of Bhakti. This is very good. It is an easy path. Can anybody know God who is infinite? And what is the need of knowing the Infinite? Having attained this rare human birth my supreme need is to cultivate love for the lotus feet of God.

'If a jugful of water is enough to remove my thirst, why should I measure the quantity of water in a lake? I become drunk on even half a bottle of wine. What is the use of my calculating the quantity of liquor in the tavern? What is the need of knowing the Infinite?

'Various states of mind of the Brahmanjñani¹ are described in the Vedas. The path of knowledge is extremely difficult. One cannot obtain Jnâna if one has the least trace of worldliness and the slightest attachment to lust and greed. This is not the path for the Kaliyuga.

'In regard to the states of mind, the scriptures speak of seven planes where the mind can dwell. The mind that is immersed in worldliness roams in the three centres of the navel, the organ of generation, and the organ of evacuation. In that state the mind cannot look up, it always broods on lust and greed. The fourth plane of the mind is the heart. When the mind dwells there, one has the first glimpse of spiritual consciousness. One sees light all around. Such

¹ The knower of Brahman.

a man, perceiving the divine light, becomes speechless with wonder, and can only say, "Ah! What is this? What is this?" The mind of such a man does not go downwards to the objects of the world.

"The fifth plane of the mind is at the throat. When the mind rises there the aspirant becomes free from all ignorance and illusion. He doesn't enjoy talking or hearing about anything but God. If other people talk about worldly things, he at once leaves the place.

"The sixth plane of the mind is at the forehead. When the mind rises there, the aspirant sees the form of God day and night. But even then a little trace of ego remains. At the sight of that incomparable beauty of God's form, one becomes intoxicated and rushes forth to touch and embrace it. But one doesn't succeed. It is like the light inside a lantern. One feels as if one could touch the light, but one can't on account of the pane of glass.

"In the top of the head is the seventh plane. When the mind rises there, one goes into Samadhi. Then the Brahmanjani directly perceives Brahman. But in that state his body doesn't last many days. He always remains unconscious of the outer world. If milk is poured into his mouth, it runs out. Dwelling on this plane of consciousness he gives up his body in twenty-one days. Thus is described the condition of the Brahmanjani. But yours is the path of devotion. That is a very good and easy path.

"Once a man said to me, "Sir, can you teach me quickly the thing you call Samadhi?" (All laugh).

"After the attainment of Samadhi all action drops off. All devotional activities, such as worship, Japa, and the like, as well as all worldly duties, cease to exist for such a person. At the beginning there is much ado about

work. As a man makes progress towards God, the outer display of his work becomes less and less. One cannot even so much as sing the name and glories of God. (To Shivanath) People talked a great deal about you and discussed your virtues as long as you were not here at the meeting. But no sooner did you arrive here than all that stopped. Now the very sight of you makes one happy. People now simply say, "Ah! Here is Shivanath Babu!" All other talk about you has stopped.

"After attaining Samadhi, I once went to the Ganges to perform Tarpana². But as I took water on the palm of my hand, it trickled down through my fingers. Weeping, I said to Haladhari, "Cousin, what is this?" Haladhari replied, "It is called Galitāvasthā³ in the holy books." After the vision of God, such duties as the performance of Tarpana drop off.

"In the Kirtan the devotee first sings, "Nītāi āmār mātā hātī"⁴. As the devotional mood deepens, he simply says, "Hātī, hātī". Next, the only word that he can utter is "Hātī". And last of all, he simply utters "Hā" and goes into Samadhi. The man who has been singing all the while becomes speechless.

"Again, at a feast given to the Brahmins, one at first hears much noise of talking. As the guests sit on the floor with leaf plates in front of them, much of the noise ceases. Then one hears only, "Bring some Luchi!" As they partake of the Luchi and other

² A ceremony in which water is offered for the satisfaction of dead relatives.

³ Literally, 'benumbed condition' (of the hand).

⁴ The line means: 'Nītai, possessed by divine love, displays the strength of a mad elephant.' Nityananda, endearingly called 'Nītai', was the beloved disciple of Chaitanya, the great Incarnation of God born in Bengal in 1485.

dishes, three-fourths of the noise subside. When the curd, the last course, appears one hears only the sound "Sooop-soop", as the guests eat the curd with their fingers. Then there is practically no noise. Afterwards all retire to sleep, and absolute silence reigns.

Therefore, I say that at the beginning of religious life one makes much ado about work, but as the mind dives deeper into God, the work becomes less. Last of all comes the renunciation of work, followed by Samadhi.

When the young daughter-in-law is expecting a child, her activities are lessened by her mother-in-law. In the tenth month she has practically no work to do. And after the birth of the child her activities stop altogether. Then the young mother only plays with the baby. The household duties are looked after by the mother-in-law, the sister-in-law, and other members of the family.

Generally, the body does not remain alive after the attainment of Samadhi. The only exceptions may be made in the case of such perfected sages as Nârada, who keep their bodies to bring others to spiritual life. This may also be said of Incarnations of God like Chaitanya. After the well is dug, one generally throws away the spade and the basket. But some keep them in order to help their neighbours. The great souls who retain their bodies after Samadhi feel compassion for the suffering of others. They are not so selfish as to be satisfied with their own illumination. You are well aware of the nature of selfish people. If you ask them to spit at a particular place, they won't do it lest it may do you good. If you ask them to buy a cent's worth of sweetmeat from the store, they will, perhaps, lick it on the way back. (All laugh).

But there are differences in the

manifestation of power. Ordinary souls are afraid to teach others. A piece of worthless timber may somehow float across the water, but it sinks even under the weight of a bird. Sages like Narada are like a large log of wood, which not only floats on the water but can also carry men, cows, and even elephants.

(To Shivanath and the other Brahmo devotees) 'Can you tell me why you dwell so much on the powers and glories of God? I asked the same thing of Keshab Sen. One day Keshab and his party came to the temple garden at Dakshineswar. I told them I wanted to hear how they lectured. A meeting was arranged in the paved courtyard over the landing ghat on the Ganges, where Keshab gave a talk. He spoke very well. I went into a trance. After the lecture I said to Keshab, "Why do you say so often such things as, O God, what beautiful flowers Thou hast made! O God, Thou hast created the heavens, the stars, and the ocean?" Those who love splendour themselves are fond of dwelling on God's splendour.

Once a thief stole the jewels from the images in the temple of Râdhâ-kânta. Mathur Babu entered the temple and said to the Deity, "What a shame, O God! You couldn't save Your own ornaments!" "The idea!" I said to Mathur, "Does He who has Lakshmi^a for His handmaid and attendant ever lack any splendour? These jewels may be precious to you, but to God they are no better than lumps of clay. Shame on you! You shouldn't have uttered such mean things. What riches can you give to God to magnify His glory?"

Therefore, I say, when one sees the man in whom one finds joy, does one ever need information about where he

^a The goddess of wealth.

lives, the number of his houses, gardens, relatives, and servants, or the amount of his wealth? I forget everything when I see Narendra. Never, even unwittingly, have I asked him where he lived, his father's profession, or about his brothers. Dive deep in the sweetness of God's bliss. What need have we of His infinite creation and unlimited glory?"

The Master sang in his melodious voice :

Dive deep, O mind, dive deep in the
Ocean of God's beauty;

If you descend to the uttermost
depths.

There you will find the gem of Love.

* * *

"It is also true that after the vision of God the devotee desires to witness His Lila. After the destruction of Râvana at Rama's hands, Nikashâ, Ravana's mother, began to run away for fear of her life. Lakshmana said to Rama, "Revered brother, please explain this strange thing to me. This Nikasha is an old woman who has suffered a great deal from the loss of her many sons, and she is so afraid of losing her own life that she is taking to her heels!" Rama bade her come near, gave her assurance of safety, and asked her why she was running away. Nikasha answered, "O Rama, I am able to witness all this Lila of yours because I am still alive. I want to live longer so that I may see the many more things you will do on this earth." (All laugh).

(To Shivanath) 'I like to see you. How can I live unless I see pure-souled devotees? I feel as if they had been my friends in a former incarnation.'

Brahma devotee : 'Sir, do you believe in the reincarnation of the soul?'

Master : 'Yes, they say there is such a thing. How can we understand the

ways of God through our small intellect? Many people have spoken about reincarnation; therefore, I cannot disbelieve it. Bhishma⁶, who was about to die, lay on his bed of arrows. The Pândava brothers and Krishna stood around him. They saw that tears were flowing from the eyes of the great hero. Arjuna said to Krishna, "Friend, how surprising it is! Our grandsire, Bhishma, truthful, self-restrained, supremely wise, and one of the eight Vasus⁷, even such a man is weeping, through illusion, at the time of death!" Sri Krishna asked Bhishma about it. Bhishma replied, "O Krishna, you know very well that this is not the cause of my grief. I am thinking that though God Himself is the charioteer of the Pandavas, still there is no end to their sufferings. A thought like this makes me feel that I have understood nothing of the ways of God, and so I weep." "

It was about half past eight when the evening worship began in the prayer hall. Soon the moon rose in the autumn sky and flooded the trees and creepers of the garden with its light. After the prayer, the devotees began to sing. Sri Ramakrishna was dancing, intoxicated with the love of God. The Brahma devotees also danced around him to the accompaniment of drums and cymbals. All appeared to be in a rapture of joy. The place echoed and re-echoed with God's holy name.

After the music stopped, Sri Ramakrishna prostrated himself on the ground, and making salutations to the Divine Mother again and again, said, 'Bhâgavata, Bhakta, Bhagavân! My salutations at the feet of the Jnanis! My salutations at the feet of the

⁶ One of the greatest heroes of the war of Kurukshetra described in the *Mahâbhârata*.

⁷ A class of celestial beings.

Bhaktas! I salute the Bhaktas who believe in God with form, and I salute the Bhaktas who believe in God without form! I salute the knowers of Brahman of olden times! And my salutations at the feet of the modern

knowers of Brahman of the Brahmo Samāj!

Then the Master and the devotees enjoyed a supper of delicious dishes which Benimadhav, their host, had provided.

KARMA-YOGA

BY SWAMI TURIYANANDA

I am glad to learn that you have acquired many new ideas in regard to Karma-yoga. Whether it is with or without desire the idea is: 'Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.' (Gita, IX. 27). This thought has always to be kept awake in the mind. Thou art within and without me, I am the machine, Thou art the mechanic, I move as Thou movest me. That is all. Is it achieved in one attempt? One has to practise repeatedly. It comes all right after repeated practices. He will then truly drive the body-machine like a mechanic. 'Shyâmâ Herself is tied to some machine by the string of devotion,'—this is certain. The Lord is doing everything; not realizing this we think that we are acting.

We think that we are acting and so get entangled in works. Boys see potatoes and other vegetables leaping up in the cooking vessel and think that they are doing so by themselves. But they who know say that they are made to leap because of the heat of the fire underneath. Remove the fire, and everything gets quiet. In the same way He is within us as the power of con-

sciousness, as the power of action, and is doing everything. Not realizing this we say we are acting. Is there any one else in this world? He is the One existing in different forms; because we are ignorant, we fail to see Him but see the many. Having seen Him one does not see the many and gets rid of suffering also. He is within all; He is all in all. Freedom comes when this knowledge becomes steady. The hunter in the *Vyâdha Gîtâ* attained knowledge in the previous birth, but through the force of tendencies in process of fruition he was born as a hunter. So he followed the profession of his caste from a sense of duty. But he did not himself kill or injure anything. He sold meat which he received from others. It is so related in the *Mahâbhârata*.

And about 'one who is free from egoism,' etc., which you have written, if you will give a little thought to it you shall see that there can be no bondage when egoism, that is to say, the feeling that I am the agent, is absent. It is 'I' which binds. 'When will there be freedom?' It will be when 'I' goes. Where is bondage when there is no feeling of 'I'? Not I, not I, but Thou, Thou. One who is without egoism sees Him alone; so what bondage can be his?

ARE WE READY TO PAY THE PRICE ?

BY THE EDITOR

O Lord, make me worthy to be looked upon as a friend by all beings ; and may I, too, look on all as my friends ;—may we be friends each to all.

—*Yajurveda*, xxxvi. 18.

I

The world is at war. President Roosevelt asked the Americans to give this war a name ; but so far no name acceptable to all has been found. Some call it a war for democracy ; but others demur. Some call it a war for establishing a better order ; but no such generally acceptable order has yet been foreshadowed. The fact is that, up till now, it is only a nameless, shapeless conflagration, whose lurid light reveals two things most prominently—national aggrandizement and national preservation, round which have gathered many other selfish considerations whose scopes are strictly limited. Dr. B. K. Sarkar in his recently published volume, *The Political Philosophies Since 1905*, Vol. II. Part III., sums up the position thus : 'The war in its present phase since December, 1941 is no less racial or ethnic than economic and political. There are wheels within wheels to-day as in all previous wars. The interests of all the allies on either side may not be identical. There can hardly be much solidarity on the Anglo-Russian-American side or on the German-Italian-Japanese. . . . The complications of the present war-pattern are psycho-socially as intricate as imaginable. . . . The will to glory, prestige, love of fatherland, nationalism, and the desire for conquest are no less effective as *élan vital* or *casus belli* than command over raw materials, economic

prosperity, financial overlordship, consciousness of kind, ethnic affinity, ideological *camaraderie*, and so forth.' The roots of these social and psychological factors spread far away into distant ages during which they have been allowed to grow and suck up the sap for uncouth and unchallenged forms of international behaviour. The problem now before us is in its exaggerated large-scale manifestation ; but a closer study will unravel its small-scale ramifications in almost all our modern institutions and social relationships. We have thought all along in terms of selfishness and not the Self ; and when in this hour of cavil and calamity, bankruptcy of statesmanship and want of saving virtues, we tacitly assume that we ourselves are right while the other fellows are all wrong, we only betray an utter lack of proper diagnosis of the disease. Or even if we recognize the glaring defects in large-scale arrangements, we miss altogether their roots in smaller adjustments. Both our larger and smaller outlooks have left Infinity altogether out of the purview, taking cognizance only of narrow self-sufficiency and diabolical self-aggrandizement. It is self first and self last.

Nor is this selfishness a very enlightened thing. In the name of democracy, the industrial and commercial magnates monopolize political power. The hearts of the upper classes do not talk to those of the lower, it is only the tongues that wax eloquent.

The proletariat revolt is thus really engendered by the capitalists, who refuse to admit that they hold the national wealth on trust. For the ruling classes of imperialistic countries civilization is interpreted in terms of super-abundance of physical comforts, and for the masses in terms of a standard of life higher only than that of the wretched people of the colonies. It is selfish considerations that keep both the classes and the masses of the imperialistic nations silent over the miseries of the peoples overseas. But the price of running this iniquitous show is very high. Excessive toil, monotony of daily life, shallow thoughts, and superficial emotions are the lot of the masses; while cupidity, prostitution of religion for silencing the qualms of conscience and subduing the masses, and loss of intellectual vigour brought on by a tacitly agreed suppression of unanswerable criticism, are the lot of the classes. The poor people, who are denied health, beauty, privacy, social intercourse, and civic pride, cannot be expected to usher in better days. The classes bent on maintaining their pelf and power, and as a consequence resorting increasingly to methods of dictatorship, regimentation, intensified nationalism, and stereotyping of privileges, cannot be trusted to create a happier world.

II

A civilization that thinks in terms of economic, political, or military conquests and expects religion and ethics to do the police duty for perpetuating injustice, can hardly be saved from self-immolation; and yet such is the case with us. A culture that has lost touch with the real springs of life and denies mystic ecstasies and selfless endeavours, is dying of physical and mental inanition. Our modern leaders, who would not give up their selfishness and would

yet cry down destruction on all for not improving the present state of things, are like men who stand on their water-hoses and curse the gardeners for stopping the flow.

It will not do to say that everything is right with us, our present duty being only to keep things going on with God's help. 'We must assure ourselves', writes Sir Richard Acland, M.P., 'and assure humanity as a whole, that we do not struggle for "Back to the Old", that we struggle for "On to the New".' The same writer adds: 'It is really blasphemy in a national or an international political conflict to insist that God *must* be on our side.' It takes two to make a quarrel, in which neither side is absolutely right nor absolutely wrong. We cannot, however, blame either side for a foolish belief that God is on its side, since a long history of the insidious inculcation of the gospel of might is right and the sanctity of selfish pursuits under various guises, has blunted our conscience, leading us to infer that what *is*, must be a dispensation from Above.

The inequity of modern politics is so egregious in its expression, so crushing in its effect that Madame Chiang Kaishek feels called upon to enunciate equality as one of the main features of the New Order that is to come: 'In the New World Order, that we are going to create, there must be no talk of superiors and inferiors.' But how can people's mouths be gagged when they are not inspired by some consideration higher than politics? It has been suggested that our belief in unhampered competition and laissez-faire, the inviolability of private ownership and capitalism, the unchallenged imperial rule and exploitation of colonial empires, the doctrine of the divine right of the stronger over the weaker, and the passionate loyalty of the component individuals to their particular

groups called races or nations, should either be replaced by or veneered with a heartier acceptance of Christ's exhortation to love one's neighbour as oneself. In other words, it is argued that groups, races, and nations should be more ethical in dealing with the world outside. But the difficulty is that ethics is primarily an individual affair. No tinkering with social or international adjustment will adequately meet the searing challenge of Nazism so long as group behaviour is not broad-based on a clear recognition of the dignity of each individual in whom lies dormant the divine fire to burn away the dross and bring to view the pure metal. A proper atmosphere must be created for the individual to unfold more spontaneously this divinity in its unhampered resplendence. We must not lose sight of the commonsense truth that in the last analysis the individuals create a society, though, once created, it may hinder further progress, smoothing down all creative impulse by its dead weight and uncontrollable momentum. For all practical purposes we have, therefore, to recognize that social and individual behaviours are interrelated and interdependent. This leads to the necessary corollary that though we must concentrate our energy more fully on the individuals, we must at the same time provide for the adequate play of higher principles in our collective thoughts called philosophy, religion, and science and in congregational behaviour dealt with in group psychology, economics, and politics.

The fundamental difference between the Eastern and Western social forms and thoughts emerges just at this point. The West deifies the individual as such, and social forms aim at preserving his rights and privileges. But the pity of it is that when various forms of selfishness clash, the fitter, that is to say,

the stronger—economically, socially, and politically,—survive, while the weaker go to the wall. The East, on the other hand, discovers the Divine in the individuals and makes provision for Its worship. Social forms are naturally derived from this immanence, and the individual, instead of coming into conflict with hostile groups within the society, serves them to the best of his ability. For a while, let us turn to India to see how far the experiment succeeded here.

III

Indian thought distinguished between two kinds of human tendencies—the one leading to the Universal and the other to the individual, the one to the evanescent pleasures involved in a pursuit of isolated objectives, and the other to permanent satiety consequent on a search for the source of all bliss. These were not mere vague theories, but found expression in various social patterns that were arranged into an organic, variegated whole allowing ample *lebensraum* for individual diversities and yet inspiring each for further expansion.

Underlying the whole social scheme was the axiomatic truth that the individual can prosper only by a willing and progressive participation in the life of the whole. Not rights and privileges but service and self-sacrifice were the criteria for social recognition. As a visible symbol, the idea was embodied in the institution of Yajna or sacrifice. The individual had daily to perform a series of sacrifices to various orders of beings from the celestials to the little insects that crawl. He had to worship the gods, be steeped in the cultural lore of the ancients, entertain guests, fulfil social engagements, be true to the family traditions, and feed the humblest creatures. The emotional background was reinforced with the conception of the

three debts. From our very birth we are indebted to the unseen powers that rule the world, to the elite of the country who have widened our cultural horizon, and to society which provides the proper environment for self-expression. We can be free from these debts by a practical recognition of our gratitude to each of these benefactors,—a gratitude that must be demonstrated through concrete forms of service and sacrifice. Even creation itself is the outcome of a huge sacrifice in which Purusha, the first Cosmic Person, placed Himself unreservedly in the hands of divine forces to be moulded, as they pleased, for the benefit of creatures in the womb of futurity.

Life was not stereotyped. There was scope for a free and constant movement from the lower to the higher, determined by spiritual attainments and a solicitousness for providing ampler facilities for development. Loyalty to the family had to be supplemented by a loyalty to the village commune, which again had to serve the needs of the State; and lastly, the State had its obligations in inter-regional dealings. India thus came to be looked upon as an integral whole, the *Punyabhumi*, the land of righteousness, where the elect alone had the privilege to be born. Within this socio-religious organism there were movements from one place of pilgrimage to the other, from one caste to another, and from occupation to occupation. The Ashramas or stages of life also recognized this dynamism of the human personality. Sometimes, too, there were group conversions from one social stage to the other, as it is in evidence even in the present-day society. India thus presented the picture of a mobile, progressive, organic whole, the deciding factor in all such cases being a higher spiritual and cultural attainment, the call of the Infinite.

That spirituality and Dharma set the standard for social behaviour will be borne out by other considerations as well. The Hindus did not worship power, simply because power divorced from a controlling spiritual force leads to devilry. Indian society used, therefore, to be ruled by a band of honest people who had no axes to grind. They were the Rishis and the Munis living in forest hermitages, satisfied with the bare necessities of life and thinking on eternal verities. Dharma was recognized as the guiding principle in all walks of life. Rāmachandra, when advised by his younger brother Lakshmana to seize power like any other Kshatriya and not court a long exile, replied that universal Dharma is greater than the Dharma of heroes and truth more powerful than physical force. Arjuna declined to enter a bloody battle till he was convinced that values higher than mere power-politics were at stake. It is such transcendental considerations that inspired Indian heroes and set the model for others.

Wealth and labour, too, were attuned to this high purpose. A Vaishya was allowed to possess wealth so that society might prosper and he himself might progress by serving higher purposes with his mundane possessions. Labour was not just one of the commodities in the market. It had its dignity and proper place in the social, political, and spiritual hierarchy. A saint could emerge from the poorer classes to receive the worship of Brahmins; and an aged pariah could be seen acting as the friend, guide, and philosopher of an aristocratic family.

The different minor institutions were similarly inspired by a higher idealism. Each social unit had to love and serve others, for thereby each really loved and served his or her true Self. The king was bound by his coronation oaths

to serve the State, and the least trouble in the body politic was traced to some fault in the king or his ministers. Marriage was not an individual affair, but a social and spiritual obligation. The hermits in their forest retreats had to offer their taxes to the State in the form of prayers for its welfare. Spiritual aspirants had to include in their daily exercise a sending forth of thought-currents in all directions for the well-being of the world. Charities were spoken of as the only true Dharma in this Kaliyuga. That this was not a poetic eulogy, the pages of Indian history with their records of private hospitals, roads, tanks, rest-houses, etc., will amply bear out. The peripatetic monks who took to teaching and preaching as a labour of love, reached the farthest corners of the civilized world in quest of fresh fields and pastures new for the service of the Infinite. The aged people renounced the comforts of their homes to take to the culture of their minds and propagation of ideas. Motherhood reigned supreme over all other feminine virtues, and the mother was a veritable presiding deity in the household. Chastity was the *sine qua non* for any position in group endeavours. Thus through various channels did flow the spiritual elixir of self-abnegation, sustaining Indian life, society, and State.

IV

It will be apparent, therefore, that ancient sociological thought was harmonistic and derivative, whereas modern knowledge is syncretistic and analytic. Ancient society laid emphasis on universality and self-development, whereas modern society apotheosizes competition and self-aggrandizement. Ancient culture based itself on the spiritual nature of man, whereas modern culture is rooted in his political

and economic self-seeking. The West relies on mechanical adjustments, underrating the fundamental principles in which human relationships should find their *raison d'être*.

The emphasis on selfishness, the root of all disharmony as it is, has resulted in many inexplicable phenomena. We talk of democracy, but groan under dictatorship, plutocracy, and imperialism. Our sciences, instead of serving life, revel in carnage. Our philosophies, instead of walking in the bright Divine Light, wander in the mazes of solipsism, empiricism, and pragmatism. Our psychology, instead of unravelling the hidden beauties of the human heart, wallows in horrid complexes. Our spirituality, instead of soaring to supreme heights, becomes an ally of political potentates. Our civilization, instead of becoming a means to an end, glories in its crushing mechanism. And yet, all the while, we talk of progress;—we are evolving with a vengeance!

Rene Guénon is of opinion that modern European society is so very out of joints, since its institutions are not derived from first principles. Thinkers, of course, formulate some sort of philosophies of social behaviour; but these are often of the form of afterthoughts to back up certain changes that are felt imperative on other grounds. Karl Marx's economic interpretation of history is an apt illustration to the point. Aristotle's definition that man is a social being, also skims the surface only. The other definition that he is a rational being, goes no further. European philosophies now lose rank unless they ally themselves with the sciences. The theory of evolution thus stalks the stage unchallenged. Human beings are now thought of in terms of automatons. Religion has been degraded into humanism. And life is evaluat-

ed in terms of tangible social contributions. Sir Radhakrishnan puts the matter very succinctly : 'Modern civilization with its scientific temper, humanistic spirit, and secular view of life is uprooting the world over the customs of long centuries and creating a ferment of restlessness. The new world cannot remain a confused mass of needs and impulses, ambitions and activities, without any control or guidance of the Spirit. The void created by abandoned superstitions and uprooted beliefs calls for a spiritual filling.' What we lack is not political, economic, or social adjustments, nor even a philosophy or a moral code, but a passionate yearning for the Eternal and an unquenchable indignation against all shades of unjust limitation. We have got excellent forms and institutions into which life must be breathed. Our spiritual vacuum must be filled in.

The minimum required is that we must rise beyond all petty considerations and attune ourselves to the Life Eternal, without which our big talks are but frothy nonsense. We talk of a Federation of Nations. But can unequals federate? And where is the spiritual earnestness to treat all our fellow beings decently and equally? We scheme for the abolition of private property, but are we sure that our State ownership will not be another magnified cartel? We talk of ending our imperialism and yet we cannot divest ourselves of the divine duty of

saving the heathens and self-constituted trusteeship for training the political babies. We express pious wishes for the economic betterment of the 'natives', and yet we are not ready to forgo our high standard of living, based on exploitation, to make this feasible. Without love to bind us together our artificial conglomerations are bound to disintegrate.

But we need not be quite pessimistic. Signs of better days ahead can already be discerned. Science is becoming community-minded and does not arrogate to itself a sacrosanct world of its own. The cultured people of different nations now co-operate on equal terms and think themselves nearer to each other than their own racial groups. Better communication has facilitated exchange of ideas and means of closer understanding. International organizations are daily on the increase. Capital and labour are becoming mobile and international. Social customs are becoming more universal in character. And a spirit of toleration and mutual understanding is in the air. It is now being increasingly realized that nations cannot live in isolation. The stage for a better world is being thus firmly set. But unless spirituality, the hero of the piece, is guaranteed its proper place all may yet be in vain. A world-soul is struggling to be born. Infinity is not sitting idle, but is inspiring the whole world to make a heaven of this earth. Let us help the process !

'The whole of the Western world is on a volcano which may burst to-morrow. They have searched every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and found it vanity. Now is the time to work so that India's spiritual ideas may penetrate deep into the West.'

-SWAMI VIVEKANANDA

THE ARYAN HERITAGE OF INDIA

By SUDHANSU BIMAL MUKERJI, M.A.

Most divergent views have been held as to the time of the Aryan settlement in India. At any rate, it must have taken place between c. 6000 and c. 2000 B. C. India was not a virgin land when the Aryan conquerors set foot on her soil. The children of the soil—the non-Aryans—offered a stiff resistance, but went down before the advancing tide of Aryan onrush. It would be wrong to assume that India before the Aryans was steeped in barbarism. The Dravidians, who also were of foreign origin, had a fairly developed civilization. The Indus civilization,—ruins of which have been unearthed at Mohenjo-Daro and Harappa,—belongs to the Chalcolithic Age, the transition period between the Neolithic and the Copper Ages, and according to archaeologists, goes back to the fifth millennium B. C.

The Aryans revived and changed the Dravidian civilization in the same way as the Greeks changed the Ægean civilization, and the Semites, the Sumerian.

After the initial clash was over, the Aryans settled down to a peaceful existence. They gave up their nomadic habits and developed a culture hitherto unknown in India and in many respects unique in the history of the world. Its vitality is unrivalled; its catholicity, unparalleled. Since the time of the Aryan settlement countless hordes have swept over the fertile plains of India, but the tenor of Indian life and culture still continues Aryan, though in course of centuries that have passed by she has borrowed much from foreign conquerors. But what she has borrowed, she has absorbed and assimilated. Dr. Surendra Nath Sen most aptly remarks: 'Assi-

milation and not annihilation has been her (India's) racial policy;' and we quote the learned doctor again: 'India has been from time immemorial the meeting place of many races; in this magic cauldron have been thrown diverse cults, languages, and civilizations to be brewed into a wonderful potion that still brings solace and peace to millions of human beings.' Borrowings notwithstanding, the Aryan culture gives India an inner unity in spite of the diversity created by her geography, ethnology, and political history. The Aryans have enriched Indian life in various ways and have so influenced it that we cannot think of the one without the other.

The Aryans were the first to think of India as a political whole, and it was under them that the political unity of the country was achieved for the first time. The *Vāyu*, the *Matsya*, and the *Vishnu Purānas* describe India as Bhārata-varsha, so called after a Manu Bharata (c. 5837 B.C. according to the *Purāna Prabodha* of Dr. G. S. Basu), and extending from the Himalayas to Cape Comorin. It is called the Karma-bhumi, the land of religious actions, *par excellence*. It is further said that this is the land where the Varnāshrama scheme of life prevails and any one conquering Bharata-varsha becomes a Samrāt, an emperor. When were these Purānas composed? Internal evidence indicates that they belong to the fourth century B.C. and are thus contemporaneous with Chanakya's *Arthashāstra*. The emperor of the Puranas is identical with the Chakravartin of *Arthashastra* and the Bharata-varsha of the former is the same as the Chakravarti-kshetra of

the latter. It is thus clear that in the fourth century B.C. people had already begun to think of India as a political whole. This conclusion seems all the more reasonable as Chandragupta Maurya, whose minister was Chanakya, was the first political unifier of India. The imperial ideal seems to have been a familiar one even earlier—at the time of the *Aitareya-brāhmaṇa* (composed c. 700–600 B.C. according to A. B. Keith).

The second contribution of the Aryans to Indian life is a sublime spirituality that has elevated the borrowed non-Aryan elements 'in the course of that grand synthesis', Hinduism. Thus, the snake-worship firmly rooted in non-Aryan India, the adoration of stones as emblems of the deity, either as the Shivalinga or as the Shālāgrāma, were adopted and modified by the Aryans. The non-Aryan god Shiva was identified with the Vedic Rudra, though their functions and attributes were as wide apart as possible. The coarser elements of the original Shiva-worship were, however, purged off, and he became a full-fledged Aryan god with a wide circle of votaries. The Nāgas (literally, snakes) and the Shalagrama were incorporated into the Hindu pantheon, the former either as attendants on gods or as good kings and the latter as an emblem of Vishnu. Kottavai, the most terrible deity in the Dravidian pantheon, became the Holy Mother Durgā. Instances may be multiplied.

By far the noblest Aryan contribution to Indian thought is syncretism. The loftiest spiritual idealism that ever flashed across human mind and inspired man, is to be found in the *Rigveda*. Where is to be found a nobler spiritual idealism than in the following Sukta : 'They call Him Indra, Varuna, Mitra, Agni, Celestial Suparna, Garutman, Flaming Yama, and Vāyu. Sages name

variously That which is but One.' (II. iii. 22). This unparalleled catholicism constitutes the bed-rock of that grand synthesis known as Hinduism. This is why the thirty-three crores of gods and goddesses have all been included within the fold of Hinduism. Even heterodox systems like Jainism and Buddhism have found a place within it. This is why Buddha and the first Tirthankara Rishavanatha are regarded as incarnations of Vishnu. (Cf. *Bhāgavata Purāna*, where Rishava, son of Nābhi and Meru Devi, is counted among the twenty-two incarnations of Vishnu, and the *Dashāvatāra-stotra* by Jaydeva where Buddha is praised as the ninth of the ten incarnations of Vishnu).

This process of synthesizing is still going on, the last notable exponent being Paramahansa Ramakrishna, the man-god of the garden temple of Rani Rasmani at Dakshineswar. A Shākta among Shaktas, a Vedantin among Vedantins, a Christian among Christians, the supreme truth dawned upon him : 'The Lord is one, though His names be many.' 'This study of religion in a judicial frame of mind', says Dr. D. R. Bhandarkar, 'has, in fact, been the chief characteristic of the Indian mind.' Emperor Akbar made an attempt in this direction in the latter half of the sixteenth century and tried to ascertain the truth in every religion. (Cf. his *Ibadatkhana* at Fatehpur Sikri and *Din-ilahi*). Centuries earlier Ashoka Priyadarshi perceived the fundamental unity in all religions. His religion may be summed up in the words *Samyama* (self-restraint) and *Bhāva-shuddhi* (purity of heart and thought). *Parapāshanda-garha*, speaking ill of others' religions, was repeatedly condemned by him, and his subjects were enjoined to listen to one another's Dharma that all sects might be Bahushruta, possessed of

much religious knowledge and information. In consequence, there would be Dhammassa Dipanā, the illumination of religion. This is exactly what is aimed at by the parliaments of religions to-day.

Honour to womankind is another immortal legacy of the Aryans to India, and in this respect the Indo-Aryan certainly holds a unique position. Women were accorded a position of great honour in the Aryan society. A wife was the Sahadharmini of her husband. To people of ancient India woman was not a 'thing of pleasure' but of pure delight. She was not a mere child-bearing machine, but was looked upon as the mother of the nation to be. She could, if she liked, dedicate herself to asceticism or studies. We are not going to enter into a threadbare discussion on the status of women in Indo-Aryan society. We shall just touch on the subject and point out in what great esteem they were held. In the Vedic age we find women composing Vedic hymns. Much later in the ninth century A.D. we find a woman, Ubhaya Bharati, wife of the redoubtable Mandana Mishra, acting as the judge in the debate between her husband and Shankaracharya. To quote a few extracts indicative of the honourable position held by women in Indo-Aryan society: 'Gods are delighted where women are honoured'; 'A daughter is to be brought up with as much care as a son'; 'Verily a wise man is he who looks upon another man's wife as his own mother.' It needs be emphasized here that the Aryan society rejected such feminine institutions as matriarchy prevailing among the Dravidians and polyandry in vogue among the Tibetans.

Much has been spoken and written against the caste system, another peculiarly Aryan institution still prevalent in India. The caste system in

its present form is undeniably condemnable. But we should not forget that first it originated at a time when there was a necessity for it, as the case with all social institutions is, and in the second place it was not so rigid in the beginning as it is to-day. The caste of a man depended originally on his attributes and profession (cf. Chāturvarnyam mayâ srishtam guna-karma-vibhâgashah), and the castes were not so exclusive as they are to-day. Instances of a man being transferred from one caste to another are not lacking, the most notable example being that of Vishwāmitra.

Another institution peculiar to India was the hermitages with which the country was dotted in days gone by. These were neither city universities nor celibate monasteries of Christian Europe. These hermitages were 'the most powerful and most beneficent factor of Aryan influence'. The hermits who lived here were groups of householders with wives and children. They lived in the world but were not of it, and practice of virtue and culture and dissemination of knowledge were the mission of their lives. 'These hermitages', to quote Sir J. N. Sarkar, 'were as effectual for the promotion of knowledge and the growth of serious literature as the cathedrals of Medieval Europe, but without the unnatural monachism of the latter.' Sylvan retreats, and not crowded cities, were the fountain-head of culture and civilization in the Vedic as well as the Buddhist ages. The stream of culture that flowed from these hermitages inundated the country and enriched its life. In the calm of these sylvan retreats were developed the different schools of philosophy, ethics, and other branches of knowledge. It was to these hermitages that the high and mighty in the land, kings not excluding, came on tours of pilgrimage or to take counsel

(cf. *Raghu*, I.35), and the call of the peaceful life in hermitages in the evening of life was very strong to kings and queens. (Cf. *Shakuntalâ*, Act IV).

It was the Aryans who, again, developed the institution known as Ashrama. The life of an Aryan of the Brahmin, Kshatriya, or Vaishya caste was normally divided into four parts called Ashramas. In the first stage the Aryan boy lived in his preceptor's house and acquired knowledge. Life during this period was one of rigorous discipline. After the completion of his education the disciple married and entered upon the stage known as Gârhashthya. Then came Vânaprastha, during which the erstwhile householder led a life of retirement and seclusion in forests, and lived by begging. The fourth or last stage was known as Sannyâsa. A Sannyasin or Yati cared nothing for the world and made himself ready for death.

No other religion or social system in the world has more justly and logically balanced the material life and the life spiritual than this ideal scheme of life. This indeed is a fundamental trait of Hinduism, the principles of which are opposed to false asceticism. Sir John Woodroffe remarks in *Is India Civilized?* 'How supremely beautiful and balanced this ancient ideal was, none can know but those who have studied it and fathomed the profound principles on which it rested,—principles which harmonized the world and God in a whole.' Very little of this glory remains to-day. Yet, to quote Woodroffe again, 'it remains a wonderful vision which only a truly civilized people could have seen and practised'.

The spiritual idealism, the bed-rock of Hindu philosophical speculation, which culminated in the Advaita Vedanta is essentially Aryan in origin and is one of the noblest Aryan legacies

to India. The religion of the Vedanta, according to many eminent thinkers, is the only scientific and rational religion. How grand, how noble, is the conception which looks upon everything in nature as a manifestation of Brahman, the Universal Soul! The Aryans it was who taught the brotherhood of man. The Vedanta philosophy of India does not cry a halt here but goes further. It teaches the oneness of the spirit, within and without. (Cf. *Ishâvâsyamidam sarvam; sarvam khalwidam Brahma*). The Vedanta declares that we are not only brothers but are one. This universe of ours is the divine manifestation of one stupendous whole. This oneness of things is the message of Vedanta. The religion of Vedanta is purely rational and does not clash with science. What it declares by inspiration and insight, is displayed as a reasonable and demonstrable fact by history as it grows clearer, by science as its range extends. They all teach, says H. G. Wells, 'that men form one brotherhood, that they spring from one common origin, that their individual lives, their nations and races interbreed and blend and go on to merge again at last in one common human destiny upon this planet amidst the stars'. The Vedantin in unison with the psychologist teaches us that 'there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it and has schooled and disciplined his narrow affections'. The Vedantin and the historian have the same tale to tell—of a being at first scattered, confused, and blind, groping, for 'the serenity and salvation of an ordered and coherent purpose'.

How much the Vedantic idea has entered into the web of Indian life will be evident from the fact that even to-day when we have lost much of our Aryan heritage, the man in the street is

not infrequently heard to say, 'Where a creature is, Shiva is' (Yatra jivah, tatra Shivah). This realization of Brahman in all beings was transformed into the universal compassion of Buddhism. The selfsame spirit underlies Vaishnavism, Sufism, and the teachings of saints like Kavi, Dadu, Nanak, Ramananda, and others.

It is no exaggeration to say that the Aryans gave India her speech, and almost all the principal dialects of present-day India are of Sanskrit origin. Sanskrit may or may never have been a colloquial language; but the Indo-Aryan language of literature it undoubtedly was.

In the domain of thought the Aryans introduced systematic and methodical arrangement of the subjects they dealt with. They created the Sutra literature and wrote systematic works on philo-

sophy, polity, grammar, medicine, law, metrics, astronomy, rituals, etc. Pāṇini's *Ashtādhyayi*, for example, is the most scientifically composed grammatical work in the whole range of world's literature.

In the realm of art the Indo-Aryan imagination was no doubt inferior in fertility of invention and exuberant imagination to the Dravidians as well as to the Aryans of Greece so far as perfect order of form and chaste elegance of beauty are concerned. But the imagination they displayed was refined and restrained.

India has forgotten much that the Aryans taught her. Yet the fact remains that the Indian culture to-day, though a synthesis of all the cultures that have followed in the wake of foreign invasions, is predominantly Aryan.

GOD IS MERCIFUL

God is merciful. But we doubt and doubt.
 And fear lays its chill grip on our growing minds,
 And we may not trust.
 Experience, it is said, makes us wise.
 But it also makes us fools;—
 For what happens to-day may not happen to-morrow!
 Let all happenings be put down
 To the account of the Great Time-keeper.
 We keep our timings and believe in them;—
 So are we often misled!
 Let us believe that what is best shall happen,
 And let us not worry.
 The child that wants to anticipate his mother's offer or award,
 May not be as happy as another
 Who rests on his mother's love,
 And is so without any hope!

—S. C. SEN GUPTA, M.A.

SRI KRISHNA AND HIS MESSAGE

BY SWAMI ASHESHANANDA

The whole world is in the midst of a huge conflagration. Cataclysms have already visited many parts of the globe with whirlwind speed, while ominous dark clouds are hovering on the horizon of others. From the Atlantic the war has spread to the Pacific. The rising flame has gushed out like a forest fire jumping from wood to wood, fanned by the favourable wind of self-aggrandizement. The blaze and the scorching heat are being watched and felt from far and near with extreme anxiety and uneasiness. The minds of the old and the young have become perplexed. The unsophisticated common folk have grown panicky. Nobody can say what will happen to-morrow. The war is knocking at the very gates of India. The situation has become extremely grave and complicated since the fall of Malaya and Rangoon. The demon is raising its ugly head with a grim sinister look and casting its shadow over this land. There is fear in the minds of the masses and scare in the hearts of the classes. Everything seems to be unhinged and gone out of joints. How true are the words of the poet :

To her fair works did Nature link
The human soul that through me ran ;
And much it grieved my heart to
think

What man has 'made of man.

But what is the remedy? Are we to cringe in fear, shed imbecile tears, and run away with life? Far from it. This is the time when we should turn to the pages of the Gita in a reverential attitude and draw inspiration from it. Sri Krishna, the sweetest and the brav-

est child of Mother India, is our friend, philosopher, and guide at this time of crisis. He will show us the way which will lead us to our long cherished enfranchisement. If we make Him our generalissimo, He will never let us down. If we voluntarily offer ourselves to His charge, we will come out triumphant with flying colours in this present campaign when our hearth and home, our cloister and shrine, are going to be seriously jeopardized. Everything will be safe, and we will emerge victorious if we make the charioteer of Arjuna our own charioteer. What are His words? Let us hear His thundering voice which roared like a lion's to instil courage and faith in the mind of Arjuna when he was cast down by grief. We, too, are in the same predicament. We have become panicky and sorrow-stricken. Consternation has thrust its wild fangs into our bosoms. We have been assailed by scare and possessed by fear. The gloom of a dark night has enveloped our souls and we do not know what to do. Will not the words of Pârthasârathi be sufficient to allay our fear and dispel our panic? How mighty and majestic the words are ! If they cannot galvanize our spirit and charge our minds with new vigour and fire of enthusiasm what else in the world will be able to do so? The stimulating words came as a slashing blow to explode the fear of Arjuna. Their effect was tremendous. Sri Krishna said, 'Whence has this loathsome feeling of dejection come upon thee in such a crisis? It is un-Aryanlike, disgraceful, ignoble, and contrary to the attainments of the highest good. Yield not to un-

manliness, O Pârtha! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thine enemies.'

Sri Krishna is the soul of our race, the embodied symbol of spirituality, and the greatest patriot of our country. The genius of the nation finds its highest landmark in Him as an upholder of truth and as a champion for the cause of the poor and the distressed. His life is an epic of unselfish service and sacrifice at the altar of our motherland. He converted the tears of Arjuna into pearls of joy and loving consecration by His moving speech, which brought fresh animation into his otherwise dead bones and dried up soul. He goaded him to fight—to discharge his duties courageously regardless of consequences. He reprimanded his vacillating spirit and inspired him to act nobly and die bravely, if need be, for retrieving a virtuous cause. To a patriot the prestige and freedom of his country are matters of supreme virtue. To him there is no religion higher than that. He deems his country as his God and God as his country. He reckons no sacrifice too great to bring forward the aspired goal of liberation. The pregnant words of Sri Krishna tell this burning tale in a most emphatic and unambiguous language. When He argued to convince Arjuna about the pressing and imperative necessity of taking up arms against his enemies as a defender of his faith and as a protector of his country and people, He did never speak as a half-naked religious mendicant but as a warrior-prophet. He exhorted him thus: 'Looking at thy own duty, thou oughtest not to waver, for there is nothing higher for a soldier than a righteous war. Fortunately, certainly, are those who are called to fight in such a battle that comes unsought as an open gate to

heaven. But if thou refusest to engage in this righteous warfare, O Partha, then forfeiting thine own Dharma and honour, thou shalt incur sin.' And again, 'The world also will ever hold thee in reprobation. To the honoured, infamy and disrepute are surely worse than death. Thine enemies cavilling at thy great prowess will say of thee things that are not to be uttered. What could be more intolerable than this. Dying thou gainest heaven, conquering thou enjoyest the wide earth. Therefore, O son of Kunti, arise, gird up thy loins, steel thy heart and be resolved to fight.'

The most striking feature that arrests our attention in the life of Sri Krishna is the many-sidedness of His character. He was a versatile genius. His personality shines luminous as that of a king or a philosopher, a lover or a statesman, and what not? Qualities that are divergent and quite at variance found their meeting ground in Him. Buddha is great as a Sannyâsin, but Krishna is great not only as a most wonderful Sannyasin but also as a most remarkable householder. He lived the life of perfect detachment amidst the innumerable cares and responsibilities of a busy life. He embodies in His unique and outstanding character the shining example of the truths that He preached in the Gita. He is the Gita personified and a living commentary on it. It is no wonder, then, that Sri Krishna and Sri Krishna alone can lay claim to our spontaneous allegiance and be the leader of our nation at this time of turmoil when our very existence, our very civilization and culture are threatened with a grave peril.

The gospel preached by Sri Krishna is nothing but a gospel of strength and fearlessness. He has preached all through His life in different battlefields and secluded monasteries, a man-making, soul-stirring religion which is

the very antipode of cowardice and weakness. He has advocated a dynamic view of life which must throw away weakness and inertia like poison from society and the body politic. He ruthlessly condemned a life of slavery and degradation and inculcated a most revolutionary cult, which gave a rude shock to the hide-bound Puritans and narrow-minded fundamentalists of the day. He said, 'A soldier is a sage and a martyr when he dies in the battlefield for the freedom of his country. If he goes to the front out of voluntary will and not through forced compulsion, his is a noble act. The joy of death in a holy war, in defence of the home and the shrine, inspired by a lofty feeling of duty, is thrice blessed. Without surrendering to the powers of aggression and evil if a man meets his opponent heroically he is cent per cent spiritual. Death in such a cause is a most coveted one, which every faithful follower should emulate and enshrine in the deep corner of his heart. It is above all cavil, as it is sure to bring the desired goal of salvation in its wake.' How lofty and edifying His utterances are! How beautifully He has combined religion and politics and given legitimate place to spirituality and practicality without degrading the one or vitiating the other. In another place He has remarked, 'Better is one's own Dharma, though imperfect, than the Dharma of another well performed. He who does the duty imposed on him by his own nature incurs no sin. From whom all beings have proceeded and by whom all this is pervaded, by worshipping Him through the performance of his own duty, a man attains perfection.'

The need of the hour is the resurgence of the Gita-spirit in life. We must feel that we are a strong and virile race and we are marked by Pro-

vidence to play an important part in the drama of the world. If we are conscious of our spiritual heritage and imbued with a bold dynamism all our weaknesses, political or otherwise, will vanish like mist before the advent of the early dawn. Hinduism must be aggressive and a forceful factor in the new world order that is sure to be ushered in after the end of this titanic war. The key-note of the Gita, the crest-jewel of the Upanishads, has been expressed in inspiring language by Swami Vivekananda, who considered it as a universal gospel which will afford perennial joy to all earnest truth-seekers of all countries. He says, 'Strength, strength is what it speaks to me from every page. This is the one great thing to remember. It has been the one great lesson I have been taught in my life. Strength, it says, strength O man, be not weak. Are there no human weaknesses?—says man. There are, says the Gita, but will more weakness heal them,—would you try to wash dirt with dirt? Will sin cure sin, weakness cure weakness? So stand up and be strong. Aye, it is the only literature in the world where you find the word Abhiih, fearless, used again and again; in no other scripture is the adjective applied either to God or to man. And in my mind rises from the past the vision of the great Emperor of the West, Alexander the Great, and I see, as it were in a picture, the great monarch standing on the banks of the Indus, talking to one of our Sannyasins in the forest; the old man he was talking to, perhaps naked, sitting on a block of stone, and the Emperor, astonished at his wisdom, tempting him with gold and honour to come over to Greece. And this humble naked Fakir smiles at his gold, smiles at his temptations, and refuses; and then the Emperor standing on his authority as

an Emperor, says, "I will kill you if you do not come;" and the man bursts out into a laugh and says, "Me you kill, Emperor of the material world! Never, never have you spoken such a damned lie? Who can kill me? For I am Spirit unborn and undecaying! Never was I born, never do I die. I have realized my unity with the Infinite Spirit which is eternal and indestructible." This is strength. As one of your blood, let me tell you, my friends, that the Upanishads and the Gita are the great mine of strength. Therein lies strength to invigorate the whole world. They will call with triumphant voice upon the weak, the miserable, the downtrodden of all races, all creeds, all sects to stand on their feet and be free;—freedom, physical freedom, mental freedom, spiritual freedom,—are the watchwords of these invigorating scriptures.'

The voice of Mother India spoke once and will again speak to-day through Sri Krishna. He is a brilliant star of the highest magnitude, a luminous figure in world history. He is the right person and true ambassador to deliver India's message to the high-pitched war-lords and the imperialistic nations. He kindled a new faith in the destiny of the Hindu race and strove to establish the kingdom of Heaven on earth on the cementing bond of fraternity and international fellowship. During His time He was virtually the maker of kings and kingdoms, but He never usurped the throne for imperialistic purposes. How unattached, calm, and profoundly well balanced was He!

How amidst all the din and bustle of the battle, He kept a perfect equanimity of mind! His intellect was searchingly penetrative. His heart was as big as the vast fathomless ocean. There was nothing of sentimentalism nor of parochialism in Him. He did never preach an exclusive religion of bitter communalism nor a venomous cult of circumscribed nationalism. The goal He has set forth is not peace and freedom for one nation but removing of shackles and liberation of all the nations of the world. Let us cling to that grand and broad ideal adumbrated by Sri Krishna, our chosen hero and pin our faith in Him with all the more zest and avidity at this psychological moment, when brothers are flying at the throats of brothers and nations are running amuck, —mad with hatred, mad with greed, and mad for wreaking vengeance on their adversaries. The great redeemer is our leader, the great deliverer is on our side. Is there any cause for fear?

मूकं करोति वाचालं पङ्क्तुं लङ्घयते गिरिम् ।
यत्कृपा समहं वन्दे परमानन्दमाश्रयम् ॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नोतिर्मर्ममर्म ॥

'He whose compassion makes the dumb eloquent and the cripple cross mountains, Him do I salute with my humble heart, the All-bliss Mādhava. Wherever there is Krishna, the Lord of Yoga, wherever is Partha, the wielder of the bow, there will surely be virtue and victory, prosperity and righteousness. Such is my sincere verdict and firm conviction.' Om Shānti.

'Whoever performs devotional exercises, with the belief that there is but one God, is bound to attain Him, no matter in what aspect, name or manner He is worshipped.'

—SRI RAMAKRISHNA

ARYAN CULTURE AND THE DEITY

BY PROF. CHARANJIT SINGH BINDRA, M.A., LL.B.

The religion of the Indian branch of the great Aryan race is embodied in songs, invocations, and prayers, which are collectively called the Vedas, and are attributed to Rishis, the inspired leaders of the earliest religious thought and life in India. This comprises, in a word, the worship of deified forces or phenomena of nature such as the fire, the sun, the wind, and the rain, which are sanctified, individualized, and thought of as separate divine powers, but are ultimately gathered under one general concept and personified as God. To begin with, it was the adoration of forces which are in operation all around man, producing, destroying, and reproducing; but it is a physiolatry developing itself into forms of theism, polytheism, anthropomorphism, and the most advanced pantheism.

Nature was considered divine, because everything which is impressive on account of its sublimity or is capable of good or evil, unwittingly becomes the object of human adoration. Mountains, rivers, springs, and trees were no doubt, invoked as so many high powers.¹ Even the animals of everyday utility, such as the horse, the cow, the dog, and numerous other creatures, became objects of homage or deprecation.² Certain parts of the paraphernalia used

for offering worship or sacrifice also came to be considered sacred.³ As a matter of fact, more than half of the hymns in the *Atharvaveda* are devoted to this form of religion. Implements of peace and weapons of war also appear to have undergone the same metaphorical deification.⁴

It is not, however, the direct adoration of any of these objects or the personification of nature phenomena, that constitutes the prominent feature of the Aryan religion. It is pre-eminently pantheistic from its very cradle. Heaven and Earth though revered as the primitive pair by whom the rest of the gods were begotten, disappear from the *cultus* at the introduction of the more personal deities; while the stars are hardly mentioned and the moon plays only a subordinate part.⁵ In the sun the seers have seen complex personalities and endowed them with a number of abstruse meanings. The two divinities that alone appear to have retained physical character even in later stages and have not been outshone by mere personifications, were also invested with a subtle and complicated symbolism as cosmic agents and universal principles. The proper native home of Agni is the mystic invisible heaven, the abode of the eternal light, and the first principle of all things;⁶ and its counter-

¹ *Rigveda*, VII.35.8; VIII.54.4; X.35.2; 64.8; II.41.16-18; III.33; VII.47.95-96; VIII.74.15; X.64.9; 75; VII.49; I.90.8; VII.34.23-25; VI.49.14; X.17.14; 9.97; 145. *Atharvaveda*, VIII.7.

² *Rigveda*, I.162.163; IV.38; I.164.26-28; III.53.14; IV.57.4; VI.28; VIII.101.15; X.19.169. *Atharvaveda*, X.10; XII.4; 5. *Rigveda*, VII.55; II.42.43; X.165; I.116.16; 191.61; VII.104.17-22. *Atharvaveda*, VIII.15; 10.29; IX.2.22; X.4.

³ *Rigveda*, III.8; X.76.175; I.187; I.28.5-8; IV.58. *Atharvaveda*, XVIII.4.5; XIX.32.

⁴ *Rigveda*, III.53.17-20; VI.47.26-31; VI.75; IV.57.4-8.

⁵ *Ibid.* I.24.10; 105.1, 10; X.64.8; 85.1-5, 9, 13, 18, 19, 40.

⁶ *Ibid.* X.45.1; 121.7; VI.8.2; IX.118.7, 8.

part Soma also has a mystic existence.⁷ Indeed should we try to sum up the theology of the Vedic hymns, we shall find that it oscillates between two extremes, polytheism and monotheism, with an inveterate propensity for pantheism; for idolatry was at this stage unknown, as in the hymns there is little evidence of the images being actually worshipped,⁸ though they seem to have been occasionally employed,⁹ and the physical description of the gods is sometimes exceedingly precise, suggesting traits bordering on fetishism.

Were it possible to rearrange the hymns of the Vedas in their strict chronological order, shorn of all mythological growth, it would appear that different objects, natural phenomena, abstract notions, and hypothetical personalities were invested with godhood with the corresponding expansion of the people's experience, their views of the godhead, and their spiritual and secular needs. When the early Aryans personified and deified the forces surrounding them, they attributed to them human tastes, likings, and predilections, and propitiated them with such presents and offerings of food and drink as would be deemed acceptable among themselves, and would be needed for their own maintenance of vigour and vitality.¹⁰ This process of development in deification, more than anywhere else, is in accordance with the theory that such as men themselves are, such will God Himself seem to them to be.

First, Agni, the earliest mediator between man and heaven, is the lord and generator of sacrifice, being a priest by birth in heaven as well as on earth,¹¹

with whom the first religious rites and the first sacrifice were brought forth;¹² and who organizes the world, and produces and preserves universal life.¹³ Next, Soma, the generator of heaven and the earth, gives inspiration to the poet and fervour to prayer;¹⁴ and a drink of it would make human beings immortal like the gods.¹⁵

With the growth of speculative element the physical characteristics become less prominent and the personality of the deity becomes more and more complex. Indra, the first to be anthropomorphized, gives victory to his people and is always ready to take in hand the cause of his servants. His strength is vast and his victory certain.¹⁶ Standing erect in his war-chariot, drawn by two fawn-coloured horses, he is in some sort the ideal type of an Aryan chieftain. He is also the dispenser of all good gifts, the author and preserver of all life.¹⁷ He is the Maghavan, the munificent *par excellence*. It is with regard to him for the first time that we hear the deity as of inordinate dimensions¹⁸ and as the sovereign lord and the demiurgus.¹⁹

Later, Rudra of fair locks and the most handsome of gods, armed with thunderbolt, and the author of sudden deaths,²⁰ but pre-eminently helpful and beneficent, has at his disposal, like

¹² *Ibid.* I.24.2; III.1.20; X.88.8; 121.7,8; IV.1.11,18.

¹³ *Ibid.* V.3.1; X.8.4; I.69.1. *Taittiriya-samhitā*, I.v.10.2. *Rigveda*, VI.7.7; 8.3; X.156.4.

¹⁴ *Ibid.* IX.8.8; VIII.79.2,6; I.91.22; X.97.2; VI.47.3; I.23.19,20; IX.60.4,85 95.2; 96.6; 88.3.

¹⁵ *Ibid.* VIII.48.3; IX.113.7-11; VIII.4.7,8; 79.2,3,6; I.91.6,7.

¹⁶ *Ibid.* I.105.9,10.

¹⁷ *Ibid.* IV. 17.17; VII.37.7.

¹⁸ *Ibid.* I.100.15; 173.6; VI.30.1; III.30.5.

¹⁹ *Ibid.* II.12; I.101.5; IV.19.2; III.46.2; II.5.2; 17.5; VI.30.5; VIII.96.6.

²⁰ *Ibid.* II.33.3,10-14; VII.46.

⁷ *Ibid.* I.91.4; IX.36.15.

⁸ J. Muni: *Original Sanskrit Texts*, Vol. IV. p. 407, 2nd Ed.

⁹ *Rigveda*, II.38.9; I.25.13; V.52.15.

¹⁰ Monier Williams: *Religious Thought and Life in India*, London, 1889, p. 6.

¹¹ *Rigveda*, I.94.6; X.110.11; 150.7.

Soma, the most excellent remedies; and his special office is that of the protector of flocks.²¹ After him come his sons, the faithful companions of Indra, the Maruts. This appears to be a case of compromise between the old and the new. Under their hosts of deer-yoked chariots the earth trembles and the forests bow their heads on the mountains,²² and as they pass men witness the flashing of their arms and hear the sounds of their flute-music mixed with their challenge-calls and the cracking of whips.²³ We have among Rudra's near relatives, Vāyu or Vāta, a god of healing who possesses a miraculous cow that yields him the best milk, and Parjanya, the most direct impersonation of the rainstorm, who lays the forests low and causes the earth to tremble; who terrifies even the innocent when he smites the guilty, but who also diffuses life, and at whose approach exhausted vegetation begins to revive and the Earth, his wife, bedecks herself afresh. He has at his command both Agni and Soma—the first instance of a new god being claimed to exercise prowess over previous ones. He has a higher role: he even plays a part in the generation of the cosmos.²⁴

With the further development of the speculative aspect we meet the concept of the deity as Brihaspati or Brahmanaspati, the lord of prayer, in whom reappear all the conspicuous peculiarities of Agni, Soma, and Indra. Like Agni and Soma, having been begotten in space by Heaven and the Earth, and born of the altar, he rises thence upwards to the gods; like Indra he wages war with enemies on earth and demons in the

air;²⁵ and like the three he resides in the highest heaven and ordains the order of the universe. Under his fiery breath the world has melted like metal in the mould of the founder assuming its present form.²⁶

In Varuna, the seers had evolved the full-dress anthropomorphic concept of the deity, combining into one all the attributes of sovereign power and majesty. Varuna is the god of the vast luminous heavens, the primary source of all life and every blessing, representing the severe immutable majesty of existence. The sun is his eye, the sky his garment, and the storm is his breath.²⁷ He assumes the role of the creator, the preserver, and the inscrutable. He knows all,²⁸ sees all,²⁹ and orders all.³⁰ He is the Ritasya Gopa, guardian of order, the Dhritavarta, the immutable, and the Satyadharman, the just. He is the judge of men's deeds, and his justice is tempered with mercy to the repentant. He accepts prayer and confession.³¹ He is the embodiment of holiness and compassion. Such a concept is monotheism out and out. To find a parallel to the accents of adoration and supplication addressed to Varuna, we have to refer to the psalms or the hymns of Guru Nanak and his successors.

Having reached this peak in Vedic ideology after a steep climb of development in faith, our path now lies along a similarly precipitous slope of frustration, comparisons, and degeneration;

²¹ *Ibid.* II.24.11; VII.97.8; II.23.3; 18; II.24.2-4; X.68.

²² *Ibid.* IV.50.4; II.26.3; 24.25; IV.50.1; X.72.2.

²³ *Ibid.* I.115.1; 25.13. *Atharvaveda*, XIII.3.1. *Rigveda*, VII.87.2.

²⁴ *Ibid.* IV.42.3; I.24.10; 25.14.

²⁵ *Ibid.* I.25.10; VIII.88.5; I.25.7-11.

²⁶ *Ibid.* V.62.8; I.25.13; IX.73.4; VII.49.3. *Atharvaveda*, IV.16.1-5.

²⁷ *Rigveda*, I.25.1,2; II.28.5-9; V.85.7,8; VII.86; 87,7; 88.6; 89.

²¹ *Ibid.* II.33.3,4; I.43.4; 114.5; II.33.2; XI.74; I.43; 114.8; X.169.

²² *Ibid.* V.66.2,3; VIII.20.5,6; I.37.6,8.

²³ *Ibid.* I.64.4; VIII.20.11; I.85.2,10; 37.3,18.

²⁴ *Ibid.* V.83; VII.101; IX.82.3; 113.8.

for a race endowed with a highly speculative turn of mind cannot stand still in its intellectual march onwards, be it for better or for worse. Hereafter sets in an era of revivals, which is of the nature of a renaissance of the original simplicity of devotion, of emulation among the devotees of different gods in extolling the prowess of their own deities, and of crafty reprisals on the gods of their rival sects.

As soon as one of the gods comes into favour with the people, the rest suffer an eclipse. He attracts every attribute to himself; he is the God. In one hymn³² of the *Rigveda* we have Agni declaring that he quits the service of Varuna for that of Indra, the only true lord and master, which shows and is accepted by some as authentic evidence that the worship of Varuna at this stage was superseded by that of Indra. The language of this hymn is reported to bear marks of extreme antiquity, but that may be due to the author's solicitude to give it the sanctity of date so that it may find currency without much ado. Interpolations in and later additions, in disguised form, to the Vedas have been admitted as a fact, though the general belief is that the entire body of these is more or less of spontaneous growth.³³ Under the circumstances, language and other internal evidence cannot be accepted as dependable in respect of the antiquity or priority of the Vedic hymns.

Varuna, however, set a new fashion among the Vedic gods. Others whose names like Varuna express abstract ideas are Mitra the friend, Aryaman the

bosom friend, Bhaga the liberal, Daksha the capable, and Amca the apportioner; but they are seldom invoked singly and often referred to as the sons of Aditi, immensity; and when the seers try to describe Aditi they exhaust themselves in laborious efforts and lose themselves in vagueness.³⁴

Mushroom growth of the gods of the pantheon that followed, makes not only the mere enumeration of them too tedious, but relegates them to the history of the myths rather than to that of religion. Among them are those of the family of Surya, and Ushas, the abstract personifications of piety, blessedness, and death, etc. 'Neither great nor small, neither old nor young, all being equally great,'³⁵ they are supreme in their own turns, and are assigned the most express subordination to others.³⁶ There is an interminable variety of ranks and a confusing interchange of characters, that lead not the inquirer anywhere.

This in brief is the story of the hierarchy of Aryan gods that reveals a gradual development in the cultural history of the race in India. At first we have the settlers roaming in search of a home and a peg to hang their ideology upon, mystified by the phenomena of nature, organizing home and social life and the rudiments of a government; and later we find them busy seeking to establish order and peace, and punishing the transgressor; and lastly they are noticed experiencing the mystic call of the soul accompanied by queer intimations of the Unknowable.

³² *Ibid.* X.124.

³³ Barth : *The Religions of India*, London, 1882, p. 5.

³⁴ *Rigveda*, I.89.10.

³⁵ *Ibid.* VIII.30.1.

³⁶ *Ibid.* V.69.4 ; I.101.3 ; III.9 ; IX.96.5 ; I.156.4 ; VIII.101.12 ; II.23.9.

TREASURE OF THE SNOWS

BY PROF. NICHOLAS ROERICH

Throughout Sikkim again thunder the huge trumpets! For all it is a great, a solemn day. Let us go to the temple to see the Dances of the Great Day of Homage to Kinchinjunga.

From all parts of Sikkim many peoples gather in their strange and varied attires. Here are the Sikkimese, in their short red garments with their conical, feathered hats; here are the sober Bhutanese, startlingly like the Basques or Hungarians; here stand the red-turbaned people from Kham; you can see the small round caps of the valiant Nepalese Gurkhas; the people of Lhasa, in their Chinese-like long garments; the timid, quiet Lepchas, and many Sharpa people; all types of hill-men from all parts come to pay homage to the Five Treasures of Kinchinjunga, which points the way to the sacred city of Shambhala.

Trumpets are roaring. The drums beat. The crowd shouts and whistles. Enters the protector of Sikkim, in a huge red and gold mask, with a short spear in his hand. Around the fountain, from which the sacred water is drawn each morning, the impressive protector of Sikkim turns in a slow benevolent dance, completing his magic circles. Perhaps he is peering into the religious situation of Sikkim. In each monastery in Sikkim, at the same hour, the same sacred dance of the protector is being performed. Finishing his role, the protector joins the picturesque file of musicians.

Again sound the trumpets and the roar of the crowd. Then the protectress emerges from the temple. As a Kâli or Dâkini, with skulls adorning

her head, in dark garment, the deity outlines the same circle; after performing her invocation, she also seats herself beside the protector.

Again the crowd shouts and cries. One by one the protectors of the Five Treasures of Kinchinjunga emerge. They are ready to fight for the holy mountain, because in its caves, all treasures are guarded for centuries. They are ready to guard the religion, which is supported by the hermits who send their benevolent blessings from mountain depths. Radiant are the streamers on the garments of these guardians. They glisten as snows glowing in the rays of the sun. They are ready to fight. They are armed with swords and protected with round shields. Begins the dance of the warriors—reminiscent of the dances of the Comanchis of Arizona; the swords are brandished in the air; guns are fired. The population of Sikkim may rejoice—beholding how the treasures of Kinchinjunga are guarded. They may be proud—never yet has the rocky summit of this white mountain been conquered! Only exalted keepers of the mysteries, high Devas, know the path to its summit. The guardians finish their dance; they divide into two parties. In slow tread they march, intoning a long song; they boast and bet. Each tells us of his prowess: 'I can catch fish without nets'—'I can ride over the world without a horse'—'None can resist my sword'—'My shield is strong.' And again follows the short dance of warriors. They pass into the temple. Both the protectors rise and again, after several encircling dances,

enter the low door. The performance is over.

Now is the power of Kinchinjunga disclosed in another way. One sees bows and arrows in the hands of the people. The old joy of Sikkim—the ancient art of archery,—is to be demonstrated. Far off are the targets. But the hill-men still know the noble art and the arrows shall reach the hearts of Kinchinjunga's enemies. The festival is over. The long giant trumpets once again are carried into the temple; drums, gongs, clarinets, and cymbals are silent. The doors of the temple are closed. This is not Buddhism; this is a homage to Kinchinjunga.

And when we see the beautiful snowy peak, we understand the spirit of the festival, because veneration of beauty is the basis of this exalted feeling. The hill-people feel beauty. They feel a sincere pride in possessing these unrepeatable snowy peaks—the world giants, the clouds, the mist of the monsoon. Are these not only a superb curtain before the great mystery beyond Kinchinjunga? Many beautiful legends are connected with this mountain.

Beyond Kinchinjunga are old menhirs of the great sun cult. Beyond Kinchinjunga is the birth-place of the sacred Swastika, sign of fire. Now in the day of the Agni-yoga, the element of fire is again entering the spirit and all the treasures of earth are revered. For the legends of heroes are dedicated not so much to the plains as to the mountains! All teachers journeyed to the mountains. The highest knowledge, the most inspired songs, the most superb sounds and colours are created on the mountains. On the highest mountain there is the Supreme. The high mountains stand as witnesses of the great reality. The spirit of prehistoric man already enjoyed and understood the greatness of the mountains.

Whoever beholds the Himalayas recalls the great meaning of mountain Meru. The Blessed Buddha journeyed to the Himalayas for enlightenment. There, near the legendary sacred Stupa, in the presence of all the gods, the Blessed One received his Illumination. In truth, everything connected with the Himalayas reveals the great symbol of mount Meru, standing at the centre of the world.

The ancient people of wise India discerned in the splendour of the Himalayas the smile of mighty Vishnu, who stands as a heroic, indefatigable warrior, armed with discus, mace, war-trumpet, and sword. All the ten Avatâras of Vishnu were consummated near the Himavat. The most remote and oldest of them is the Avatara Dagon, the man-fish, who saved the forefather of the earthly race, Manu. As far back as the time of the first cataclysm, the flood, Burma remembers Dagon, and claims that the Dagoba dedicated to him is more than three thousand years old. Then came the Tortoise,—the pillar of heaven—which in the depths of the ocean of space, assisted the great upheaval which endowed the earth with the radiant goddess Lakshmi. Then came the ponderous earthly Boar; then the unconquerable Nrisimha, the man-lion, who saved Prahlâda from the wrath of his sinning father. The fifth Avatara, Vâmana, the dwarf, triumphed over another king, Bali, who like Prahlada's father tried to possess the throne of Vishnu. The sixth Avatara, bearing the name of Brahman, is the great warrior Patashurâma, said in ancient scriptures to have annihilated the race of Kshatriyas. The seventh Avatara appeared as Râma, the mighty beneficent king of India, extolled in the *Râmâyana*. The eighth Avatara is Krishna, the sacred shepherd, whose teaching is glorified in the all-embracing

Bhagavad Gita. The ninth Avatara, the blessed Buddha, is the great Avatara predicted by Vishnu as the triumph of wisdom and the destruction of demons and sinners by their own Karma. Vishnu's tenth Avatara, not yet manifest, is the future Maitreya. A great horseman, saviour of humanity, the Kalki Avatara, shall appear riding on a white horse; resplendent, with his triumphant sword in hand—he will restore the pure law of righteousness and wise rule on earth.

The advent of the resplendent day-goddess, Lakshmi, Vishnu's bride, has ever rejoiced the Indian heart, even as do the Himalayan summits. Vishnu's second Avatara, the blue Tortoise aided in stirring up the great ocean of space, indicated in the *Mahābhārata*, the *Ramayana*, and the *Vishnu-purāna*. To restore to the three regions of earth, air, and heaven, their lost treasures, Vishnu commanded the Devas, sons of heaven, sons of fire, to join the dark demoniac Asuras in stirring the cosmic ocean in order to create the sea of milk, or Amrita, the heavenly nectar of life. The Devas, in glowing sheen, came to the edge of the sea which moved as the shining clouds of autumn. And with the help of the great One, they uprooted the holy mountain to serve as a churning-pole. The great serpent Ananta offered himself as a rope, and the mighty Vishnu, assuming the form of an immense Tortoise, made a pivot for the pole. The Devas held the tail of the serpent and the Asuras approached the head; and the great creative churning began. The first creation of this tumultuous labour was the divine cow, the fountain of milk shown in the Vedas as rain-cloud, which conquered the drought. Then was manifested Vāruṇi, Vishnu's crystallized radiance. Then came the Pārijāta, the source of all heavenly fruits. Afterwards

rose the moon and was possessed by Shiva. At this moment conflagration, destructive fumes emitted by this process, engulfed the earth and threatened the whole universe. Then Brahmā, the creator, arose and bid Shiva manifest his power. Shiva, for the sake of all existing beings, swallowed the poison self-sacrificingly and became Nilakantha, the blue-throated. Then appeared Dhanvantari bearing the precious cup of Amrita. Hark and rejoice! After him came Lakshmi the effulgent, herself. Radiant, surrounded by her celestial attendants, glowing as a lustrous chain of clouds! At the same time, the gray rain clouds, the powerful elephants of heaven, poured water over her from golden vessels. Amrita was manifested and the eternal battle over the treasure of the universe began. The Devas and Asuras clashed in battle but the Asuras were vanquished and driven to Pātāla, the gloomy recesses of earth. Again came joy and happiness to the three worlds—the festival of gods and men.

As you ascend the peaks of the Himalayas and look out over the cosmic ocean of clouds below, you see the ramparts of endless rocky chains and the pearly strings of cloudlets. Behind them march the gray elephants of heaven, the heavy monsoon clouds. Is this not a cosmic picture which fills you with understanding of some great creative manifestation? The mighty serpent in endless coils sustains the Milky Way. The blue Tortoise of heaven and stars without number are as diamond treasures of a coming victory. You recall the huge 'Mendangs' in the Sikkimese range, with their stone seats used by the great hermits for meditation before sunrise; the great poet Milaraspa knew the strength of the hour before dawn, and in this awesome moment his spirit

merged with the great spirit of the world, in conscious unity.

Before sunrise there comes a breeze, and the milky sea undulates. The shining Devas have approached the tail of the serpent and the great stirring has begun! The clouds collapse as the shattered walls of a prison. Verily, the luminous god approaches! But what has occurred? The snows are red as blood. But the clouds collect in an ominous mist and all that was erstwhile resplendent and beautiful becomes dense, dark, shrouding the gore of the battle. Asuras and Devas struggle; the poisonous fumes creep everywhere. Creation must perish. But Shiva, self-sacrificingly, has consumed the poison which threatened the world's destruction—he, the great blue-throated! Lakshmi arises from darkness, bearing the chalice of nectar. And before her radiant beauty all the evil spirits of night disperse. A new cosmic energy is manifest in the world!

Where can one have such a joy as when the sun is upon the Himalayas, when the blue is more intense than sapphires, when from the far distance the glaciers glitter as incomparable gems. All religions, all teachings, are synthesized in the Himalayas. The virgin of dawn, the Ushas of ancient Vedas, is possessed of the same lofty virtues as the joyful Lakshmi. There can be also distinguished the all-vanquishing power of Vishnu. Formerly He was Nārāyana, the cosmic being in the depths of creation. Finally He is seen as the god of the sun and at His smile, out of the darkness, arises the great goddess of happiness.

And may we not also notice this link between Lakshmi and Mâyâ, mother of Buddha? All great symbols, all heroes, seem to be brought close to the Hima-

layas as if to the highest altar, where the human spirit comes closest to divinity. Are the shining stars not nearer, when you are in the Himalayas? Are not the treasures of the earth evident in the Himalayas? A simple Sardâr in your caravan asks you, 'But what is hidden beneath the mighty mountains? Why are the greatest plateaux just in the Himalayas? Some treasures must be there!'

In the foot-hills of the Himalayas are many caves and it is said that from these caves, subterranean passages proceed far below Kinchinjunga. Some have even seen the stone door which has never been opened, because the date has not arrived. The deep passages proceed to the splendid valley. You can realize the origin and reality of such legends, when you are acquainted with the unsuspected formation in Himalayan nature, when you personally perceive how closely together are glaciers and rich vegetation. The homage to Kinchinjunga from the simple people does not surprise you, because in it you see not superstition, but a real page of poetic folk-lore. This folk-reverence of natural beauties has its counterpart in the lofty heart of the sensitive traveller who, enticed by the inexpressible beauties here, is ever ready to barter his city life for the mountain peaks. For him, this exalted feeling has much the same meaning as has the conquering dance of the guardian of the mountains, and the bevy of archers who stand vigilant, ready to guard the beauties of Kinchinjunga.

Hail to unconquered Kinchinjunga! Swami Vivekananda said: 'The artist is the witness who testifies to the beautiful. Art is the most unselfish form of happiness in the world.'

Indeed this is a splendid affirmation.

BUDDHA IS YOUR OWN AVATARA *

BY REV. VIRA BHIKHU

I am thankful to the Secretary of this great Mission for the invitation he kindly extended to me, but I confess my discomfort at having to speak to you in a tongue which is not my own. It would be otherwise if I am to speak in French or in any language I know. However, you cannot imagine how great my happiness is, to be among you to-day in the celebration of the thrice sacred festival in commemoration of the birth, enlightenment, and Mahâ-pari-nirvâna of Lord Buddha. The celebration here is unique of its kind in India as it is organized not by the Buddhists but by the brethren of the Sri Ramakrishna Mission. Brothers, this is the first time I have the honour of taking part in such a festival in India. I assure you that it will not fail to leave a memorable impression upon my heart. Of your beautiful sentiments and actions which are the symbol of mutual understanding, unity, and brotherhood, expressed through this celebration, I shall certainly deem it my duty to speak to the Buddhist world outside.

Brothers, this is what we Buddhists expect of you. To-day I see the re-establishment of the old bond of unity, fraternity, and collaboration that used to exist two thousand years ago between the two close brothers, the Hindus and the „Buddhists, and I delight at the re-emergence of the ancient spirit of harmony reflecting and vibrating through the atmosphere and filling it up with strength and hope for this ancient land. If the six hundred million Buddhists and the three hundred million Hindus unite together, I am sure no anti-religious power on earth can

resist them. There is ample scope for such a *rapprochement*. For the two religions are not fundamentally antagonistic. To say that Buddhism had been thrown away from the land of its birth because the people did not want it, would be a very wrong estimation of the real position, an estimation, moreover, that would be belied by present tendencies.

I presume, all of you know the life and the teachings of the great Master in whose honour we are celebrating the Vaishâkhi Purnimâ to-day. So I need not dilate on the same. Two thousand five hundred years ago Prince Siddhartha, afterwards known as Lord Buddha, was born in a Shakya clan of Kapilavastu, on the Vaishakhi Purnima day. Prince Suddhodana, the chief of that State, was His father. His mother's name was Maya-devi. He married at the age of seventeen and renounced the world at the age of twenty-nine. After six years of penance and meditation He became Buddha on the Vaishakhi Purnima day at the age of thirty-five. And after wandering throughout the length and breadth of the land preaching His doctrine to the people for forty-five years, He left His earthly existence and attained Mahâ-pari-nirvana on the Vaishakhi Purnima day at the age of eighty. Therefore, to-day we are not only celebrating His birth anniversary, but at the same time, His enlightenment and His Mahâ-pari-nirvana as well. The reason that prompted this great Indian Prince to

* Address delivered at the Ramakrishna Mission, New Delhi, on Vaishakhi Purnima, 1942.

choose to become a mendicant by rejecting the luxury and high position to which He was the heir, was to seek for Amrita-dharma to remedy the sufferings of the world, to which task He addressed Himself being moved by the sight of an old man, a sick person, and a dead body. And it was on this auspicious day that the Amrita-dharma He was seeking for was discovered. That Amrita-dharma was the *Āsava-kshaya-jñāna* and the four noble truths. The *Asavakshaya-jnana* is the attainment of supreme wisdom of perfection and absolute freedom from lust, passion, thirst, and craving for everything in the three worlds. The basis of His teachings was this supreme wisdom and the four noble truths, namely: (1) The existence of suffering, (2) its cause, (3) its destruction, and (4) the path leading to the end of suffering. 'Life is suffering', says He, 'there is no life without suffering and there is no suffering without life.' This may seem to be pessimistic to the unthinking mind, but He did not stop there. Everything has its cause, He added. If there is no cause then there is no effect. And the cause of suffering is *Trishnā* or thirst and craving rooted in *Avidyā* (ignorance). When the cause of suffering is removed, suffering will automatically cease. To remove the cause of suffering, the eightfold noble path consisting of right understanding, right aim, right speech, right profession, right livelihood, right effort, right mindfulness, right concentration and meditation, is to be followed. In brief, His teaching is based on three things, namely, *Sheela*, *Samādhi*, and *Prajñā* (enlightenment). These three things are the same as the eightfold noble path, for they are implied in each other. *Sheela* is the foundation-stone of man-making, as it aims at building up moral conduct and good character. A person of loose

character can never control his mind. The uncontrolled mind can never attain enlightenment. Here, we clearly see that His teaching began by pointing out to us *Trishna*, rooted in *Avidya*, as the cause of all suffering. If one wants to destroy suffering, one should destroy its cause which is *Trishna*. To destroy *Trishna*, *Avidya* (ignorance) has to be destroyed. When ignorance is destroyed enlightenment is attained. For darkness is to be destroyed by light alone. To attain this enlightenment one should first of all cultivate good moral conduct and character; when moral conduct and character are built up, one should proceed towards concentration of mind and meditation. For through concentration of mind and meditation alone enlightenment is attained. These are the essential points of His teaching.

It is true that India, the sacred and glorious land, has produced many Buddhas, Rishis, Munis, and sages; but among them I can safely say this great son of hers, Lord Buddha, has done a great service to her by making one-third of the population of the world accept the Indian culture, civilization, religion, and philosophy of life. Is there any son of India better than Him who has made her known to the outside world and thus brought name and fame to her in a greater degree? Is this not enough to make Him worthy of honour and adoration? Brothers, I have not come here to convert you into Buddhism, nor do I intend to do so, or to impress upon you the greatness of Lord Buddha. But for the sake of truth and the happiness of the world I place these facts before you. To forget your own great sage or man, if you so prefer, is to forget your past glory.

While I was travelling in various parts of India, I came across many Indian friends who said to me, 'So you

come to preach your religion to us.' To this I promptly replied, 'No, friends, you are mistaken in saying so. Buddhism was your religion and not mine; and it was I who embraced your religion. If at all I have anything to say to you, I simply repeat what had been preached to the people here two thousand five hundred years ago by Lord Buddha.' I welcome my Hindu brothers who look upon Lord Buddha as God incarnate. According to the Purānas, Lord Buddha is the ninth Avatāra of Vishnu. But if Lord Buddha is the ninth Avatāra, as the Hindus believe, it is clear that He in His previous birth was Lord Krishna, and Lord Krishna in His later birth was Lord Buddha. So in this way Lord Buddha was Lord Krishna and Lord Krishna was Lord Buddha. Now, brothers, where is the difference between the two teachers, if They are one and the same personality? Why has all honour and adoration been rendered to Lord Krishna alone by our Hindu brothers, and not to Lord Buddha? As a matter of fact, so far as Lord Kalki, the last Avatara, has not yet been born into the world, this universe is still under the reign and rule of Lord Buddha. Brothers, I am not jealous of what you have done to Lord Krishna. I simply point out to you that, excepting our brothers of the Sri Ramakrishna Mission, the majority of you have not done justice to Lord

Buddha, your ninth Avatara; and as the result of this you have not only lost the sympathy of six hundred million Buddhists, but you are actually reaping the bitter fruit of the deliberate forgetfulness of your great sage.

While speaking to you about the sages, my mind goes back to Sri Ramakrishna Paramahansa and his famous disciple Sri Vivekananda who were the first champions to realize the greatness of Lord Buddha and the importance of advancing mutual understanding, unity, and brotherhood between the Buddhists and the Hindus by such practical measures as the celebration of the Vaishakhi Purnima Day; and to them I owe profound respect and reverence. In the midst of chaos and confusion that are prevailing in the world, we are more than ever in need of a Buddha, a Sri Ramakrishna, and a Sri Vivekananda. We are badly in need of mutual understanding and unity. I fully hope that our Hindu brothers will follow the example set by the Sri Ramakrishna Mission. For without Buddha, Sri Ramakrishna, Sri Vivekananda, and the mutual understanding preached by them, peace in this world is merely a dream that can never come true.

Let us pray to our Lord Buddha to give us strength and courage to face all difficulties that are confronting us this day. 'Sabba satta bhavantu sukhi tatta.' May all beings be happy.

'What is now wanted is a combination of the greatest heart with the highest intellectuality, of infinite love with infinite knowledge. What we want is the harmony of Existence, Knowledge and Bliss Infinite. For that is our goal. And it is possible to have the intellect of a Shankara with the heart of a Buddha.'

ON DEATH

51a, 10th Ave. S.E.,
MINNEAPOLIS.

My dearest Mary,

It seems almost irreverent to write; and yet it is so unnatural to keep silence. I have heard the sad news; and feel as if I shared the blow that has fallen on all of you. I can only trust that it will seem to you as to me that the time of the actual triumph of the released spirit is not like the days of waiting and watching in its sorrow. The pain of parting is indeed unreal,—isn't it? For one can only feel that a blessed vision of sunshine and freedom and love awaited the soul as it put off its garment of humanity. To him it was the end of all struggle and all fear; and only to us the tearing of the heart-strings and the lifelong separation.

If you have time to think of it, and the words do not seem to jar on the sacredness of the time, will you say to Mrs. Hale for me, how deeply and reverently I feel towards her sorrow? And with so much love!

I shall be back in Chicago on Tuesday, and shall venture to come and ask to see you on Wednesday morning or Thursday.

How beautiful is the snow that seems to make everything tender and pure and soft!

Most lovingly ever,

— M. (SISTER NIVEDITA)

PS.—I keep thinking of the passage in Manning's sermon :

O great and mighty Dead! O happy Dead!

The world for eighteen centuries has been

Weeping for the Dead.

Weep not for the Dead! Weep rather for the

Living! For they have yet to die.



‘Wherever there is life, with it there is death. Life is the shadow of death, and death, the shadow of life. Advaita Vedanta says that these are the visions which rise in succession before the Jiva who himself neither goes nor comes and that in the same way the present vision has been projected. The projection and dissolution must take place in the same order, only one means going backward, and the other coming out.’

—SWAMI VIVEKANANDA

RICHARD ROLLE, THE HERMIT OF HAMPOLE

BY WOLFRAM H. KOCH

The Hermit of Hampole is no doubt one of the finest and most endearing examples of medieval hermit life at its best, combining the infinite joyfulness of divine communion with purified activity and the gladness of music and song. Whatever he experienced during the months of solitude and struggle in his hermitage, he poured out in rapturous self-giving to his fellow beings, helping them and gladdening them with the wealth of insight thus gained, making them realize the plenitude of a life lived in conscious communion with the Divine, and thereby turning the foot of many a weary traveller from the bleak roads of frustration on to the path which could lead him to fulfilment and true manhood.

Like St. Francis of Assisi and Heinrich Seuse, Richard Rolle essentially belongs to the band of minstrels of God, to that joyous group of the tumblers of Christ and of Our Lady who in utter forgetfulness of self went through the world like a sweet but haunting strain of melody which once heard clings to the heart of the listener. These three great lovers, though of different race and tradition, filled the Middle Ages with their rapturous songs of divine joy and gladness, each preserving the characteristics of his people, but in spite of that united in the path of God. St. Francis greeted all creation as his kin through the common eternal parenthood of God; Seuse was wrapt in the joy of his Beloved whom he called Eternal Wisdom, trying to serve Him in every possible way in suffering and anguish of heart and sacrifice; and the Hermit of Hampole, the most musical

of the three, was principally the minstrel of the sweet name of Jesus, again and again bursting into song under the overwhelming pressure of the divine gladness which filled his heart. Streams of heavenly music flowed through him in all his prayers and worship and contemplation, bearing him up to the realms of light beyond man's petty backbitings and bickerings.

Jesus that dydest on the Rood

For the love of me,

And boughtest me with Thy Blood,
Thou have mercy on me.

What me letteth of anything

For to love Thee

Be it me lief, be it me loth,

Thou do it away from me.

Richard was born between 1290 and 1800 at Thornton near Pickering, a contemporary of Meister Eckehart (1260-1327), Tauler (1300-1361), Seuse (1300-1366), Jan van Ruysbroeck (1298-1381), Angela of Foligno (1248-1809), Jacopone da Todi (d. 1806), and St. Bridget of Sweden (1302-1878), while the memory of the lives of St. Gertrude the Great, Mechtild of Hackeborn, Mechtild of Magdeburg, and Hildegard of Bingen was still fresh. He thus belonged to one of the greatest periods of Western mysticism and fully contributed his share to the rich and colourful scoring of the great spiritual symphony of the Middle Ages of which each of these saints and mystics represented a clearly distinguishable voice without disturbing the harmony of the whole. It was a period which, perhaps, more than any other period of European life realized that unity in diversity, based on a non-relative principle, which

is so necessary for any fruitful development of culture and higher human values. The present day is lacking in this realization for want of a supra-temporal living ideal which alone can bind the disruptive forces of phenomenal life and mould the blind herd-instinct of the masses so as to make them subservient to truth and to the peaceful work of construction.

Richard's parents seem to have been in rather straitened circumstances. But his exceptional intellectual gifts attracted the attention of the archdeacon of Durham, Thomas Nevile, by whose help he was sent to Oxford. There he must have spent five or six years. It is not known why he left the university before finishing his studies, abandoning for ever the promise of a profitable and honoured career. In his day it was necessary to pursue a seven years' course of study to obtain a degree. After that, seven more years were prescribed for the course laid down for a doctorate.

The Oxford colleges were based on a kind of monastic rule. They gave the students a strict discipline and a sort of cloistered seclusion, which must have suited Rolle's temperament and helped him in cultivating his taste for solitude and spiritual practice.

At that time Oxford was one of the greatest centres of learning in Europe, the place where a Duns Scotus, Roger Bacon, Grosseteste, Alexander of Hales taught, and where during many years the most cosmopolitan crowd met and studied.

At first Richard Rolle must have been greatly attracted by the intensity and richness of intellectual life in the university, and all that Oxford could give. But when he was nineteen the call to spiritual life became so irresistible that he left Oxford and his promising career, his heart torn by the agonizing pain of

deep yearning for solitude and the contemplative life. He came from a land of monks and anchorites, and it may well be that he had imbibed the longing for contemplation in his early childhood through the silent influence of the wide, open, lonely tracts of land in Yorkshire, overspread with abbeys and monasteries and hermitages.

After having returned home, Richard went to his sister and begged her to find him something to fashion a hermit's robe with. She, probably thinking of some fun or mummary and quite unsuspecting of the real intention of her brother, gladly brought him two old tunics, one white and one grey, and the well-worn rain-hood of her father. These he took into the near-by wood, where he quickly altered the clothes, cutting off the sleeves of one tunic and putting it on over the other one. After that he left his family for ever. They all thought him suddenly to have gone mad, although his heart must have been aflame for a long time with the voice of Christ calling him to His side :

'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' (St. Luke, XIV. 26).

Going to a church on the eve of the Assumption he was recognized by two former fellow students, the sons of Sir John de Dalton. The next day he preached from the pulpit and greatly impressed his audience who found that they had never been moved so much by a sermon. Sir John then invited him to dinner. After discovering him to be the son of his dear friend William Rolle, he kept Richard for a long time in his own house, and later gave him a hermitage close by and looked after all his needs.

It was there that Richard attained the goal of all his spiritual struggles. After that he seems to have renounced the solitude so dear to his heart, and wan-

dered for many years through the country, preaching his mystical doctrine of the 'Heat, Sweetness, and Joy' of divine love,—an English St. Francis and minstrel of God. Later he settled as director to the Cistercian nuns at Hampole near Doncaster where he died in 1349, ministering to others, a victim of the Black Death which was then raging in England.

Also as a hermit Richard struck out a free and independent course for himself, attaching himself to none of the eremitical Orders. He was even decried and attacked by many as belonging to the despised class of wandering monks called *gyrovaggi*, who infested the country in his day. His rules were wholly self-imposed. He wanted above all to find entire freedom and rest and sing his songs of divine love and gladness unhampered by any worldly company or duty.

There is a great, sane, commonsense saintliness in Richard. He never tried to imitate the lives of other saints slavishly, rather following his own inspiration and yet cherishing the greatest admiration and love for his fellows and superiors in the mystic path.

Like the great Spanish mystics he had a strongly marked dislike for abstractions or merely speculative thought and all metaphysical niceties; but he lacked their clear, systematic, well-ordered exposition as well as the pitfalls of the spiritual adventure. This lack of orderliness in his mind is well compensated for by the spontaneity of his writings. In him there was the intense emotionalism of a truly poetic, musical, and highly sensitive nature coupled with great obstinacy and soundness of mind, which always prevented him from going into extremes even in the austerities of the stage of purgation. His English origin may also have contributed its share in

helping him to keep his balance and common sense in spite of his high emotional flights and outbursts.

As the very lives and ideals of the hermits were an open reproach to the clergy and to the shameless laxity of the religious life in the monasteries, Richard had his most relentless and unscrupulous vilifiers and enemies among the professional Christians. He was often attacked by the prelates and abused by the clergy. He knew them to be opposed to the preaching of a truly Christian life and felt them to have no real commission from God, but to be offering a kind of empty mechanical ministry to the souls of those who longed for spiritual food. And for these lukewarm lovers of ease and comfort there was nothing so provoking as the example of that which they themselves had not even the courage to attempt.

For women his teaching and personality had a great charm, and many of his writings were composed for them, among whom the anchoress of Ainderby, Lady Margaret, seems to have played the greatest part in his life.

For those who wish to come into close contact with his thought and personality there are excellent modernized versions* of his most important works published in England, besides the Latin and Middle-English originals.

In his writings Richard Rolle almost always speaks of contemplation in terms of love and stresses the joy and importance of the divine name of Jesus. At Oxford he had probably come under the influence of William of Ockham and absorbed the nominalistic teaching which underlies so much of his writings. His approach is always that of an out and out Bhakta.

To give the reader a slight idea of his teaching the following passages have been chosen from his different works.

'When thy heart is wholly ordained to the service of God, and all thought of the world is put out of it, then wilt thou desire to steal away by thy lone, to think of Christ, and to be great in praying: for through good thoughts and holy prayers thy heart shall be made burning in the love of Jesus Christ, and then shalt thou feel sweetness and spiritual joy both in praying and in thinking.'

'Ah, that wonderful name! Ah, that delectable name! This is the name which is above all names,—name altogether highest, without which no man hopes for health. This name is sweet and joyful, giving true comfort to the heart of man. Truly, the name of Jesus is in my mind a joyous song, in mine ear a heavenly sound, in my mouth a sweetness full of honey. Therefore, it is no wonder that I love that name which gives me comfort in every anxiety. I cannot pray but in sounding the name of Jesus. I taste no joy that is unmixed with Jesus. Wherever I be, wherever I sit, whatever I do, the remembrance of the name of Jesus does not depart from my mind. I have set it as a token upon my heart, as a token upon my arm; for "love is as strong as death". Everlasting love has overcome me, not to put me down but to quicken me.'

'This name of Jesus faithfully held in mind, uproots vices, plants virtues, sows charity, pours in the flavour of heavenly things, drains away discord, reinstates peace, gives everlasting rest, utterly does away with the vexation of carnal desires, turns to naught all earthly things, and fills His lovers with spiritual joy.'

In his exalting the name of Jesus the Hermit of Hampole even goes so far as to say that without the name everything else will not be of any avail to the devotee, reminding one of many pas-

sages of the great Vaishnava mystics of India. Richard says, 'Whatever you do, if you give all you have unto the needy, except you love the name of Jesus, you work in vain. They alone may rejoice in Jesus who love Him in this life. Let all men know that the name of Jesus is healthful, fruitful, and glorious.'

There are some other very beautiful passages where Richard speaks about the longing search of the devotee after God.

'I went the way of covetousness of riches, and I found not Jesus. I went the way of the wantonness of the flesh, and I found not Jesus. I sat in companies of worldly mirth, and I found not Jesus. In all of them I sought Jesus, but I found Him not, for He let me know by His grace that He is not found in the land of soft living. Therefore I turned by another way, and I ran about in poverty, and I found Jesus, poorly born into the world, laid in a manger, enveloped in cloths. I trod the road of suffering, of sharpness, and I found Jesus weary in the way and tormented with hunger, thirst and cold, filled with reproofs and blame. I sat by my lone, feeling the vanity of the world, and I found Jesus in the desert, fasting on the Mount, praying alone. I ran in the roads of pain and penance, and I found Jesus, bound, scourged, given gall to drink, nailed to the cross and dying on the cross. Therefore, Jesus is not found in riches, but in poverty, not in delights, but in penance, not in wanton rejoicing, but in bitter weeping, not among many but in loneliness.'

'Change thy hands from works of vanity and lift them up in His name and work only for the love of Him, and He shall receive thee. Do this and thou lovest Him truly and goest in the way of perfection. Delight thyself so in Him that thy heart receives neither the joy

of the world nor the sorrow of the world. And dread no anguish or hurt which may befall thee or any of thy friends bodily, but commit everything to the will of God, and ever thank Him for all His

sendings, so that thou have rest and taste in His love, for if thy heart be led either by fear of the world or by the comfort of the world, thou art very far from the sweetness of the love of Christ.'

THE UPANISHADS AND RED RUSSIA

BY ERNEST P. HORRWITZ

Every great world movement—from the reforms accomplished by Buddha and Christ to Luther's thundering protests, and from the Magna Charta (1215), enforced near Windsor, down to the upheavals in Paris (1789) and Moscow (1917),—has been revolutionary. Titans of thought like Voltaire and Gorki always lead the rebellion against the time-honoured traditions of the ruling class. In the age of the Upanishads Yājñavalkya and lesser leaders of progressive, and therefore polemic, currents met secretly in the silence of the jungle; in the marketplace these rank heretics on whom the proud Brahmins, established dogmatists, pronounced anathema would have been persecuted or put out of mischief. The forest sages transferred creative power and eternal life from the celestial pantheon to Atman or the essence of all manifest existence. Visible things must have a hidden life and inmost being just as sun rays have their source in the golden orb on high. Upanishadic wisdom interprets Vedic gods and rites as St. Paul re-explained the Mosaic creed. In the first letter to the Corinthians (V. 8), leavened bread, the use of which during Passover was forbidden (*Exodus*, XII. 15), is likened to the leaven of malice and wickedness, to be rejected for the unleavened bread of sincerity and truth. Even so did Yājñavalkya sublimate Deva-worship to

universal love and self-reverence until every shred of selfishness melted in self-forgetfulness, and individuality dissolved like a salt-doll in the infinite sea.

I am the Devas; in my mind
And body they are all confined.
Imprisoned in this cage of clay
I beat against the bars each day.
Man's mind is an illusive thing,
A butterfly upon the wing,
Drowsy and drunk, matter-enfleshed.
Blood, brain, and spirit are enmeshed,
An intermingling trinity,
All three in one, and one in three.

The body wears out like a garment; there is too much superstition about the tomb. Why mourn for the bleached bones in the graveyard? Death is but a transition to more suitable conditions and environments. Future ascent depends on the use made of present opportunities. Lift up your hearts! Possibilities lie open beyond your wildest dreams. You can transmute them to Sat or abiding reality by purging and controlling subconscious thoughts. The defunct body rejoins the elements to which it belongs. Personality, modified by past actions, returns to the world-soul which is the reservoir of vital force. Universal consciousness harbours the soul-vibrations of all we have loved on earth. Every one of us has cosmic relations, but immortality is impersonal.

Identify yourself with humanity, and you are immortal. The seer and the seen are ultimately one.

The study of world literature is bound to be comparative. India and Ireland, two thorny crowns worn by aging Britannia, share the faith in the All-in-one, and recognize divine unity behind the veil of mundane vanity. When the Milesian Kshatriyas first landed on the shores of the emerald isle, mage Amergin burst out in enraptured song :

I am the wind on the sea, a powerful
billow,
The sound of the ocean, an infuriate
ox;
A hawk on the cliff, a flash of the
sunshine;
The wild boar in pursuit; a river
salmon;
The lake of lowlands, the rhythm of
song !

Organic life, Sat in disguise, is dynamic. After fulfilling the allotted task, vitality shrinks and gets exhausted like the sinking sun, but revives again. Inexhaustible is nature's storehouse. Social forces disintegrate and co-ordinate, but are in reality Atman, abiding and coiled up in the heart of every creature. The process of life calls for purposeful activity of the individual in

whom the same laws are at work as in collective society.

Buddhists and Soviets are often labelled atheists because they reject institutional religion and a personal God who blesses the national flag. The Reds befriend productive workers throughout the world and are internationalists, who have world-vision recaptured. Some years ago the Gorki Institute of World Literature was founded in Moscow on a thirty-five acre site. One important function is the training of young Soviet writers along the lines of world citizenship and universal consciousness. In the light of Atmabodhi, leaders of culture are re-examined, among them Goethe and Shakespeare, Dante and Firdusi, Plato and Yajnavalkya of Upanishadic fame. Cosmopolitan champions dauntlessly assail blind error which, time and again, obscures human enlightenment. Comrades in the Gorki Institute realize that India has to teach many a valuable lesson. Self-oblivion for the wider cause of the community, submerging in the welfare of the world, is exemplary in perfected souls like Ramakrishna. His apostolic successors in the English-speaking world do splendid pioneer work, but the most fruitful post-war soil will be Red Russia towards which the Paramahansa, in a mystic mood, once pointed his finger as a possible region for his future embodiment.

'Vedantism is an expansive ocean on the surface of which a man-of-war could be near a catamaran. So in the Vedantic ocean a real Yogi can be by the side of an idolater or even an atheist. What is more, in the Vedantic ocean, the Hindu, Mohammedan, Christian or Parsi are all one, all children of the Almighty God.'

NOTES AND COMMENTS

TO OUR READERS

This issue continues the conversation of *Sri Ramakrishna* with the Brâhmo devotees. Among other things he diagnoses the causes of religious differences and suggests means for composing them. . . . Swami Turiyananda, in his usual way, states for us the essence of *Kârma-yoga*. . . . The world is suffering from a painful chronic disease. War is only one of its temporary symptoms. The remedy lies in overcoming our selfishness. But, *Are We Ready to Pay the Price?* . . . Mr. S. B. Mukerji, M.A., puts in a nutshell *The Aryan Heritage of India*. . . . *God Is Merciful*. Does anyone doubt? Let him hear Mr. S. C. Sen Gupta, M.A. . . . Swami Asheshananda holds that *Sri Krishna's Message* is one of strength on every plane of our existence. . . . Prof. Charanjit Singh Bindra, M.A., LL.B., traces the growth of the idea of *the Deity* in the Vedas. . . . Prof. N. Roerich, the famous artist, presents a pen-picture of *the Treasure of the Snows*. . . . *Buddha Is your Own Avatâra*, argues Rev. Vira Bhikhu of Indo-China. . . . Sister Nivedita was noted for her power of expression, and *On Death* proves how sincerely and effectively she could console a bereaved family. . . . Mr. Wolfram H. Koch of Switzerland presents a short life of *Richard Rolle, the Hermit of Hampole*. . . . Mr. Ernest P. Horowitz of America, who is known for his Eastern studies, envisages the expansion of *Upanishadic* ideas in post-war *Russia*.

RELIGION AND SOCIETY

Mr. S. K. George, M.A., B.D., has some apt remarks to make regarding

Religion and the New World Order in the May number of *The Indian Review*. The writer notes that Mr. H. G. Wells 'puts his faith in the emergence of a new type of human being, a being more intelligent and more charitable than the present run of mankind.' 'Now religion has all along claimed, and in the case of leaders like the Buddha and Jesus made good the claim, times without number, to produce this type of humanity, to give feeble men the strength never to disown the poor or bend the knee before insolent might, to make heroes of common clay. . . . But religion has had a fatal tendency to remain satisfied with individual changes, to think that when it has changed the individual, it has done all it needs to change the world.' This is only an idle fancy since the herd mentality, with its characteristic self-interest and collective egoism in all inter-group relationships, is too deeply ingrained in men to be rooted out by mere unco-ordinated private endeavour. 'There is thus dire need for social and political action; but action inspired and controlled by love.' We cannot afford to dispense with organized activity so long as the selfish collective mentality is at work. But a better social order is bound to be ushered in, once it is recognized that our public life must take its cue from the lives of saints and prophets.

BUDDHA AND VEDANTA

The annual number of the *Maha-Bodhi* has come out in fine form with pictures and good articles. It is a pity, however, that it ceases to be a monthly, and enters its new career as a quarterly,

the war playing the rogue in this transformation.

Bhikku Dhammapala's article on *Buddha and Vedanta* deserves more than a passing notice, striking, as it does, the common chord of Hinduism and Buddhism, and thus preparing the ground for Buddha's rightful place in India.

Buddha's doctrine of An-attā has been interpreted to be anti-Vedantic, inasmuch as Vedanta can never dispense with its Ātmā. But rightly considered it is all but a verbal warfare : at bottom the two creeds are at one. 'The Pali Atta and the Sanskrit Atman are one and the same word, yet they convey two entirely different meanings.' 'The Atman is that Absolute, that Unconditioned, that which cannot be produced in us, but which will be when we empty the vessel : the space within the jar is identical with infinite space, neither has it individuality. . . . It is merely identical with the Buddhist conception, Nirvāna, which is the very negation of soul or self, the great Void of greed, ill will, and delusion, —a state which is reached by a process of elimination.—"Neti, neti! not thus, not thus".' 'It is emancipation, an escape from the round of becoming, but not annihilation : "To say of a monk thus set free by insight,—he knows not, he sees not,—that were absurd." (*Mahā-nidāna-sutta*, 32).'

The *rapprochement* between Buddhism and Vedanta is carried still farther : 'But the Atman is in every one of us, just as Nibbāna is within our grasp. The Maturing Light of Emancipation shineth within our hearts as a lamp within a jar. (*Theraḡāthā, Common Jambuka*, 190).' The writer is thus of opinion that Buddha's tirades about An-atta were never directed against the Atma of Vedanta. 'When fishing with

his net in the pond, he never tried to catch the sun shining in the water.'

The writer goes one step more and asserts : 'The Brahman is further said to be all things. Even this we Buddhists can accept without becoming pantheists.' And we add : if this is Buddhism, why, then, we are all at one. Let us then bury the hatchet once and for all.

CASTE AND GUILD SOCIALISM

In the April issue of *The Hindusthan Review* (published in May) Mr. P. N. Masaldan, M.A., examines the arguments for and against functional representation with particular reference to India. The writer opines : 'The traditional caste system of India, whose consciousness has unhappily not yet vanished from the Indian mind and which is still a factor to be counted in her social and economic life, may turn the functional system of representation into a disintegrating force along its lines, and take from the system a new lease of life for itself.'

In support of his contention that the Indian castes are even to-day conscious of functional community being the basis, or an essential feature, of hereditary classes, the writer quotes from the *Census of India, 1931* : 'In the majority of cases about half the males tabulated retain their traditional occupation. . . . About a quarter or less of the half that have abandoned their hereditary occupations as their principal means of sustenance, retain them as subsidiary.' It is also a well-known fact that the adoption of new occupation by any considerable group within a caste gives rise to a sub-caste.

After marshalling these and other facts the writer concludes : 'If the leftist leaders of India advocate functional representation with a view to

develop on its basis in India a system like that of Guild Socialism, even assuming that Guild Socialism is suited to India, its social fabric may instead produce only guilds, not dissimilar from the traditional castes, without any socialism.'

It is our settled conviction that the borrowing of social systems *in toto* from foreign lands without properly considering Indian conditions, is always fraught with dangers, and more so when such systems are based on theories that have not been practically and successfully tried anywhere in the world on any appreciably large scale. One of the greatest contributions of socialism to political thought is that it has focussed attention on man as an economic being and to that extent divested politics of its claim to deal with human beings as mere political units. But that, too, is after all an one-sided view of the human personality. Indian thought insists on the recognition of man as an integral whole. And until we look at things from this point of view all partial palliatives are bound to give rise to unforeseen reactions.

PREJUDICE DIES HARD

Western scholars never tire of harping on the so-called Indian pessimism and want of stress on collective perfection. Recent researches and emphatic protests have corrected this view partially. But prejudices die hard, particularly so, when these are born of imperialistic *hauteur* or even a distant kinship to it. We are pained to read in *The Review of Religion* of March 1942, the following lines from such an eminent scholar as Prof. H. R. Zimmer in an otherwise scholarly article entitled *The Hindu View of World History according to the Purānas*. Writes he: 'The cosmic opera of the Hindu myths teaches the

equanimity with which this cycle of events and epochs, sparing none, should be faced full of faith, not in the ultimate triumph of the righteous cause, but in the ever renewed conquest of the forces of evil.' That the Puranas teach equanimity is not doubted. That the Gods and demons fight again and again is true also. But how can this lead to the conclusion that the Hindus are taught by the Puranas to be sceptical and reconcile themselves to an order of things in which is to be expected the 'ever renewed conquest of the forces of evil' and not the 'triumph of the righteous cause'? We should rather think that the mythological stories lead to the opposite conclusion, to that of the ultimate triumph of the gods, the forces of righteousness. At least, that is the impression left on the Hindu hearts, as we know from personal experience. Besides, we cannot brush aside such optimistic teachings of the Upanishads and the Puranas as, 'Truth alone triumphs and not untruth;' 'Conquest lies with the righteous.' As for collective perfection, we may quote from the *Bhāgavata Purāna*: 'Every-one should sacrifice his own life, wealth, thought, and word for the constant promotion of the general weal.' That this attitude is not a 'peculiar glory of Western idealism, with Christianity broadening into progressive humanitarianism,' will be apparent from the following excerpt from the *Sutta-nipāta*: 'Even as a mother watcheth over her child, her only child as long as life doth last, so let us, for all creatures, great or small, develop such a boundless heart and mind. Ay, let us practise love for all the world, upward and downward, yonder, thence uncramped, free from ill will and enmity.' A belief in the progressive realization of the highest bliss for all creatures is implied in Appaya Dikshit's conception of

Sarvamukti. As to whether the West accepts this as a philosophical truth or a convenient hypothesis is another question, quite beyond the scope of this short note. Nor are we here concerned with the validity of the theory that goodness is an ever-increasing category, which can best be determined by sociologists.

THE RUSSIAN WAY OF SOLVING THE MINORITY PROBLEM

Mr. V. Kalyanaraman, B.A., B.L., writes in part in *The Modern Review* of June 1942, under the caption *The Polity of Soviet Union, and its Present Interest to India*: 'At this stage it is necessary to mention how the communist leaders have solved the problem of nationalities and of national minorities, a problem which has baffled up to now all attempts at solution. . . . Under communism, the State is predominantly a communist State and not a national State; it is a non-national State. All the confusion and conflict in Central Europe and the Balkans arose because the nation idea and the State idea were mixed up and considered as identical. State idea is purely political and economic. Nation idea is social and religious. The two ideas are fundamentally different and there is no necessary conflict between the two.'

The undue emphasis on nationality at the cost of political harmony is a constant source of conflict, and is a gift of the eighteenth and nineteenth centuries. Nationality is a personal idea, and the State is a political idea. 'For a successful and harmonious administration of any multi-national State, the false identification of political State and personal nation must be abandoned. A perfect multi-national State is one which treats personal nationality as irrelevant to political nationality. Given cultural and regional autonomy, social and religious freedom, there is no reason why different nationalities should not live together in peace and harmony in the same political State, provided one nationality does not impose its culture on the other. This is exactly what the builders of the Soviet Constitution did.'

If the present Armageddon has achieved anything constructive, it is a growing consciousness in the minds of warring nations that their salvation lies not in further idolizing their nation-States but in federating with other responsive States. But slaves never learn, and it is no wonder that even in the midst of the present disaster the Indian religious communities are constantly drifting apart by putting pettifoggery above higher idealism.

REVIEWS AND NOTICES

THE RAMAYANA POLITY. By Miss P. C. DHARMA, M.A., D.LITT. *Women's College, Benares Hindu University*. Pp. ix + 100.

R. C. Dutt remarked that though India cannot boast of a plethora of archaeological finds, she possesses a vast unexplored literature which 'gives us a full, connected, and clear account of the advancement of her civilization, of the progress of the human mind, such as we shall seek for, in vain, among the records of any other equally

ancient nation'. This great source of information has not been properly tapped as yet, though in recent years some valuable research has been made by eminent scholars. Looked at from this point of view, the present work is a valuable contribution, delineating as it does a graphic and, *on the whole*, a very faithful picture of the political development in the period intervening between the Vedas and the *Mahābhārata*, the Tripitakas, and the *Arthashastra*. We use the phrase *on the whole*

advisedly, since theories formulated in any field of historical research in its present state must very often be tentative. The present authoress seldom transgresses the limits of reasonable hypothesizing. The reader may not often feel convinced, but he will rarely be misled, as she herself is careful in such places to note the difficulties.

The Right Hon'ble V. S. Srinivasa Sastri, in his Foreword warns the reader that there is some difficulty in fixing the exact significance of the words met with in the *Rāmāyana*. Rājakrit, for instance, can hardly be equated with 'king-maker'. The two words belong to two distinct political worlds. But having thus warned, he advises the reader to place himself with confidence under the guidance of the writer and he promises him a golden harvest of wonderment and knowledge. We may readily testify to this. According to the present authoress the *Ramayana* proves conclusively that the kings of Ayodhya were constitutional monarchs with cabinets (inner and outer), Sabhās, and Parishads. She also hints that there might have been representative parliaments as well. Be that as it may, there is no doubt that the ministers and the assemblies had a controlling voice in all important affairs of the State. Equally striking is her finding that female ascetics were known even before Buddha. Some other valuable conclusions are that Dasharatha was not an emperor but the head of a Mandala or 'statal circle' extending from Sind to Anga, and from the Himalayas to Nasik; that India was peopled by two other races besides the Aryans, viz, the Vānaras and the Rākshasas who had a very advanced stage of civilization; that at the time of the *Ramayana* the Rājasuya sacrifice was no longer an inauguration ceremony; and that the idea of the dignity of the king did not go so far as to make him immune from popular condemnation when he acted unrighteously.

Dr. Dharma raises one great problem, but gives no satisfactory explanation: The *Ramayana* mentions no Republic, though the Vedas and the *Mahabharata* mention more than one. Her conclusion is that the Republics had always a precarious existence and had been subverted at the time of the *Ramayana*. The question has to be investigated. Another disputable question is about the proprietorship of the king in all the land. The evidence adduced

is not conclusive. The divinity of the king is also a disputable proposition.

In spite of these and other possible disagreements, however, the reader will be, after a perusal of the book, irresistibly drawn to the conclusion that 'the system of administration during the *Ramayana* period was far from rudimentary and anticipated very much that of the later periods', and that 'it will compare favourably even with the administration of modern times'. This is no small gain for us, used as we are to dismiss our epics as pure myth. In fact the book deserves careful study and we have no hesitation in recommending it to all students of ancient India and lovers of the *Ramayana*.

ANCIENT SIND--A STUDY IN CIVILIZATION. BY C. L. MARIWALLA, B.A., TUTOR IN HISTORY, D. J. Sind College, Karachi. Pp. 44+ii. Price Re. 1-8.

This booklet deals mainly with the prehistoric sites of the Lower Indus Valley, especially with that of Mohen-jo-Daro, though in passing it correlates the implications of the archaeological findings there with those of Harappa, Sumer, Elam, and other places of contemporaneous history. It is mainly descriptive in its method; but the accounts of the main objects of interest are interspersed with interpretative discussions based on recognized authorities. Among the subjects discussed are chronology of the sites, authorship of the civilization, buildings, civic amenities, food, clothing, personal decoration, tools and implements, toys and games, arts and crafts, art of writing, religious beliefs, etc. It will be seen thus that within a short compass of forty-four pages the book has compressed very valuable materials essential for a working grasp of the ancient civilization of the Indus Valley.

The interpretation naturally raises many points of controversy. A battle royal is proceeding around the question of the authorship of this Chalcolithic Civilization. Mr. Mariwalla inclining to the view of Father Heras, maintains that the credit goes to the Dravidians. He also prefers the generally accepted interpretation of the so-called Shiva seal and the female figurines. But scholars are not agreed on these points. Mr. S. Srikantha Sastri, M.A., for instance, in a very recent article in *The Quarterly Journal of the Mythic Society* (July 1941).

raises serious doubts about these views. Besides, if Mohen-jo-Daro represents, as some scholars maintain, the later phases of the Indo-Aryan civilization to which all the various racial elements made their contributions, the beginning of the Indus Valley culture will have to be put much earlier than 3,500 B.C. which is advocated by European scholars.

But these controversies apart, the book is a useful compendium for those who cannot afford to obtain more costly volumes on the subject. Its value is heightened by a map of the ancient sites in Sind and many pictures of the Mohen-jo-Daro ruins, as well as its toys, ornaments, pottery, and religious figures found on its seals.

MARXISM AND THE INDIAN IDEAL.

BY BRAJENDRA KISHORE ROY CHOWDHURY.
Published by Messrs Thacker, Spink & Co.,
(1933) Ltd., Calcutta. Pp. 65. Price Re. 1.

In this little volume the author draws our pointed attention to the unique spiritual heritage of India and exposes with singular clarity the shallowness of the arguments brought against religion as the basis of life both individual and collective. It will be the greatest misfortune for India and the world, the author holds, if she, blinded by the glare of the Western civilization, chooses to deviate from the path she had trodden for centuries and betrays the spiritual tradition she has built up so laboriously through all the vicissitudes of her chequered career. He regrets that 'some of our leading countrymen to-day seem to be bent upon this very betrayal'.

By a critical analysis of the essential characteristics of Indian and Western outlooks on politics the author brings out in full relief the fundamental differences that separate them both and expresses the view that the Western patterns of politico-economic life cannot be implanted in India without seriously affecting her national character. The insufficiency of the Marxian ideal to usher in a new era of peace and amity, forms the main theme of the book. The novel ideology of the so-called scientific socialism promulgated by Marx, has won the allegiance of many of our young men who earnestly desire to recast the national life of India on those principles. But the socio-economic aspect of the Marxian philosophy, reminds the author, is thoroughly materialistic in outlook and can hardly

be compatible with the spiritual ideal upheld by India. The moving force, according to Marx, that shapes and moulds human history is the economic necessity of society. But such a view is too superficial to reach the deeper springs of human life and activity. The author represents the Indian view truly when he says that 'in order to have a true view of human life we must study the development of human consciousness', the outer manifestation of which determines the growth of society.

Class-wars and class-struggles, held by Marx as necessary factors for social evolution, are means to progress only in the lower forms of life and are replaced in the higher levels by the law of love and co-operation which alone can lead mankind to perfection. The new order in India, the author rightly confirms, must be based not on the Marxian principles, but on a total spiritualization of life that alone can pave the path for love and harmony, and consequently to equality and justice, in society. The book will well repay a perusal.

SANSKRIT-ENGLISH

VEDĀNTA-PARIBHĀṢHĀ. TRANSLATED
BY SWAMI MADHAVANANDA. WITH A FORE-
WORD BY DR. S. N. DASGUPTA, C.I.E., M.A.,
PH.D., D.LITT. Published by the Secretary,
Ramakrishna Mission Saradapitha, Belur
Math, Dt. Howrah. Pp. xx+248. Price
Rs. 3.

Swami Madhavananda has removed a long-felt want by bringing out the present translation of Dharmaraja Adhvarindra's *Vedānta-paribhāṣhā* which is a very important manual of the Vedānta philosophy and, as such, is the most widely read book on the subject next to Sadananda Yogindra's *Vedānta-sāra*. The Swami is quite well known to Indologists through his very able translations of the *Bṛihadāranyaka Upaniṣad* and the *Bhāṣhā-paricecheda*, and the present achievement is quite up to our expectation. The translation which follows the text in Devanāgarī types, is faithful and as literal as practicable. Notes have been added wherever they were deemed necessary. References have been given to most of the quotations. The headings and sub-headings of the various chapters and sections have been carefully prepared with a view to guiding the readers step by step through this compact philosophical treatise. The division of each topic into separate para-

graphs under *Objections and Replies* is equally helpful to those who are not familiar with this kind of writing. The Sanskrit Glossary and the Index are other features that should prove useful. In short, the Swami has spared no pains in making the subject-matter as lucid as possible without making the volume unnecessarily heavy. We agree with what Dr. S. N. Dasgupta has written in part in his learned Foreword: 'The public owe a deep debt of gratitude for this work to Swami Madhavananda. The English translation of the *Vedanta-paribhasha* will introduce the epistemology of the Shankara Vedanta to such readers as are not adepts in philosophical Sanskrit.'

The get-up of the book could not have been made better under the present war conditions.

BENGALI

SUTTA NIPĀTA. TRANSLATED INTO BENGALI BY BHIKSHU SHILABHADRA. *Published by the Maha-Bodhi Society, 8A, College Square, Calcutta. Pp. 234. Price Re. 1-8.*

The original book is in the Pali language and forms a part of the *Kshuddaka Nikāya* of the Buddhist Sutra Tripitaka. It ranks high in the scale of Buddhist literature inasmuch as it is believed to record the very utterances of Lord Buddha and is held to enshrine the fundamental principles of Buddhism in their pristine purity. The words of the Enlightened One have a charm and authority that compel the attention of all irrespective of creed or nationality, and one cannot but be filled with love and veneration for the Great Master as one goes through the book.

Apart from its spiritual value the book has an interest even for students of history. The anecdotes from the life of Lord Buddha and the dialogues and conversa-

tions he had with various people, that have been narrated herein, throw a flood of light on contemporary social and religious conditions of the country.

The translator has acquitted himself creditably in rendering the translation attractively smooth and lucid. The Bengali-reading public, we hope, will avail themselves of this opportunity to know and profit by the teachings of one of the greatest teachers of mankind.

UPANISHADER MARMAVĀNI, PARTS I AND II. BY SATISH CHANDRA ROY, D.P.I., ASSAM. *Published by Ranajit Roy, Mantu Smriti-bhandar, P.O. Jalsukha, Sylhet. Pp. 50 and 108. Price 4 As. and 6 As.*

The Upanishads constitute the common source from which the different sects and denominations within the fold of Hinduism, draw their inspiration. But Sanskrit, the language of the Upanishads, has rendered any access to them most difficult. So attempts are being made, nowadays, to bring them within the easy reach of all by interpreting them through the different provincial languages. The book under review is the result of such a laudable attempt at popularizing the teachings of the Upanishads among the Bengali-knowing public. The first part presents the teachings of the Isha and the Kena Upanishads, while the second presents those of the Katha. The author has tried, as far as possible, to present the Upanishads in terms of modern thought and learning so that they may be easily understood by all. The interpretation he gives is not derived from any of the commentaries. He explains the Shlokas independently in the light in which the truths contained in them have dawned upon his unsophisticated and enlightened consciousness. We recommend the book to all.

NEWS AND REPORTS

SWAMI NISHKALANANDA

Swami Nishkalananda, popularly known as Jiban Maharaj, passed away, after a short illness, at the Ramakrishna Mission Sevashrama, Kankhal, on the 27th June, 1942, at the age of 58. After acquiring some medical knowledge, he joined this Ashrama in 1912, where he was initiated into Brahma-

charya by Srimat Swami Brahmananda, and into Sannyasa by Srimat Swami Shivananda. After several years spent at Kankhal, he took charge of the Mayavati Charitable Dispensary, and a few years later joined the Mission Dispensary at Bhubaneswar. For the last three years he was living at Kankhal.

The Swami was much liked by all for his amiable nature, and his tender care of the sick, in spite of his indifferent health, endeared him to everyone of his patients. He was of a devotional temperament, with an aesthetic bent, and was a particular lover of the old Vaishnava poets of Bengal. He passed out, as he had lived, like a genuine Sadhu, retaining consciousness of his Chosen Ideal to the last. In his demise the Ramakrishna Mission has lost a sincere worker. May his soul rest in peace!

THE HOSPITALS OF THE RAMAKRISHNA MATH AND MISSION

From time immemorial India is noted for the value she attaches to human life, in serving which her religious soul finds the greatest delight. It was due to this spirit that during the reign of Ashoka, India was studded with hospitals financed both by the State and private individuals. We do not wonder, therefore, to find in the closing years of the last century, when the foundation of a renaissance India was being strongly and securely laid, Swami Vivekananda exhorting his countrymen thus: 'Do you love your fellow-men? Where go to seek for God? Are not all the poor, the miserable, the weak Gods? Why not worship them first? . . . He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image his worship is imaginary.' One catches here also the characteristic message of the Swamiji. Hospitals are to be run not merely as charitable institutions but as temples of God: 'See the Lord back of every being and give to him.'

Such a spiritual recipe given in unequivocal language and in so keeping with the national genius cannot but be fruitful as is borne out by the growth of thousands of Sevashramas, religious homes of service, all over the country. For serving the sick the Math and Mission have two kinds of permanent institutions, hospitals and charitable dispensaries. Besides these, they undertake various kinds of service, such as home-nursing, running invalids' homes, and doling out diet and clothes according to their means. We shall have occasion to deal with the latter items in future. At present we shall confine ourselves to a treatment of the hospitals only.

The following table shows the number of patients treated in 1941 in the different hospitals:

Hospitals	Number of patients
R. K. M. Sevashrama, Rangoon ...	6,575
R. K. M. Sishumangal Pratisthan, Calcutta ...	8,902
R. K. M. Home of Service, Benares	1,874
R. K. M. Sevashrama, Kankhal ...	1,325
R. K. M. Sevashrama, Brindavan	482
Charitable Hospital, Mayavati ...	339
Sevashrama, Shyamala Tal ...	118
R. K. M. Sevashrama, Midnapur	112
R. K. M. Shivananda Hospital, Taki	103
R. K. M. Sevashrama, Tamluk ...	58

The R. K. M. Sishumangal Pratisthan which, as its name indicates, is a maternity clinic and hospital. The Sevashrama in Rangoon, too, had some maternity beds, the total number in the two institutions being 140. The number of beds in the hospitals for general diseases was 504 in 1941; thus the total number of beds in all the above institutions was 644 as against 596 in 1940. The indoor department of the Rangoon Sevashrama with 215 beds and the installation of its X-ray apparatus and the addition of a dental department and a maternity ward, continued to be the biggest hospital of the Mission. But as already reported in the June issue, the Sevashrama had to be closed due to Japanese invasion.

The Sevashramas at Benares, Kankhal, and Brindavan, being situated in important places of pilgrimage, are of great help to people who come from the remotest corners of India and thus run the risk of being uncared for when suddenly taken ill. Mayavati and Shyamala Tal are in the interior recesses of the Himalayas, on one of the important trade routes to Tibet as well as pilgrim's track to Kailas. Taki is a village in Bengal, while Midnapur and Tamluk are small towns. It will be seen thus that the Hospitals are widely dispersed and serve people in various grades of social and economic life.

THE RAMAKRISHNA-VIVEKANANDA CENTRE OF NEW YORK

This Centre, which was founded in 1933, moved to its permanent home at 17 East 94th Street in August 1939. The spacious five-storey building it now occupies provides a dignified and worthy setting for its many activities. The entire first floor is used for the chapel; the second floor contains the library and reading-room; and above are the Swami's quarters and guest rooms.

Swami Nikhilananda conducts general services on Sunday mornings and classes on Tuesday and Friday evenings. The Tuesday class at present is devoted to the Bhagavad Gita, and the Friday class to the Upanishads. Before the latter there is instruction in meditation. During 1941 and 1942 Swami Nikhilananda has also conducted every Wednesday afternoon a class for a small group of students. The books studied to date are *Drig-drishya-viveka*, *Vedānta-sāra*, and *Vivekachudāmani*. In addition, interviews have been granted to students desiring assistance in their spiritual practice. In 1942 the attendance at classes and the active membership have shown a marked increase.

Each season the Centre observes the Durgā Pujā, Christmas, Swami Vivekananda's birthday, Sri Ramakrishna's birthday, Easter, and Buddha's birthday. Sri Ramakrishna's birthday is further celebrated with an annual dinner at which well-known speakers address the guests. Among the speakers during the past several years have been Mr. H. S. Mallik, I.C.S., O.B.E., the India Government Trade Commissioner in the United States; Dr. Henry R. Zimmer, former professor of Sanskrit in Heidelberg University, Germany; Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church, New York; and Mr. Joseph Campbell of Sarah Lawrence College. Visiting Swamis have also spoken at these dinners.

On 7 March 1941, Swami Nikhilananda spoke by invitation at the New York Town Hall, as the concluding speaker in a series of five lectures on *Faith for To-day* by outstanding churchmen. Judaism, Catholicism, Protestantism, and Hinduism were represented. The lectures were subsequently published in book form by Messrs Doubleday, Doran & Co.

The Swami is invited each year to speak at a number of schools and churches in New York City. At the Centre itself visiting groups from schools, hospitals, colleges, and churches attend the services from time to time. One of the Swami's activities during the period under review has been the preparation of the English translation of the

Gospel of Sri Ramakrishna, to be published in the fall of 1942. He has been engaged in this undertaking almost continuously for the last five years.

The Centre has entertained many of the Swamis working in America. Several of them have spent long periods as its guests, thus giving the students an opportunity to benefit by their presence and instruction. Swami Vijayananda arrived from Argentina in December 1939 and passed a number of weeks at the Centre. He spoke at the Christmas service and on other occasions. Swami Yatiswarananda arrived from Sweden in April 1940 and spent a year in New York City as Swami Nikhilananda's guest. During most of his stay he assisted the Swami by conducting the Tuesday class and some of the Sunday services. Swami Satprakashananda spent the summer of 1941 as Swami Nikhilananda's guest at Brant Lake, New York, where the Swami passed his vacation for the last two years working intensively on the *Gospel of Sri Ramakrishna*.

REPORTS PUBLISHED

The following branches of the Ramakrishna Math and Mission have published their reports of work for the years noted against each:

CENTRES	YEARS
R. K. M. Sevashrama, Salem ...	1941
R. K. Mission, Madras, <i>Kerala Cyclone Relief</i> ...	1941
R. K. M. Sarada Vidyalaya, Madras	1941
Sri Ramakrishna Veda Vidyalaya, Gadadhar Ashrama, Calcutta ...	1938-41
R. K. M. Students' Home and Shivananda Vidyalaya, Kalladi-Uppodai, Batticaloa, Ceylon ...	1941
Charitable Hospital, Mayavati ...	1941
R. K. M. Sevashrama, Baliati, Dacca ...	1936-41
R. K. M. Ashrama, Jalpaiguri ...	1941
Ramakrishna Ashrama, Malda ...	1941
R. K. M. Sevashrama, Brindavan	1941
R. K. Mission, Bombay, <i>Flood and Cyclone Relief Works</i> ...	1941

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Vijay, the Brâhmo preacher—Tendencies from previous births—Four classes of men—Parable of the fish and the net—The worldly-minded forget their lessons—Bondage removed by strong renunciation—Parable of the two farmers—Attachment to worldly things creates bondage—Story of Govindaji's priests—Story of twelve Nedâs—Degrading effect of serving others—Worshipping women as Divine Mother—Difficulties of preaching.

Thursday, December 14, 1882. It was afternoon. Sri Ramakrishna was seated on his bed after a short noon-day rest. Vijay, Balaram, M., and a few other devotees were sitting on the floor with their faces towards the Master. They could see the sacred river Ganges through the door. As it was winter, all were wrapped in woollen clothes. Vijay had been suffering from colic and had brought some medicine with him.

Vijay was a paid preacher in the Sâdhâran Brahmo Samâj, but there were many things about which he could not see eye to eye with its authorities. He came from a very noble family of Bengal noted for its piety and other spiritual qualities. Advaita Goswami, a remote ancestor of Vijay, had been an intimate companion of Sri Chaitanya.

Thus the blood of a great lover of God flowed in Vijay's veins. As an adherent of the Brahmo Samaj, Vijay no doubt meditated on the formless Brahman; but his innate love of God, inherited from his distinguished ancestors, had merely been waiting for the proper time to manifest itself in all its sweetness. Thus Vijay was irresistibly attracted by the God-intoxicated state of Sri Ramakrishna and often sought his company. He would listen to the Master's words with great respect, and they would dance together in the rapture of divine love.

It was a week-day. Generally devotees came to the Master in large numbers on Sundays; hence those who wanted to have intimate talks with him visited him on week-days.

Master : ‘One must admit the ex-

istence of tendencies inherited from previous births. There is a story about a man who practised Shava-sâdhanâ¹. He worshipped the Divine Mother in a deep forest. First he saw many terrible visions. Finally a tiger attacked and killed him. Another man, happening by and seeing the approach of the tiger, had climbed a tree. Afterwards he climbed down from the tree and found all the arrangements for worship at hand. Immediately after performing some purifying ceremonials, he sat upon the corpse, and no sooner had he performed a little Japa than the Divine Mother appeared before him and said, "My child, I am very much pleased with you. Accept a boon from me." He bowed down at the Lotus Feet of the Goddess and said, "May I ask you one question, Mother? My tongue is simply glued to the roof of my mouth in astonishment at your action. That unfortunate man had devoted so many days and so much labour to your worship, but you didn't condescend to show him your favour. And I who don't know anything, who have done nothing, who have neither devotion nor knowledge, nor love, and haven't practised any austerities, am receiving so much of your grace!" The Divine Mother said with a laugh, "My child, you don't remember your previous births. For many births you tried to propitiate me through austerities. As a result of that spiritual practice all these things came to hand, and you have been blessed with my vision. Now ask me your boon."

'It is said that there are four classes of human beings; the bound, those aspiring after liberation, the liberated, and the ever-perfect.

'This world is like a fishing net.

¹A religious practice prescribed by the Tantra, in which the aspirant uses a Shava, or corpse, as his seat for meditation.

Men are the fish, and God, whose Mâyâ has created this world, is the fisherman. When the fish are entangled in the net, some of them try to tear through its meshes, that is, to get their liberation. They are like those striving after liberation. But by no means all of them escape. Only a few jump out of the net with a loud splash, and then people say, "Ah! There goes a big one!" Similarly, three or four men attain liberation. Some fish are so careful by nature that they are never caught in the net. Some ever-perfect beings, like Nârada are never entangled in the meshes of worldliness. Most of the fish are trapped; but they are not conscious of the net and of their imminent death. No sooner are they entangled than they run headlong, net and all, trying to hide themselves completely in the mud. They don't make the slightest effort to get free. On the contrary, they go deeper and deeper into the mud. These fish are like the bound men. They are still inside the net but they think they are quite safe there. A bound creature is immersed in worldliness, in lust and greed, having gone deep into the mire of degradation. But still he believes he is quite happy and secure. The liberated, and the seekers after liberation, look upon the world as a deep well. It makes them sick. Therefore, after the attainment of Knowledge, the realization of God, some give up their bodies. But such a thing is rare indeed!

'The bound creatures, entangled in worldliness, won't come to their senses at all. They suffer so much misery and agony, they face so many dangers, and yet they won't wake up.

'The camel loves to eat thorny bushes. The more it eats the thorns, the more the blood gushes from its mouth. Still it must eat the prickly

plants and will never give them up. The man of worldly nature suffers so much sorrow and affliction but he forgets it all in a few days and begins his old life over again. Suppose a man has lost his wife or she has turned unfaithful. Lo, he marries again!

‘Or take the instance of a mother. Her son dies and she suffers bitter grief. But after a few days she forgets all about it. The mother, so overwhelmed with sorrow a few days ago, now looks after her toilet and puts on her jewelry. Parents become bankrupt through the marriage of their daughters, yet they go on having children year after year. People are ruined by litigation, yet they go to court all the same. There are men who cannot feed the children they have, who cannot clothe them or provide decent shelter for them; yet they have more children every year.

‘Again, the worldly man is like a snake trying to swallow a mole. The snake can’t swallow the mole nor can it throw it out. The bound soul may have realized that there is no substance in the world—that the world is like a hog-plum, only stone and skin,—but still he cannot give it up and turn his mind to God.

‘I once met a relative of Keshab Sen, fifty years old. He was playing cards, as if the time had not yet come for him to think of God!

‘There is another characteristic of the bound soul. If you remove him from his worldly surroundings to a spiritual environment, he will pine away. The worm that grows in filth feels very happy there. It thrives in filth. It will die if you put it in a pot of rice.’ (All remain silent).

Vijay: ‘What must the bound soul’s condition of mind be in order to achieve liberation?’

Master: ‘He can free himself from

attachment to lust and greed if, by the grace of God, he cultivates a spirit of strong renunciation. What is this strong renunciation? “Well, all will happen in the course of time; let me now simply take the name of God,”—this is mild renunciation. But a man possessed of strong renunciation yearns intensely for God, as the mother yearns for her own child. A man of strong renunciation doesn’t seek anything but God. He regards the world as a deep well, and feels as if he were going to be drowned in it. He looks on his relatives as venomous snakes; he wants to fly away from them. And he does go away. “Let me first make some arrangement for my family and then I shall think of God,”—thoughts like this never come to his mind. He has great inward resolution.

‘Listen to a story about strong renunciation. At one time there was drought in a certain part of the country. The farmers began to cut long channels to bring water to their fields. One farmer was possessed of stubborn determination. He took a vow that he would not stop digging the channel till it connected his field with the river. He began his work. The time came for his bath, and his wife sent their daughter to him with oil. “Father,” said the girl, “it is late. Rub your body with oil and take your bath.” “Go away,” replied the farmer, “I have too much to do now.” It was past midday, and the farmer was still at work in his field. He wouldn’t even hear of his bath. Then his wife came and said, “Why haven’t you taken your bath? The meal is getting cold. You go to excess in everything. You can finish the rest to-morrow or even to-day after dinner.” The farmer scolded her furiously and chased her, spade in hand, exclaiming, “What! Have you no sense? There’s no rain.

The crops are dying. What will the children eat? You'll all starve to death. I have taken a vow not to think of bath and food to-day before I bring water to my field." The wife saw the condition of his mind and ran away in fear. Through a whole day's back-breaking labour, the farmer managed by evening to connect his field with the river. Then he sat down and watched the water flowing into his field with a murmuring sound, and his mind was filled with peace and joy. He went home, called his wife, and said to her, "Now give me some oil and prepare me a smoke." With a serene mind he finished his bath and meal, and retired to bed, where he snored to his heart's content. The determination he showed is an example of strong renunciation.

'Now, there was another farmer who was also digging a channel to bring water to his field. His wife, too, came to the field and said to him, "It is now quite late. Come home. Don't overdo things." The farmer didn't protest much, but put aside his spade and said to his wife, "Well, I'll go home since you ask me to." (All laugh). That man never succeeded in irrigating his field.

'This is a case of mild renunciation. As without strong determination the farmer cannot bring water to his field; so also a man cannot realize God without intense yearning. (To Vijay) Why don't you come here now as frequently as before?'

Vijay : 'Sir, I wish to very much, but I am not free. I have accepted work in the Brahmo Samaj.'

Master : 'It is lust and greed that bind man and rob him of his freedom. It is lust that creates the greed for wealth. Impelled by lust a man becomes the slave of another, and so loses his freedom. Then he cannot act as he likes.

'The priests in the temple of Govindaji of Jaipore were celibates at first, and at that time they had fiery natures. Once the king of Jaipore sent for them; but they didn't obey him. They sent back word asking the king to come to see them. After consultation, the king and his ministers arranged their marriage. From now on the king didn't have to send for them. They themselves would come to him and say, "Your Majesty, we have come with our blessings. Here are the sacred flowers of the temple. Deign to accept them." They had to come to the palace, for now they always wanted money for one thing or another: the building of a house, the rice-taking ceremony of their babies, or the rituals connected with the beginning of their children's education.

'There is a story of the twelve hundred Nedas² and thirteen hundred Nedis³. Virabhadra, the son of Nityananda Goswami, had thirteen hundred "shaven-headed" disciples. They attained great spiritual powers. That alarmed their teacher. "My disciples have acquired great spiritual powers", thought Virabhadra. "Whatever they say to people will come to pass. Wherever they go they may create alarming situations, for people offending them unwittingly will come to grief." Thinking thus, Virabhadra one day called them to him and said, "Please perform your daily devotions on the bank of the Ganges and then come to me." These disciples had such a high spiritual nature that while meditating they would go into Samadhi and be unaware of the water flowing over their heads during the flow-tide. Then the ebb-

² Literally, 'shaven-headed'. Among the Vaishnava devotees, those who renounce the world shave their heads.

³ The nuns among the Vaishnava devotees.

tide would come and still they would remain in meditation.

'Now, one hundred of these disciples had anticipated what their teacher would ask of them. Lest they might have to disobey his injunctions they had disappeared quickly from the place before he summoned them. So they did not go to Virabhadra with the others. The remaining twelve hundred disciples went to the teacher after finishing their meditation. Virabhadra said to them, "These thirteen hundred nuns will attend you. I ask you to marry them." "As you please, revered sir," they said. "But one hundred of us have gone away." Thenceforth each of these twelve hundred disciples had a wife. Consequently they lost their spiritual power. Their austerities had not their original fire. The company of woman robbed them of their spirituality because it destroyed their freedom.

(To Vijay) 'You perceive yourself how far you have gone down by being a servant of others. Again, you find that people with many university degrees, scholars with their vast English education, accept service under their English masters and are daily pressed by the hobnails of English boots. The one cause of all this is lust. They have married and set up a "gay fair" with their wives and children. Now they can't go back, much as they would like to. Hence all these insults and humiliations. So much suffering from slavery !

'If once a man realizes God through intense renunciation then he has no more sex attraction. Even if he must lead the life of a householder, he is no longer attached to the flesh, and knows no fear. Suppose there are two magnets, one big and the other small. Which one will attract the iron ? The big one, of course. God is the big

magnet. Compared to Him, lust is a small thing. What can lust do ?'

A devotee : 'Sir, shall we hate women then ?'

Master : 'He who has realized God doesn't look upon a woman with an eye of lust, so he is not afraid of her. He perceives rightly and clearly that women are but so many aspects of the Divine Mother. He worships them all as the Mother Herself.

(To Vijay) 'Come here now and then. I like to see you very much.'

Vijay : 'I have to do my various duties in the Brahmo Samaj ; that is why I can't always come here. But I'll visit you whenever I find it possible.'

Master (to Vijay) : 'It is indeed difficult to perform the task of a religious teacher. One cannot teach men without a direct commandment from God. People won't listen to you if you teach them without such authority. Such teaching has no force behind it. One must first of all attain to God through spiritual discipline or any other means. Thus armed with authority from God, one can deliver lectures.

'At Kamarpukur there is a lake called the Haldarpukur. Some people used to commit nuisance on its banks every day. The bathers who came there in the morning created an uproar, calling the offenders names. But that didn't produce any effect, and the pollution was repeated the next day. At last a government official put up a notice there prohibiting such acts under penalty of the law. After that nobody ever polluted the place again.

'After getting the commandment from God, one can be a teacher and give lectures anywhere. He who receives authority from God also receives power from Him. Only then can he perform the difficult task of a teacher.

'An insignificant tenant was once

engaged in a lawsuit with a big landlord. People realized that there was a powerful man behind the tenant. Perhaps another big landlord was directing the case. Man is an insignificant creature. He cannot fulfil the difficult task of a teacher without receiving power directly from God.'

Vijay : 'Don't the teachings of the Brahmo Samaj bring men salvation ?'

Master : 'How is it ever possible for one man to liberate another from the bondage of the world? God alone, the creator of this world-bewitching *Maya*, can give salvation to men. There is no other refuge but that great Teacher, Sachchidananda. How is it ever possible for men who have not realized God or received His commandment, and who are not empowered with divine strength, to save others from the prison-house of the world ?

'One day as I was going to the pine grove by the side of the Panchavati, I

heard the croakings of a bullfrog. I thought it had been seized by a serpent. After some time, as I was coming back, I could still hear its terrified croaking. I looked in to see what was the matter, and found that a water-snake had caught hold of it. The snake could neither swallow it nor give it up. There was no end to the frog's suffering. I thought that had it been seized by a cobra, it would have been silenced after three croakings at the most. As it was only a water-snake, both of them had to go through this agony. A man's ego is destroyed after three croaks, as it were, if he gets into the clutches of a real teacher. But if the teacher is a "green" one, then both the teacher and the disciple undergo endless sufferings. The disciple can't get rid either of his ego or of the shackles of the world. If a disciple falls into the clutches of an incompetent teacher, he doesn't attain his liberation.'

ACTION AND INACTION

BY SWAMI TURIYANANDA

From what you have written about yourself it appears to me that the disease has been rightly diagnosed. It is not that it is true for you alone; it is the same for all. We ourselves obstruct our path to progress by self-imposed limitations. Of course, I do not say limitations are not necessary. But it is very important to know when they are necessary and when they are not. 'For the man of meditation wishing to attain perfection of heart leading to concentration, work is said to be the way: for him, when he has attained this (concentration), inaction is said to be the way.' (Gita, vi. 8).

It becomes very necessary to abandon afterwards even that which had to be invoked at one time with care. This is no more than change of arrangements in altered circumstances. But, doubtless, it is extremely difficult to decide it. If one can be without worry by entrusting all his burdens to the care of the Lord, one has never any cause for remorse. This is certain. All will be well through the grace of the Lord—no fear. Have refuge in the Lord.

CULTURAL INTEGRITY OR POLITICAL NATIONALITY ?

BY THE EDITOR

'Is it through the performance of some virtuous deed or simply through the grace of God Himself, that these souls have been born as men, and that on the Indian soil, whereby their services to God are ensured?'—*Srimad Bhāgavata*, V. xix. 20.

I

India's unity is not a mere political question. For the Hindus, at least, if not for others, it has a religious and cultural significance that cannot be lightly trifled with. Mahatma Gandhi declared a few weeks ago that the 'vivisection of India is a sin'. Writing in *The Indian Social Reformer* of 6 June 1942, Mr. K. Natarajan declares: 'The unity of India is not a political issue. It is woven in the deepest fibres of my being.' We overlook the cultural and religious aspects of the question and lay an undue emphasis on the immediate political issues involved, which makes the problem worse still. We have to go deeper into the mental make-up of the nation and its past history to come face to face with the emotions and sentiments that have crystallized round this word India. For these alone matter, or should matter, in any consideration of India's unity. Then, again, teleology or the prevalent belief in the ultimate purposes of political institutions is of greater importance than the institutions themselves. For man's greatness consists not so much in his actual achievements as in the potentialities that those successes indicate and the goal that he sets before himself. It is from such a higher plane that any question of India's unity has to be considered.

With a Hindu, India's unity is an axiomatic religious tenet. His places of pilgrimage, the abodes of his God from which he can draw his spiritual sustenance, spread all over the country from Hinglaj in the extreme west to Parashurama-kunda in the extreme east, and from Kedar-badri in the north to Kanyakumari in the south. His scriptures, his literature, his folk-songs are replete with the most touching references to Gaya, Kashi, Brindavan, Ayodhya, Haridwar, Amarnath, Dwaraka, Avanti, Kanchi, Rameshwar, Madura, and Puri among the sacred places; Ganga, Yamuna, Godavari, Saraswati, Sindhu, Kaveri, Narmada among the holy rivers; Mahendra, Malaya, Sahya, Riksha, Shuktiman, Vindhya, Pariyatra among the guardian mountains; and Pampa, Bindu, Naryana, and Manas among the purifying lakes;—references that at once touch the Hindu heart and elevate it to ethereal heights! Can we easily let go these edifying emotional associations?

Like warp and woof India's religious ideas, symbols, and mythologies have got woven into an integral whole with the physical features of India. After Sati's death, Mahādeva took hold of Her inert body and roamed the whole sub-continent in a fit of lunacy, as it were, till the limbs fell off one by one sanctifying and unifying with one single sentiment no less than fifty-two different places. The divine bird Garuda,

when carrying the pot of nectar snatched from its guardians, rested at four different places, where even now huge concourses of pilgrims gather after every twelve years to get their souls filled. One place is sanctified by Daksha's Yajna, another holds the sacred Mandara Hill, and still another is proud of a footprint of Vishnu. The streams Varuna and Asi are symbolical of the Yogic currents in the human body. Mount Kailas is none other than Shiva merged in eternal meditation. Jwalamukhi is nothing if not the hidden energy of the universal Mother gushing out even through this resisting crust of the Earth. Râma's wanderings from Ayodhya to Lanka, the peregrinations of the *Mahâbhârata* heroes, the frequent visits of the Paurânic and Tântic gods and goddesses have added a halo to almost every nook and corner of the country. And, then, are there the unforgettable associations of holy saints who attained realization in all imaginable caves, forests, and hill-tops! The very dust of the land pulsates with spiritual life. The birds and the beasts, the rivers and the hills, the springs and the streams, the trees and the forests, the fields and the pastures, the cottages and the temples are all resonant with divine hymns. Can we blot out this national memory, this history of millenia, this heritage of divine ministration and epic achievements for the mere asking?

And, again, think of that noble language Sanskrit. Its effect on the Indian masses is electrifying. Sanskrit inspires awe and respect. It is the language of religious authority—one apt quotation can change the attitude of a whole country. Very significantly has Monier Williams remarked: 'India, though it has, . . . more than five hundred spoken dialects has only one sacred language and only one sacred

literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit and that literature is Sanskrit literature—the only repository of the Vedas or knowledge in its widest sense; the only vehicle of Hindu theology, philosophy, law, and mythology; the only mirror in which all the creeds, opinions, customs, and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas.'

And in this language is preserved from the dim past the idea of an undivided India extending from sea to sea. Sri Ramachandra was the first Pauranic Emperor who held sway not only over the whole of India, but over Ceylon as well. Yudhishtira was recognized as the paramount sovereign by all the States from Kandahar to Kamrup. The *Mahabharata* conceives of India as an equilateral triangle with Kanyakumari as its apex and the Himalayas as the base. This unity of India and the Indian races was fully recognized by foreign nations in historical times, and in the Indian colonies in foreign lands the Indians were treated as one people, just as they are done to-day. The foreign invaders, too, conceived of India as a single whole.

No less important are the glory that the whole of India feels in the joint achievements of the nation and the pride that the successes of her national heroes awaken in every heart. The old historical sites with architectural beauties created by the united effort of all the people of the land, the sacred shrines erected by the combined effort of devotees all over the country, pilgrim roads, ghats, dharmasalas, sharitable

institutions built through ages by religious people without any consideration of the beneficiaries thereof, the cultural and religious Digvijaya achieved by India as a whole,—all these and such other mighty and glorious, joint creative activities, spread through thousands of years, are a standing protest against any theory of the innate disunity of India. Nay, we cannot disown our own beloved mother India, to become thereby all the poorer spiritually and culturally.

It will be wrong to suppose that an undue emphasis on political nationality will disintegrate Hindu culture alone, while other cultures will remain intact. For we maintain that in modern India it is extremely difficult, if not impossible, to distinguish in practical life one culture from another, so effectively have the different currents mingled together! The distinctions do not exist except in the minds of historians, sociologists, and designing politicians. In actual life a foreigner will hardly be able to distinguish between Hindus, Jainas, Christians, and Mussulmans, and in foreign lands they form a single category. Supposing, however, that many vital differences do exist, it will not be difficult to show that such differences are born of the Indian soil and are characteristic of the communities as integral parts of the Indian society. Indian Christianity and Indian Mohammedanism are thus as inextricably connected with India as a whole as Hinduism itself. As in the case of the Hindus, so also in those of the other communities, common saints, heritage, churches, mosques, language, mode of living, sentiments, and aspirations cry out against all attempts at vivisection. Can we uproot our hearts from ourselves and tear to pieces the religion and culture, bound up as they are with this sacred land of ours?

II

They say, politics has now become sufficiently divorced from such medieval ideologies to leave religion and culture severely alone to develop in their own way. We wish the theory were true, so that we might have our cultural unity even at the cost of being stigmatized as belonging to a bygone age. But modern politics is so thorough in its work, so sweeping in its grasp over thoughts and institutions that, though it feigns neutrality with regard to matters of the heart, it rides roughshod over all that dares to stand in its way. Politics nowadays is but national politics, and national politics is nothing if not anti-universal. It is narrow, exclusive, and self-centred. The present tendency is to define nationality in such a way as to be co-extensive with a certain well-defined geographical area occupied by a definite racial stock, which speaks the same language, possesses the same culture and tradition, and which has particular friendly or inimical relationships with certain other groups. Protective and retaliatory tariff-barriers assiduously raised higher and higher, stringent passport regulations zealously guarding all gates of entrance and exit, naturalization laws punctiliously enforced, propaganda machines belching out blinding clouds of lies, national literature falsifying all historical truths and erecting nationalisms, militarism raised to the pedestal of religion, and religion degraded to the depth of opportunism,—threaten to extirpate all finer sentiments such as selfless love, universal humanism, and unquenchable thirst for the Infinite.

Indian culture which aims at fraternization irrespective of political boundaries, is thus diametrically opposed to such a *milieu*. She emphasizes the harmony of spirit rather than political

conglomeration. No matter into how many kingdoms and republics India of the past might have been divided, Indians were still one nation. The Dravidians of the South had the most cordial relationship with the Aryans of Ayodhya. To the battle of Kurukshetra came all the kings and potentates from East and West India. It is because of this that Mahāvira, the monkey-god is worshipped in the North as the embodiment of spiritual and physical strength and devotional fervour. A Krishna of Dwarka is a household god in the South. A Buddha of the Nepal terrain is accepted as an Avatāra from Almora to Colombo. A Shankaracharya or a Ramanuja is not simply a local hero, but inspires the whole sub-continent. The influence of a Chaitanya, a Nanak, a Kavir, or a Tukaram, cannot be kept confined within his provincial limits.

But when the modern conception of nationality will be strictly enforced, India will divide into innumerable watertight compartments: then the Bengalees will hate the Punjabis, the Punjabis will shut their doors against the Beharis, the Mahrattas will fight the Tamils, and the Telugus will carry fire and sword into the neighbouring land of the Oriyas. And whereas in ancient India, these temporary outbursts were confined to a few fighting people, and the peaceful citizens were left undisturbed to carry on their vocation, in modern times, when national States will be more *efficiently* managed and built up on modern lines, free movements of nationals will be seriously hampered, and the emotions and sentiments and traditions of a single Indian nationhood built up through the labour of our forefathers will fall to pieces. The nationalism of the Indian type, instead of thriving in a modern atmosphere, is

bound to die of inanition or through active suppression. Besides, when India divides on communal lines, such friendly intercourse and such common hopes, glory, and aspirations are absolutely foredoomed. The different geographical tracts will rewrite their histories and build up their cultures with a view to perpetuating internecine strifes, just as they are doing in modern Europe.

We are not concerned here with the true definition of the word nation. We take note only of the actual disruptive tendencies at work, which centre round this Western idea which had its origin in the city States of Greece where it had to become a lever for the intensification of local patriotism, though that might mean extreme narrowing down of its field of application. The idea, as it has evolved so far, is a constant source of friction. In Europe it is at the root of the ever-recurring wars of aggression. In Asia it is finding expression in the assertion of an Asiatic Monroe Doctrine. And in India it is working for the disintegration of a cultural unity to establish instead political nationalities. Moham-medans now claim to be a distinct nation. The so-called historical and actual antagonism between the Dravidians and the Aryans, the Brahmins and the lower castes, the Anglo-Indians and the Indians, and the Native States and British India, is being sedulously preached and fostered to our utter ruin. Under modern conditions we have a common administrative system, a unified means of transport and communication, and such other factors that ought to have welded us into a more integrated nation. But, actually, the disruptive forces underlying that idea are constantly throwing us apart. Under the present system even the physical unity of the country is often denied. At any rate, if there has been no actual retrogression, there has been

no appreciable progress. The Indians do not seem to have advanced in their cultural unity much farther than where they were a few centuries ago. We cannot deny that the English-educated gentry would seem to have approached much nearer one another. But when we probe deeper, we find that a culture that has failed to draw together the small countries of Europe, was not calculated to prove more successful in India. Truth to speak, we have not gained much by shifting our allegiance from our ancient cultural ideals to the present-day political ideologies. Our efforts to build up a common cultural nationality have been slackened only to be substituted by more narrowly circumscribed political dogmas. We talk in terms of minorities and majorities instead of eternal verities. We magnify local or foreign passing customs under the high-sounding names of Hinduism, Mohammedanism, and Christianity, and deliberately overlook our unity as Indians having the same cultural and religious outlook formulated through the interplay of diverse factors through ages. Our emotional allegiance, instead of expanding more and more, narrows itself down to the most trifling details which, then, appear unduly magnified and important.

Thus, we find that an attempt is on foot to set at nought the earnest efforts of Hindu and Muslim divines and patriots to build up a common allegiance.

III

It will be wrong to think that the Indians lack any ideological urge to greater unity. The Indian gods, when oppressed by the demons, put together their resources, from whence emerged Shakti of the *Chandi* to restore better order. And in the

Aitareya-brāhmaṇa (XIII. 9), we read that when Prajāpati, engrossed in his stupendous task of creation, made one false step, the gods gave free vent to their ire, which took shape as Rudra to bring Prajapati to his senses. For more laudable and peaceful achievements, too, as for instance for churning the sea, the gods could combine even with their natural enemies, the demons. And how beautifully does Buddha warn Ajatashatru's messenger against any aggressive design against the Vajjis, who, he feels, cannot be defeated, since they are united in counsel and action !

All the known facts of Indian history lead to the one conclusion—a movement for the unification of India, increasing in momentum from age to age, on all the fields of inter-human relationships, through a process of give and take, co-operation, assimilation, and discovery of new modes of expression. The *Rigveda* relates how Sudas of the Bharata clan performed the Ashwamedha sacrifice after defeating ten kings. The name Bharatavarsha was derived from the name of Bharata who was a national hero. Ramachandra was recognized as a protector of the realm by distant forest dwellers of Dandakāranya. Sri Krishna consciously worked for the cultural and political unification of India. Mohen-jo-Daro reveals diverse races engaged in the welfare of a vast city. Chandragupta, Ashoka, Harshavardhan, Sher Sha, Shahjahan, Akbar, Shivaji, Ranjit Singh, —are names to stir every patriotic heart and conjure up visions of a glorious past. The noble part that Akbar and Dara Shikoh played for achieving Hindu-Muslim *rapprochement* should serve as a beacon to future workers in the field and should give the quietus to those who would argue otherwise. The Moghuls had matrimonial relationships with the Rajputs,

and the imperial harems had private chapels for the Hindu empresses whose sons often sat on the Indian throne. Raja Man Singh and Todur Mull heartily supported the imperial throne, and so did millions of their compatriots. The Mohammedans made India their home. Hindu cultural symbols like Shri and lotus were freely used by Muslim rulers. The classical and provincial languages and dialects were patronized by them. And friendship on various cultural fields was actively cultivated.

The Hindus on their part assimilated and absorbed foreign cultures, and the Hindu society threw up saints by the hundred who carried the process still further. That the process is still in work, or was, at least, running its course even a few years ago, is proved by the movements led by Raja Ram Mohan Roy and Brahmarshi Keshab Chandra Sen. They, in their purview, included Christianity as well as the other known religions of the world, and in practical life they made no distinction between man and man. With Ramakrishna-Vivekananda the process has reached its summit and opened up wide possibilities, provided we are ready to utilize them. Naturally, religion and culture form the background of these movements.

We cannot lightly pass over this question of religion and culture. For our whole thesis centres round the very simple statement that Indian nationality was built and can be built on the solid foundation of religion and national culture. And when we put together religion and culture we mean that the same Indian culture is compatible with different modes of religious expression, provided we properly understand religion and do not confuse it with mere social or local customs. It is highly satisfying to note that saintly people of

all communities find no necessity for changing their national culture, and that many Christians of late have come to realize that one need not give up one's national culture in order to become a good Christian. Indian Christians now do not find it necessary to change their names, clothes, and social customs in general. This changed attitude was partially reflected in the report entitled *Rethinking Mission*, submitted by the committee set up by American citizens to inquire into the position of foreign Missions. The report says in part: 'In the coming era, which might be pictured as an era of foreign service or ambassadorship, it will be natural, rather to maintain in foreign lands relatively highly equipped persons, acceptable to those lands as representing the Christian way of thought and life, holding themselves ready to give advice and counsel whether to the local church or other leaders of religion and thought sympathetically concerned with the problems of changing local culture, and trying to minimize the strains of an abrupt breach with tradition.' The *Rethinking Mission* might have gone further and made local culture its first consideration. For one can only build from the bottom upwards and not have things spring into existence as from Aladdin's lamp. Modern dogmas of statecraft, so far as they are applied to India, have failed just here. They assume that the Indians by themselves cannot build up anything answering the needs of the present times, since their approach is diametrically opposed to what India has prepared herself for. It is Western nationality and not Eastern culture that is sought to be the basis of India's future unity. It is due to this wrong approach that a Hindu India that did honourably fraternize with the Jains, Sikhs, Parsis, and was all but

reconciled with the Mussulmans, now finds herself torn into pieces on the question of communal nationality!

We do not minimize the fact that India's unity was not fully achieved. Were it so, she would not have come to such a pass now. But if she has failed so far to achieve what she set before herself, it is no reason why she should be dissuaded or forced back from her chosen ideal. The question of ought, too, crops up here. The whole world, sick as it is of war, is now bent on a better definition of the term nation, and some even go to the length of suggesting that it should be thrown overboard and the races should begin their political life with a clean slate. It is the greater emphasis on unity itself that makes for actual better understanding and helps to overcome impediments. Clashes between groups can only be obviated and divergent interests harmonized by an appeal to a higher loyalty. But when this is lacking, those who have got their vision clear and have the means and willingness to bring into existence a better state of things must be helped or left unhampered to have their way.

IV

The last point seems to have weighed with Mahatma Gandhi when he argues: 'Either the (Muslim) League believes that India is as much the home of the Muslims as of non-Muslims. Or it does not. . . . If it does not believe in India being the home of the Muslims, there is no question of negotiations. . . .' In other words, the Mahatma declares that it is the duty of those who believe in the unity of India, to work for maintaining and strengthening it despite the opposition of irreconcilable coteries. Others may afford to be intransigent, but not so, at least, the Hindus. For while others have other axes to grind

the Hindus have only one, and they cannot be too careful about it.

Leaving the uncompromising out of consideration, we have with us the Hindus, the Christians, the Jains, the Buddhists, and the nationalist Muslims who are more reasonable and are ready to strive for a common nationality taking India as their motherland and caring more for their cultural integrity. These alone are sufficiently strong to form a steel frame for a lasting union, despite the disruptive activities of a few negligible recalcitrants, who will thus find themselves caught inextricably in the forces of good towards which they will have to proceed in spite of their foreign sympathies.

But the non-Hindu communities have nothing to fear from such an assertion of India's cultural unity and integrity. The 'mild Hindu' was noted for his toleration throughout his past history, and the present era has not proved otherwise; nor is the future likely to do so. As Tagore put it: 'Here in India Aryans, non-Aryans, Dravidians, Hindus, Chinese, Shakas, Huns, Pathans, and Moghuls became welded into the same social corpus.' The resulting culture has no particular stamp on it. And the growth of reform and liberal movements like those of the Brâhmo Samâj and the Ramakrishna Mission are standing guarantee that the Hindu spirit of toleration is still alive and active. If the Hindus can fraternize with the Jains and Buddhists who decry the Hindu scriptures, if the Parsis can be loved and respected in spite of their foreign origin, if the Sikhs and Christians can be allowed every freedom of worship, and if all the communities can be helped financially and otherwise for holding their own, why should the Moham-medans alone be an exception to the rule?

Besides, the fear about the disintegration of Muslim culture is mostly imaginary. In the first place we do not know what this Muslim culture may be. If the one that the Indian Mussulmans possess, is disowned, we shall, perhaps, have to turn to Persia or Arabia for importing a suitable culture for them. To Turkey we cannot turn, for she has definitely set aside all theories of Muslim culture as such. The Turks follow Islam, but religion with them is not inseparably connected with any foreign culture. It is also extremely difficult, if not impossible, to have a uniform definition of Muslim culture for all the provinces of India. They often talk of the fez and the pyjamas as the distinguishing marks of the Mohammedans. One would very much like to see what effect would follow when these are enforced

on the Muslims of Bengal, for instance, who still adhere to their most natural Bengali way of living.

Such quixotic theories apart, we have, unfortunately, to admit, that even culturally the Indians are not sufficiently united. The process of cultural unification seems to have suddenly become moribund. Political unity and economic betterment based on parochial considerations whose range seldom extends far enough, are our prime considerations now. Our first attempt to supplement this one-sided effort should be to set on foot a vigorous movement for a more effective cultural unity and then alone will Indian unity follow as a natural course just as day follows night. And at the back of this must be a burning desire for preserving the existing cultural traits, for without this all talk of unity is mere moonshine.

BROTHERHOOD IN ISLAM AND HINDUISM

BY DR. M. HAFIZ SYED, PH.D., D.LITT.

It is the common and well-known truth that is generally ignored and passed by and it is the obvious, the patent, and almost indisputable verity of life that is not kept in view; and so the brotherhood of man, although intellectually recognized by all just and thoughtful people, is yet one of those subjects that are hopelessly ignored in ordinary life. There are many people existing in this world to whom the idea of the brotherhood of man has no meaning and foundation. Some of the leading men of the world, with all their culture and enlightenment, have done incalculable harm to and brought untold suffering on their fellow beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact

of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the brotherhood of man has any basis in reality. On the other hand, there are some who believe that the brotherhood of man is a fact in nature and in all human relations, be they social, political, economic, or religious. This fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry, 'I am an Englishman first and Christian afterwards,' or 'I am an Indian first and Hindu afterwards,' is not unoften heard; but it is rare to hear man declare that he is a human being first and everything else afterwards;

with all our advanced scientific ideas, we are fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides, and every department of human knowledge has been thoroughly verified and systematized. Thus the finality of the verdict of science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

The physical structure of man, excepting his skin, is alike in all mankind. Physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points to the same way and teaches that man's mind has many common characteristics. The three aspects of consciousness—cognition, emotion, and volition, are shared by all in varying degrees and according to the stage of evolution that the individuals have arrived at. All men tend to think, to feel, and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay, and death. Thus physiologically, psychologically, logically, and biologically all humanity is one.

Turning to the contending schools of philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not so far underrated the value of social service, nor has he disregarded

the unity of man. A rationalist believes in the supremacy of reason and nothing else and cannot, therefore, consistently disown the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has most emphasized, the religion of humanity. 'Humanity is our highest concept;' says he, 'whatever the foundation of things may be in itself, however indifferent or hostile to human progress, things may at least up to a certain point be compelled to enter the service of man.' In England, men like J. S. Mill and Herbert Spencer, though never his disciples in a true sense, were greatly influenced by him.

Men like Charles Bradlaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian; on the contrary, the former always held up to himself and others a very high standard of social service. Philosophically, all those who believe in monism or in the divinity and unity of all that lives, cannot but recognize the need for cultivating Maitri, friendliness, towards all. The brotherhood of man has a deep spiritual basis. Its practical realization constitutes the first and last words on the paths of spiritual enlightenment. We may go to any highly advanced man of any faith or creed and we shall find him tolerant, loving and saturated with sympathy and goodwill for all. Brotherliness for all is a *sine qua non* of spiritual development according to both ancient and modern mystics.

In the last century Giuseppe Mazzini, —the true apostle of human liberty, the terror of principalities and powers, and the champion of republicanism,—figured as a most outstanding personality and did not spare himself in proclaiming the holiness of humanity and in living up to its highest ideal. He said, 'The unity

of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as Humanity is a single body, we are, all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active, and strong. The time has come to convince ourselves that we can rise to God only through the souls of our fellow men, and that we ought to improve and purify them even when they do not ask it of us themselves. Generally speaking, you cannot, even if you would, separate your life from that of humanity; you live in it, by it, and for it.'

And further: 'Free men and slaves, you are all brothers. Origin, law, and goal is one for all of you. Do not say: the language which we speak is different; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say: humanity is too vast and we are too weak. God does not measure powers, but intentions. Love Humanity. Ask yourselves, whether you do an action in the sphere of your country or your family; if what I am doing were done by all and for all, would it advance or injure humanity? Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice.' How very true and inspiring are the words of this apostle of human love and freedom! The European nations do not seem to have taken them to their hearts, or else there would have been no war.

Let us turn now to the testimony of religion. As it begins by declaring the unity of God, so it ends by proclaiming the brotherhood of man. The two truths are inseparable, the second being

implicit in the first. If there be but one life, then each form it animates, must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God.

'As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it.' 'Brotherhood is a fact in nature and from it there is no escape,' says the editor of the *Universal Text Book of Religions*.

All religions, without any exception, believe in the fatherhood of God as the creator and source of all beings. If that be so the only logical conclusion that we can draw from this faith is, that all men are equal in the sight of God. As Sri Krishna says, 'The same am I to all beings; there is none hateful to me, nor dear; they who worship me with devotion are in me and I am in them.' The brotherhood of man is only a necessary corollary of the fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer forms, features, and temperaments. Some may ejaculate: 'Whatever else religions may be, most certainly they are not brotherly.' And it is unhappily true that, if we look into the religious history of the immediate past, we find therein very little brotherhood:—religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. But we generally forget that each religion speaks one letter of the great name of God, 'the One without a'

second'. God is so great, so illimitable, that no one brain of man, however great, no one religion, however perfect, can express His infinite perfection.

The religions of the world aim at purifying the human heart and bringing it nearer to God; but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say, there is no religion in the world which has preached against the brotherhood of man and, as a proof of this statement, which might, perhaps, be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the Hindus and Muslims.

The oldest of the known religions of the world is Hinduism. All the sacred scriptures of this ancient faith contain clear and unmistakable references to the brotherhood of man. In the sixth chapter of the Bhagavad Gita we read the following striking verses: 'He who regards impartially lovers, friends, and foes,—strangers, neutrals, foreigners, and relatives,—also the righteous, and the unrighteous,—he excelleth.' In the third chapter, we read the following: 'Having an eye to the welfare of the world also, thou shouldst perform action.' 'I, O conqueror of sleep, am the Self, seated in the heart of all beings.' There are many other such Shlokas.

In the *Manu-smṛiti* we read the following: 'He who befriendeth all creatures, his name is Brahman.' 'He who thus seeth the Self in all beings, by his own self,—he realizes the equality of all, and attaineth to the supreme state of Brahman.'

In the *Katha Upanishad* (V. 10), we come across the following: 'Thus one universal inner Self of all beings becometh one separate individual self for each form.'

Again in the *Isha Upanishad* we read: 'He who seeth all beings in the Self and the Self in all beings,—he hateth no more.'

In the *Shānti-parva* of the *Mahābhārata* the following verse is most significant: 'He who is the friend of all beings, he who is intent on the welfare of all in act and thought and speech,—he only knoweth religion.'

And in the *Vishnu Purāṇa*: 'Knowing the Supreme to be in all beings, the wise extend love to all creatures undeviatingly.'

The Holy Koran teaches: 'To your parents show kindness, and to kindred and orphans and the poor and the neighbour who is a kin and the neighbour who is a stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not; and as for the beggar, drive him not away.' 'O you who believe, let not one people or nation scoff or laugh at another people or nation; perchance, they may be better (in the eyes of God, i.e., possess greater potentialities of doing good) than the scoffers.' 'And do not find fault with your own people nor call one another by nicknames; evil is a bad name after you have joined the brotherhood of Islam.'

And the Prophet Mohammad said: 'No man is a true believer unless he desireth for his brother that which he desireth for himself.' 'He, who is not affectionate to God's creatures and to his own children,—God will not be affectionate to him.' 'Who is the most favoured of God? He from whom the greatest good cometh to His creature.' 'The best of men is he from whom good accrueth to humanity. All God's creatures are his family; and he is the most beloved of God who trieth to do most good to God's creatures.' 'Feed

the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters, and aunts.' 'Do you love your Creator? Love your fellow men first.'

And when on His last pilgrimage, He said: 'Remember you are all brothers. All men are equal in the eyes of God. And your lives and your properties are all sacred; in no case should you attack each other's life and property. To-day I trample under my feet all distinc-

tions of caste, colour, and nationality. All men are sons of Adam; and Adam was of dust.'

The great Khalifa Omar renewed his charter in the following words: 'I will make no invidious distinction between the red and the black, between Arabs and non-Arabs, and will follow the footsteps of the Holy Prophet.'

From these quotations it is abundantly clear that none of the great religions of India ever taught anything anti-humanitarian or encouraged intolerance or persecution.

TO THE HOLY MOTHER

CAMBRIDGE, MASS.

Sunday, 11 Dec. 1910.

Beloved Mother,

This morning, early, I went to church—to pray for Sara. All the people there were thinking of Mary, the Mother of Jesus, and suddenly I thought of *you*. Your dear face, and your loving look, and your white *Sâri*, and your bracelets. It was all there. And it seemed to me that *yours* was the Presence that was to soothe and bless poor S. Sara's sickroom. And—do you know?—I thought I had been very foolish to sit in your room, at the evening service to Sri Ramakrishna, trying to meditate—why did I not understand that it was quite enough to be a little child, at your dear feet? Dear Mother! You are full of love! And it is not a flushed and violent love, like ours, and like the world's, but a gentle peace, that brings good to everyone and wishes ill to none. It is a golden radiance, full of play. What a blessed Sunday that was, a few months ago, when I ran in to you, the last thing before I went on the Ganges, and ran back to you for a moment, as soon as I came back! I felt such a wonderful freedom, in the blessing you gave me, and your welcome home! Dearest Mother—I wish we could send you a wonderful hymn, or a prayer. But somehow even that would seem too *loud*, too full of noise! Surely you are the most wonderful thing of God—Sri Ramakrishna's own chalice of His Love for the world—a token left with His children, in these lonely days, and we should be very still and quiet before you—except indeed for a little fun! Surely the 'wonderful things of God' are *all* quiet—stealing unnoticed into our lives—the air and the sunlight and the sweetness of gardens and of the Ganges. These are the silent things, that are like you!

Do send to poor S. Sara the mantle of your peace. Isn't your thought, now and then, of the high calm that neither loves nor hates? Isn't that the sweet benediction that trembles in God like the dewdrop on the lotus-leaf, and touches not the world?

Ever, my darling Mother, your foolish *Khooki*,

NIVEDITA

THE IDEAL MAN: RISHI, SUPERMAN OR COMRADE ?

BY SWAMI JAGADISWARANANDA

Aldous Huxley, if I remember aright, wrote some years ago in his *The Jestng Pilate*, one of his excellent *belles-lettres*, that if he had owned a million dollars he would have organized in India a League of the Goddess in order to save the Indians from the opiate of God-mania, which according to him, is the cause of her present degeneration. In his *Ends and Means* he, however, contradicts his previous opinion and remarks that the Gita, the Hindu Bible, is the only remedy of the feverish excitement of the West.

Aldous Huxley in the first chapter of his masterpiece *Ends and Means* discusses very thoughtfully the characteristics of the ideal individual. 'Every age and class', observes Mr. Huxley, 'has had its ideal. The ruling classes in Greece idealized the magnanimous man and a sort of scholar-and-gentleman. Kshatriyas in early India and feudal nobles in medieval Europe held up the ideal of the chivalrous man. The *honnête homme* makes his appearance as the ideal of seventeenth-century gentleman; the *philosophe*, as the ideal of their descendants in the eighteenth century. The nineteenth century idealized the respectable man. The twentieth has already witnessed the rise and fall of the liberal man and the emergence of the sheep-like social man and the god-like leader. Meanwhile the poor and downtrodden have always dreamt nostalgically of a man ideally well-fed, free, happy, and unoppressed.'

Mr. Huxley chooses none among this bewildering multiplicity of ideals. For

it is clear that each one of these contradictory ideals is the fruit of particular social circumstances. 'It is difficult', opines the great thinker, 'to find a single word that will adequately describe the ideal man. . . . "Non-attached" is, perhaps, the best. The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these.' Mr. Huxley then carefully analyses non-attachment and warns the reader not to understand it as a negative virtue. 'Non-attachment', points out Mr. Huxley, 'is negative only in name.' It entails the practice of all (positive) virtues. It 'imposes upon those who would practise it the adoption of an intensely positive attitude towards the world.' Mr. Huxley then goes on to say that non-attachment (Anâsakti) is the heart of all religions. 'The ideal of non-attachment', continues Mr. Huxley, 'has been formulated and systematically preached again and again in the course of the last three thousand years. We find it in Hinduism. It is at the very heart of the teachings of the Buddha. For Chinese readers the doctrine is formulated by Lao Tsu. A little later, in Greece, the ideal of non-attachment is proclaimed . . . by the Stoics. The Gospel.

of Jesus is essentially a gospel of non-attachment to "the things of this world," and of attachment to God.' 'What Spinoza, for example, calls "blessedness" is simply the state of non-attachment;' '. . . moralists outside the Christian tradition have affirmed the need for non-attachment no less insistently than the Christians.' Mr. Huxley then makes bold to condemn Nietzsche and others who deny the value of non-attachment. He picks up the moral courage to call them eccentrics in the sphere of ethical thought. 'But these men', observes Mr. Huxley, 'are manifestly victims of their temperament and their particular social surroundings. Unable to practise non-attachment, they are unable to preach it; themselves slaves they cannot understand the advantages of freedom.'

Mr. Huxley has not even a shadow of doubt that non-attachment is the highest ideal for society and for the individual.

He rightly thinks that as this ideal is not accepted individually and collectively, most of the peoples of the world are moving away from the highest goal instead of advancing towards it. The doctrine of Anasakti (non-attachment, detachment, or dispassion) has been so much eulogized in the Gita that Mahatma Gandhi loves to call this sacred book as Anasakti-yoga. According to Hinduism, the ideal man is the Rishi because he is perfectly steady in detachment. Sri Aurobindo in his *Psychology of Social Development* pertinently says, 'The spiritual man who can guide human life to its perfection is typified in the ancient Indian ideal of the Rishi who living the life of man has yet risen above the limitations of life. He can guide the world humanly as God guides it Divinely, because like the Divine he is in the life of the world and yet above it.'

Now, there are before the modern youth two more fascinating conceptions of the ideal man—the Russian ideal of the comrade and the German ideal of the superman. Which ideal is to be embraced by the modern man—that of the Rishi, comrade, or superman? Let us make a comparative study, a philosophical and psychological analysis, of these three different conceptions of the ideal man. Let us see which has the maximum humanitarian values and yet fulfils the conditions of the ideal man suitable to people of all classes, societies, and nations?

We will first of all study the ideal of the superman, by which new Germany and new Italy are madly inspired. The doctrine of superman was first enunciated by the German thinker Nietzsche and has now been developed by the living German thinker Albert Liebert. Nietzsche sees the world's salvation in the superman who is the symbol of power and plenty. But Nietzsche's superman, as incarnated in Kaiser and Hitler, does not rise above the national person or the Fuehrer of the nation. Nietzsche does not hesitate to condemn the Christ-ideal, as he thinks that the Christ-ideal weakens man and makes him unfit for the battle of life. He is not prepared to attach any value to a doctrine or religion which does not equip man to acquire power and position. The goal of his superman is to lord it over mankind, control the world-power and the world-wealth, and dominate the earth, as concretized in the life of Hitler or Mussolini. Nietzsche's philosophy is founded on the volitionism of Schopenhauer. His superman is possessed of an extraordinary secular power; but the vision of such a superman is always riveted on wealth and enjoyment, power and position. The life of such a superman is bound to be

a welter of competition and caprice, chaos and confusion, discord and dissension.

The Soviet ideal of the comrade was propounded by the German thinker Karl Marx. The Bolshevik ideal of the comrade wants to put an end to the inequalities of society and make it classless, by obliterating the demarcation between the classes and the masses. Marxism gives an economic and industrial interpretation of history, and as such it is interpreted as dialectical and historical materialism. F. Engels, the second Marx, does not accept any intelligent or spiritual power at the back of the universe. According to Stalin, the world evolves from the unfoldment of a material nature and not from any cosmic spiritual force. Lenin is of opinion that though nature is collectively the repetition of the old, yet it always aims at the higher, and history which is the evolution of the new, is not simply a story of the old. Stalin has clearly stated that the power and success of Marxism or Leninism in Soviet Russia lie in the singleness and exclusiveness of its attempt to increase the material wealth of the work-a-day life.

Red philosophy is obviously a kind of materialism, whereas Fascism or Nazism does admit a sort of spirituality. Yet the Soviet or the Nazi State is nothing but a picture of mechanized society. The Soviet goal is to bring the classes down to the level of the masses and establish social equality; but this dream is utopian and has not yet materialized. The Soviet society has not been able to dispense with the privileged few of the governing class. There is no doubt that the Soviet has provided food for the starving millions, but that is not enough. Christ was divinely right when he proclaimed that man does not live by bread alone. Man is not a machine : he is not only a body but also

a mind. Red philosophy does not afford any active encouragement for the unfoldment of the mind or heart. Moreover, the comrade, the ideal man of the Soviet, is a sense-bound, ordinary man who turns a deaf ear to the hankerings of the human soul. His idea of equality or fraternity is only skin-deep, superficial; hence it cannot be lasting.

No true love is possible without the vision of the Rishi, who sees his self in everybody and everybody in his self. The Rishi sees his self even in the enemy. During the Sepoy Mutiny an English soldier stabbed a Hindu Rishi who broke his silence of fifteen years to say to his murderer, 'Even thou art He.' The Rishi also is armed with infinite strength and fearlessness born of wisdom as is evident from the following historical fact. The Greek Emperor, Alexander the Great, tempted a gymnosophist Rishi on the banks of the Indus with gold and honour to come over to Greece, which the Rishi flatly refused. The Emperor threatened that the Rishi would be killed if he did not comply with his request. The Rishi burst into a laughter and said, 'You never uttered such a falsehood in your life as you do now. Who can kill me? For I am the Spirit, which has no birth or death, and which the sword cannot pierce and fire cannot burn.'

The comrade's breadth of vision or depth of love is so shallow that it does not reach beyond the senses. His true ideal, however, is perfectly fulfilled in the Rishi. It is said in the *Bṛihadāraṇyaka Upanishad* that the Brahmin, the Kshatriya, or the Shudra, who thinks himself separate from the Brahman that resides in every heart falls from truth and commits wrong. The *Shvetāśvatara Upanishad* declares that the Ultimate Reality or Brahman is in the male, in the female, in the boy, in the girl, in the old, and in the young. The

Rishi ideal is but partly realized in the comrade, since the latter lacks the same-sightedness of the Rishi who, according to the Gita (VI.8, V.18), looks with equal regard upon well-wishers, friends, foes, neutrals, and arbiters,—upon the hateful and the relatives,—and upon the righteous and the unrighteous, and who looks with an equal eye on a Brahmin and a Chandāla, a cow, an elephant, and a dog.

Moreover, the Soviet dream of removing all social diversities is a hope against hope. It is nature that has created this diversity in society, and this diversity is at the root of all ideas of social progress. It is this diversity which makes a man aspire after progress. To eschew all distinctions from society is to lay an axe at the root of all progress. The social distinctions cannot be finally levelled by any artificial or outward means. The solution is to see unity in diversity which the Rishi and not the comrade has realized.

The German ideal of the superman also falls short of the Rishi ideal. Super-manhooood consists in not being contra-natural but in being supernatural. Nietzsche's superman possesses only secular plenty and puissance but is awfully poor in spiritual calm and control. Moreover, everybody can never aspire to be a superman. So this ideal has no such universal appeal and attraction as the Rishi ideal has. The power and position of the German superman create discord and dissension in society and are short-lived, as they are founded on force. Napoleon, during his exile in St. Helena towards the end of his life, rightly remarked that his empire fell to pieces only because it was built on force, whereas the empire of Christ or

Buddha is eternal as it is established on love. The superman's heart is an arid desert, full of the blazing heat of hatred, but the Rishi's heart is the haven of love and sympathy. The Rishi is the real superman as he wields enormous influence over all around him and leads society to peace and prosperity. The superman is followed not out of love but fear and force, which results in social disorder and destruction. Plato's conception of the wise man is the nearest approach to that of the Rishi. Plato has predicted in his *Republic* that the city and society will not cease from evil, unless politics is combined with philosophy and the ruler becomes a philosopher. Such a philosopher-ruler has more love for wisdom than for wealth; he can rule with detachment, which is the most essential requisite for the ideal man. But the German superman is far away from Plato's wise man. The superman may at best be called an ideal patriot and not a whit more: patriotism is his life. Adolf Hitler, the superman of modern Germany, true to his patriotic instinct, remarks that nationalism is the religion of our epoch. Hence the superman is devoid of that cosmic view with which the Rishi is endowed.

Thus we see that the ideals of the superman and the comrade are fully realized in the Rishi, whereas the ideal of the Rishi is very partially and very imperfectly found in the comrade and the superman. The Indian youth who is enamoured of the comrade or the superman ideal should deeply ponder over the three conceptions of an ideal man discussed in this article, before he finally accepts and installs one in the altar of his heart.

SWAMI BRAHMANANDA

BY SWAMI PAVITRANANDA

In the latter part of the last century a wonderful drama was enacted in the temple garden of Dakshineswar. Sri Ramakrishna, who came to the place first as a temple priest, instead of mechanically performing the rituals connected with the worship, asked himself, with all the innocence of a child of nature, whether the Goddess whom he worshipped was a living Presence or simply a stone image. Wonder of wonders, the devotion of this young priest quickened the image to life, the Divine Mother vouchsafed him a vision and touched him with all the affection of a mother. As time went on, Sri Ramakrishna found in the image of the Kâli at Dakshineswar a living reality. He would see Her walk and play, he would converse with Her just in the way a child talks with its earthly mother. Nay, he could feel the very breath of Her nostrils or even the pulsation of Her heart. She was much more tangible to him than any material object in the world.

Afterwards, through various forms of Sâdhanâ Sri Ramakrishna realized God in different aspects, and his mind henceforward constantly travelled back and forth from the plane of dualism to that of the highest monism where the worshipper and the worshipped become one and the world becomes nought.

Such being the condition of his mind, any worldly thought was impossible for him. He was the embodiment of renunciation. Even if inadvertently his fingers touched any metallic currency, his whole body would recoil, representing as the coin did to his mind the human desire for sense pleasure.

Though in the world, his mind was beyond the reach of the world. His mind was buried in visions, ecstasies, and divine communion.

One day Sri Ramakrishna saw a vision which threw his whole body into a shiver. He saw that the Divine Mother pointed out to him a boy as being his son. How could he have a son? The very idea was death to him! Then the Divine Mother consoled Her disconsolate child and said that the boy was his spiritual son and not a son in the worldly sense. Sri Ramakrishna breathed a sigh of relief. Afterwards, when the disciple who was later on known as Swami Brahmananda came to him, Sri Ramakrishna at once recognized him to be the boy he had seen in his vision.

The early name of Swami Brahmananda was Rakhal Chandra Ghosh. He came of a rich family in Basirhat in the district of 24-Perganas. His father Ananda Mohan Ghosh was a zemindar. His mother was a pious lady and a devotee of Sri Krishna. Perhaps, it was she who gave her son the name Rakhal (meaning the boy-companion of Sri Krishna) when the latter was born in the year 1863. Unfortunately the mother died when Rakhal was only five years old, and his father married a second wife who brought up Rakhal.

Rakhal grew up a very healthy and fine-looking boy. There was something in his very appearance which endeared him to one and all. He was sent to the village school which was started by Ananda Mohan chiefly for the sake of his son. During those days the village

school-masters were famous for using their rods. Rakhal would feel pained if any of his class-mates had to undergo corporal punishment. This attracted the notice of the teacher, who afterwards gave up the practice of caning altogether. As a student Rakhal was remarkable for his intelligence. But even as a boy he had varied interests in life. Physically he was much stronger than the average of his age. His companions found it hard to cope with him in wrestling or at play. He would take part in many village games and show unsurpassed skill in them. But plays and games did not absorb the whole of his attention. Near by was the temple dedicated to the Goddess Kālī. Most of his time in the day Rakhal would spend in the precincts of the temple. Sometimes, Rakhal would play at Mother-worship along with his companions. Sometimes, he would himself form a beautiful clay image of the Mother and remain absorbed in worship. Even at an early age Rakhal had great devotion to gods and goddesses. During the time of Durgā Pujā in the family, Rakhal would be found seated as calm as in deep meditation, witnessing the ceremony; or at the hour of darkness, when the evening service was being performed, Rakhal would be seen standing before the deity in great devotion.

Rakhal from his boyhood had instinctive love for devotional music. When begging friars sang songs in praise of the flute-player of Brindavan, or when anyone sang songs about the Divine Mother, Rakhal would become lost to himself. Sometimes Rakhal would repair with his companions to a secluded spot in the midst of the open field close to the village and they would sing the devotional songs in chorus. In the course of singing, Rakhal would occasionally lose out-

ward consciousness, his mind soaring up to a higher region.

After he had finished the primary education, Rakhal was sent to Calcutta and admitted into a High English School. Here he came in contact with Narendranath, afterwards known as Swami Vivekananda, who was then leader of the boys of the locality. Narendranath was dynamic in spirit and a born leader. He easily cast his influence over others and carried them along the path he thought right. Rakhal was very meek, quiet, and soft-natured. He easily came under the spell of Narendranath, and there grew a close friendship between the two, which culminated in a common discipleship at Dakshineswar and became fruitful of far-reaching results.

Rakhal and Narendranath practised physical exercise in a common gymnasium along with their other companions. And it was Narendranath who took Rakhal to the Brāhmo Samāj. Rakhal's inborn religious tendencies began to unfold themselves more definitely at this stage. He would be found brooding over the mysteries of life and death, and his mind longed for the realization of the Eternal Verity. He was intelligent and sharp, but he now lost all interest in his school-work. His guardians became alarmed at his indifference to studies. At first, they tried to change his attitude through loving persuasion. When that failed, they became stern and strict. But even that failed. Rakhal was yearning for That which makes all book-learning insignificant and valueless. When all measures proved abortive, the father of Rakhal got him married, thinking that thereby his interest would turn towards worldly things. But such was the irony of fate that this marriage itself brought Rakhal in contact with the one

who afterwards changed the whole course of his life.

Rakhal married the sister of one Manomohan Mitra of Konnagar, an important village up the Ganges, on the right bank, a few miles from Dakshineswar. Both Manomohan and his mother were great devotees of Sri Ramakrishna. After the marriage of Rakhal, Manomohan one day took him to Dakshineswar to meet the Master. When Rakhal bowed before the Master, the latter at once recognized him to be the boy he had seen in that vision. A wave of joy passed through the mind and body of the Master, but he did not give vent to his feelings except by the fact that he treated Rakhal with utmost kindness. Rakhal was charmed with the wonderful love of the Master and thought that he had never received such affection from anybody before. Naturally the thought of the Master haunted the mind of Rakhal even after he had returned home. As a result, some time afterwards, Rakhal one day went to Dakshineswar alone. The Master was in ecstasy at the sight of Rakhal, and the latter stood dumb-founded.

Rakhal began to go to Dakshineswar as often as he could. He began also sometimes to stay there. Though a young man of eighteen or nineteen, in the presence of the Master he felt like a child of four or five, and he actually behaved that way. In the Master, Rakhal found the deep affection of his long-lost mother and the tender care of his father, only in a degree infinitely more intense. The Master also treated him exactly as his child. He would feel concerned for him as for a helpless infant. Whereas other disciples attended to the comforts of the Master, the latter himself would often take care of Rakhal. And there was such a spontaneity and naturalness in this strange

relationship between the two, that a bystander would rather enjoy it than feel astonished at it. Whereas other disciples would consider it a great favour and privilege if they were allowed to do the least service for the Master, Rakhal would sometimes refuse point-blank to do work which he was called upon to perform by the Master. Instead of being annoyed, Sri Ramakrishna was glad at such behaviour of Rakhal; for it indicated the intimate love which the boy had for him. But Rakhal would usually be eager to attend to all the comforts of the Master. He was more than a personal attendant to him. A son does not serve his father with so much loving devotion as Rakhal served the Master! Not only did he perform personal services for the Master, but he would carefully guard the body of the Master when the latter's mind was lost in Samādhi. At times, when the Master would walk about in his ecstatic moods, Rakhal would guide his footsteps by holding his body and giving loud directions about the things to be guarded against.

When Rakhal began to frequent Dakshineswar and sometimes even to stay there to the detriment of his studies, his father became annoyed and afterwards alarmed. He tried his best to persuade Rakhal to be mindful of his future worldly career; but it was impossible for Rakhal to think of his future in terms of material happiness. At one time, Ananda Mohan kept Rakhal under surveillance; but Rakhal managed to escape and ran to Dakshineswar. When all measures failed Ananda Mohan gave up the case of Rakhal as hopeless. Rakhal now felt relieved that he could stay with the Master without any interference from home.

Rakhal received from the Master not

only the tender affection of a parent, but also the guidance of a spiritual Guru. It was the unsurpassed love of the Master which at first drew Rakhal to him; but the latter soon found that behind that human affection there was a spiritual power which could transform lives by a mere wish or thought. Along with the love he received from the Master, Rakhal began to undergo also a great spiritual transformation.

The Master was very keen in regard to the spiritual training of his beloved son. If it needed, he did not hesitate to scold Rakhal for the least failing perceived in him. One day, when Rakhal came before the Master, the latter asked him why there was a shadow of darkness over his face. Was it the result of any wrong he had committed? Rakhal gaped in wonder. He could not remember to have done anything wrong. When cross-examined by the Master, Rakhal recollected that he had told a fib in fun. Then the Master cautioned him not to tell a lie even in jokes.

One day the Master with Rakhal went on invitation to attend a religious festival. But the organizers of the festival were busy with rich and influential people and showed scant courtesy to the Master. This was certainly more than young Rakhal could bear. Like a petulant boy he asked the Master to leave the place at once. But the Master would not listen to his counsel and put up with any amount of indignity. Afterwards he told Rakhal that if they had left the place in resentment that would have caused harm to the devotees. Rakhal saw the depth of meaning even behind the trifling acts of the Master, and himself got a lesson in humility and self-effacement.

Sometimes in a spiritual mood Sri Ramakrishna would quite unexpectedly

bestow the highest gifts on his chosen disciples. Once he did that with respect to Rakhal also. Rakhal was in meditation in front of the Kali temple when the Master arrived on the spot. Finding Rakhal seated in meditation, the Master accosted him and said, 'This is your sacred word and this is your Chosen Ideal.' Rakhal looked up and was vouchsafed the vision of his Chosen Deity. Rakhal was beside himself with joy at this unexpected stroke of favour and realized what a tremendous spiritual power was hidden in one with whom he was privileged to move about so closely and freely. Rakhal was overwhelmed with feelings of gratitude to God at his rare good fortune.

As he continued his stay with the Master at Dakshineswar Rakhal's spiritual life began to progress rapidly. There were many occasions when Rakhal would be so much absorbed in meditation that he would lose all consciousness of the sense-world, and the Master had to come to his aid to bring his thought down to the plane of ordinary consciousness.

The Master was so much pleased with the spiritual progress Rakhal was making that he would sometimes publicly praise Rakhal. Rakhal would be constantly in communion with God. He would day and night repeat the Holy name, and his moving lips would betray what was going on inside. The very sight of this would now and then throw the Master into ecstasy. Out of the fullness of joy at having such a worthy disciple Sri Ramakrishna began to teach Rakhal the intricacies of Yoga and various forms of spiritual practice. But Rakhal hated any publicity in these things. He would perform spiritual practices as secretly as possible. But his appearance, modes of thought and conduct, and above all the radiating sweetness of his nature would indicate

the inner transformation he was undergoing.

Spiritual life is not, however, all smooth-sailing. There are ups and downs even there. However fortunate the aspirant, however favourable the momentum of his past life, however great the blessings of the Guru, he has to pass through a period of stress and struggle, toss about in the stream of hopes and fears and contend against the dark phantoms of doubts and misgivings. Rakhal also had to pass through these stages.

One day Rakhal sat for meditation in the music hall of the Kali temple; but however much he tried his mind wandered about till he got exasperated. Rakhal was filled with remorse and self-disparagement. He had received the blessings of a saint like the Master and everything in the atmosphere was favourable to spiritual progress, and yet such was the condition of his mind! Perhaps he was not fit for spiritual life. Such stormy thoughts assailed him, and in sheer disgust and agony he left the seat of meditation. By a strange coincidence Sri Ramakrishna was just then passing that way. Looking at Rakhal he inquired why he got up from his seat after such a short time. Rakhal in all frankness narrated what was passing through his mind. The Master looked grave and pensive for a while and then asked Rakhal to open his mouth. While muttering some indistinct words the Master wrote something on the tongue of Rakhal. It had the instantaneous effect of unloading the burden of Rakhal's mind. He felt relieved and an inner current of joy flew through his mind. The Master smiled and asked Rakhal to try to meditate again. There are similar other incidents as to how even a worthy disciple like Rakhal had to struggle against the vagaries of his mind, and

afterwards the grace of the Master relieved him of his difficulties.

Rakhal was having a blissful time with the Master at Dakshineswar. But there came a trouble. He began to have repeated attacks of fever, which made the Master very anxious. At that time the great devotee Balaram Bose was about to go to Brindavan. With him Rakhal was also sent for a change of climate. There also Rakhal fell ill, and that made the Master all the more anxious as he had a vision that Rakhal was a companion of Sri Krishna in a previous incarnation and that Rakhal might give up his body if that recollection came to his mind. Sri Ramakrishna prayed piteously to the Divine Mother for his spiritual son and was not relieved till he got an assurance from Her.

The devotional nature of Rakhal got further impetus by his stay at Brindavan, holy with the association of Sri Krishna. It was, perhaps, due to this that in later days on more than one occasion he went to this place for Tapasyâ. After three months Rakhal returned to Dakshineswar much ~~we~~ proved in health, and the Master was glad beyond measure to receive him.

The number of devotees and young disciples who were attracted by the personality of the Master was steadily on the increase. Some of the young disciples were Rakhal's old friends and acquaintances; so he was happy to have a tie of common discipleship with them. But they were not to enjoy the holy company of the Master long; for Sri Ramakrishna fell ill of throat trouble which developed into cancer. Sri Ramakrishna was removed to Shyampukur, Calcutta, and then to Cossipore for facilities of better treatment. Under the leadership of Narendranath, Rakhal and others threw themselves

heart and soul into the work of nursing the Master. These were the days of service to the Guru as well as of strenuous spiritual discipleship. Rakhal and others would work hard during the day and undergo even harder spiritual practices at night. They knew no fatigue. Rakhal was by nature introspective, but now he grew more and more serious and withdrawn. Naren was the leader, but Rakhal was by his side to help him. One day the Master told Narendranath in secret, 'Rakhal has the wisdom and capacity to administer a vast kingdom.' Narendra understood what it meant. And when the time came he took advantage of this opinion of the Master about Rakhal. The young disciples held Rakhal in great esteem because he was so much loved and admired by the Master. One day, Narendranath suggested to his brother disciples, 'Henceforward let us address Rakhal as "Raja", meaning king.' Everyone gave a spontaneous assent to the proposal. When the news reached the ears of the Master he was glad and remarked, 'Indeed it is an appropriate name for Rakhal.'

One day, a devotee expressed a desire to the Master to feed and distribute some cloths amongst Sannyâsins. At this the Master remarked, 'Where will you get better monks than these young boys?' The devotee did as suggested and placed some ochre cloths before the Master for distribution. Sri Ramakrishna distributed them amongst Rakhal and the others. He now and then sent them out to beg their food, for that was a training in self-effacement and a preparation for the future monastic life.

The disciples were hoping against hope that the Master would recover. But he was gradually becoming worse and worse. One day Rakhal in agony asked the Master to pray to the Divine

Mother for recovery. But it was impossible for the Master to pray for any particular thing against the will of God, much less for his health. He simply replied, 'That rests with God.'

Yes, God's will prevailed against all human efforts. In spite of the best medical care and treatment, the Master began to sink and passed away on August 16, 1886. The disciples and devotees were plunged into profound grief. All of a sudden they felt as if the protecting roof overhead had been taken off, and they did not know what to do. The case of Rakhal was the more so; for he had lived under the special care of the Master who had guarded him constantly against every difficulty or hardship of life just as a mother bird guards her young one with her protecting wings. Though grown up, Rakhal had been looked upon as an innocent child by the Master. Now Rakhal had nothing to console and comfort him excepting the memory of the love he had been privileged to receive from the Master.

The Cossipore garden house where the Master was put up in his last days, became like a monastery. The atmosphere was surcharged with the spiritual fervour of the disciples as well as with the uplifting influence of the presence of the Master. After the passing away of the Master when many of the young disciples returned home, they could not fit in there. They were pining for one another's company as well as for the happy days of Dakshineswar. They wanted to live together in search of the Ideal the Master had put before them. At last, a monastery was established at Baranagore to which began to come, one by one, the disciples of the Master, and they formed the Ramakrishna Brotherhood. After some time, they took Sannyâsa ceremonially and changed their family names. Thus Rakhal became Swami

Brahmananda. But his brother disciples 'Raja', as a mark of deep love and respect.

(To be continued)

SWAMI VIVEKANANDA'S VISION OF THINGS TO COME*

BY PROF. N. V. BANERJEE, M.A., PH.D.

At a time like this when many and various evil forces have combined together to sink the whole human race into a vortex of blood, tears, and suffering, to shatter the hopes, aspirations, and ideals of good and innocent men, to destroy the higher values which man has created with patience and age-long toils, and to send mankind back to a premature state of barbarism, it is indeed a great relief to look back on those rare personalities of human history who made it the mission of their lives to give solace to the afflicted, to instill fearlessness and courage into the depressed and downtrodden, and to rouse the slumbering spirit in man to the consciousness of the higher demands of his nature, and, in effect, brought down on earth the divine message of hope, peace, and happiness. The memory of one of the most prominent of such personalities is before us on this occasion of the celebration of the eightieth birthday of Swami Vivekananda.

Though he was born of a rich and aristocratic family, the Swami had an innate disgust towards wealth and aristocracy. He tasted the pleasures derivable from opulence, yet plain-living was his choice. He was brought up in a society governed by distinctions

of caste and evils consequent therefrom, but he himself was absolutely untouched by them. While belonging to a subject nation, he was free from all sense of racial inferiority, and himself felt and wished others also to feel the highest freedom. He mixed as freely with women as with men; yet he would not deviate an inch from the ideal of celibacy and monastic life. He would welcome and recognize the importance of Western science, but would not treat it as an alternative to Eastern spirituality, nor would find in the material progress born of science any special reason for giving up his faith in the superiority of true religion to science. He devoted himself to search after truth; but he would attach no value to a truth except in so far as he could throw it open to others and at the same time find it realized in his own life as well as in the lives of others. He had a strong predilection for action, himself led a life of ceaseless activity, deplored the inactivity and sloth of his countrymen, and exhorted them to be constantly ready to act; yet no action, which did not proceed from right knowledge or wisdom, had genuine value for him, directly or indirectly, as a means to the satisfaction of the higher demands of human nature. He could recognize the power of the West, power born of material progress, but he would find in it no reason for the supremacy which

* A speech delivered at the Ramakrishna Mission Ashrama, New Delhi.

the West enjoys, and would further feel, in the interest of the true welfare of mankind in general, the supreme necessity of the restraint of the aggressiveness of the West by the quietism or pacifism of the East.

This, apart from the multiplicity of outer facts of his life which are well known to most of you, sums up the salient inner features of the short but glorious earthly existence of Swami Vivekananda, and at the same time brings out the significant fact that his life was as full and rich as the life of an ideal man could be, and yet possessed the rare depth or intensity of the life of an Eastern seer. If by a Sannyāsi be meant so strange a person as has to live a life of his own, wholly removed from the hopes and fears, joys and sorrows, happiness and suffering of others living about him, and if all problems relating to other people's needs be the exclusive concern of the man of the world, then Swami Vivekananda was a perfect man of the world rather than a Sannyasi. For there was hardly any problem relating to the welfare of the individual and society in this country which did not receive the serious attention of the Swami, or into the solution of which he did not put his heart and soul. If, on the other hand, by a man of the world be meant one whose reason or higher faculties are, as in most cases of man, employed solely to promote the gratification of mere animal needs of human nature, and if by a Sannyasi be meant a person in whose case the higher faculties are specially useful for raising him above the immediate solicitations of the senses, impulses, and passions, in order that he can transcend the limitations of his animal existence, throw himself into spiritual communion with his fellow beings, and realize the unity of life vivifying all, then Swami Vivekananda

was a Sannyasi *par excellence*, and not a man of the world.

The fact is that the Swami's interests were not limited. And, in this sense, his soul, unlike that of an ordinary man of the world, had, as it were, no fixed home. Yet he was not absolutely nomadic, as the ordinary Sannyasi, having no home at all, is. Between these two extremes the Swami followed a *via media*. His soul could not have a fixed home as it found a place in all homes, in the realm of all souls, in the Kingdom of God. He, therefore, was an ideal man of the world as well as an ideal Sannyasi. In him is realized the ideal of a Grihastha as also that of a Sannyasi. The former accounts for the dedication of his life to the service of man and the latter for his monasticism. Swami Vivekananda, thus, was the living embodiment of a new cult of Sannyāsa, which is a happy synthesis of two elements, one classical and another modern—transcendentalism or other-worldliness and humanism. In his case humanism receives its true meaning from transcendentalism, and transcendentalism sheds its mystery or horror in contact with humanism.

The conception of the ideal man, which the Swami realized in his own life, is reminiscent of the Platonic conception of the philosopher-king who is in a state of release from the prison-house of the body, is above the urges of selfish desires, is possessed of direct vision of eternal truth and the highest good, and as such, is the fittest to rule, to rule not by aggressive brute force, in disregard of the legitimate rights and genuine welfare of man, but by a spirit of self-sacrifice and service to mankind. The history of civilization has, unfortunately, been such that physical power has ultimately prevailed over spiritual force, with the result that the ideal of selfless workers

like our Swami yet remains unfulfilled, and the world, in spite of long ages of human history, is still governed by the laws of the animal world. It is not that the Swami's work and teachings did not produce any effect. They commanded love, sympathy, respect, and reverence of masses of humanity in this country and abroad, and set myriads of people thinking of the problems of life afresh. But, unfortunately, they were ineffective against the citadels of power; and the rewards he received from those quarters were mistrust and suspicion. What an injustice to a man whose sole aim in life was to disabuse the minds of men of selfish interests and to establish amicable relation between man and man, society and society, East and West! The world to-day should be in a position to realize that selfless men from Buddha and Christ to Swami Vivekananda, were not unpractical visionaries, but were alone competent to solve the fundamental problems of individual and social life which men of power, governed by limited interests, have been grappling with through ages.

Swami Vivekananda flourished at a time when the cultural thought of this country was standing its trial as a result of the impact of two distinct types of culture, the Eastern and the Western, and when the process of the readjustment of Indian culture had already started. He was keenly interested in this process. But, to his disappointment, he found that what had been achieved in this respect was either eclecticism, a patchwork of separate fragments of truth from both quarters without a real synthesis, or a mere consciousness of the inadequacy of the culture of the East and of the necessity of infusing new life into it. The Swami, therefore, came out with the question whether the East has only to learn from

the West, having nothing to teach. The answer demanded an examination of what the West has really to teach. And on examination he found that the dominant feature of Western culture is the idea of the furtherance of the material welfare of the individual and society through the conquest of physical nature by science. This idea indeed is plausible. There is no gainsaying the fact that man is naturally inclined to seek material well-being consisting in the satisfaction of the various animal needs of life. So what the West, in effect, teaches us is the art and science of living the life of natural inclination as much and as well as possible. But as there is no end to man's desire for pleasure and comfort and as one man's path of natural inclination is bound to cross another man's, the Western ideal is bound to lead itself up to conflict between man and man. Even if by some sort of artificial social and political device, by the introduction of civil and criminal codes, the individuals within a society, country, or nation be held together into a unity, the conflict between one society and another, one nation and another is, as we are painfully aware to-day, bound to be the inevitable consequence of the teachings of the West.

In order that there can be undisturbed, perpetual peace and harmony among men, man must be taught to follow what he is not naturally inclined to do,—the far more difficult path of duty, of universal love and fellow-feeling. But this is not possible unless he can bring himself to realize that the difference between man and man, the barrier between communities, countries, and nations is artificial and a creation of the baser propensities of human nature, not a feature of the real order of the world, and that we all are manifestation of one soul, one God, one

all-pervasive spiritual principle. This is the truth which the soul of India had long ago realized, and which had found expression in the Vedantic doctrine. But a truth merely thought of or contemplated is of no consequence and not worth preaching, unless it could be lived, realized in life. Is, then, an example of the actual living of the essence of Vedantism anywhere to be found? This became the most anxious and earnest question of the Swami. And in the simple, unostentatious, and almost unlettered priest at the temple of Dakshineswar he found what he was seeking after. In Sri Ramakrishna Paramahansa, Swami Vivekananda discovered the living embodiment of the truth taught by Vedantism. To the Swami Vedantism was no longer a mere theoretical doctrine nor a mere system of ideas and notions, but primarily a way of living as his Master had lived.

What, then, is the secret of this glorious life? It is nothing but the highest state of abandon and the deepest and the most intense spontaneity of living. It is a life which is deeper than the ocean, rises as high as the heaven and flows on and on, unhampered and unobstructed. It is a life signifying conquest through sacrifice and service. The predominant principle guiding life in the West is work, work that rises out of the spirit in chains, not out of the spontaneity of the soul. And when, for some reason or other, dissatisfaction with this mode of living has occurred, the utmost that has happened is the addition of worship to work. But what could this addition mean? It could mean nothing but a negative state of cessation or a holiday from work. And since such a holiday can be had otherwise than by going to the church, worship could at least be

an alternative with hiking, cinema-going, or cabaret-dancing. The dualism between work and worship is inevitable. And since work is obviously unavoidable, church-bells must go on chiming unheeded, and God must be crying from pangs of defeat and frustration of purpose. The divorce of work from worship, so the Swami realized, is the root cause of all human ills. The remedy is the synthesis of the two opposites, work and worship, and it lies in service. Service is not a mere word as it has unfortunately become. It is man's release from bondage. In it spirit communes with spirit, man worships God and God loves man, heaven meets earth. It is the message of service of his Guru, which to Swami Vivekananda was the same thing as the life of his Master, that he delivered to the world. No new dogma, no new religion, no new God did he give us. He simply taught, 'Let us all learn to feel with the deepest and most intense spontaneity of our souls that we all are brothers and sisters', as he himself felt while he was addressing the people of America, and he exhorted us to act out of this feeling of the unity of all. Science may go on making discoveries, nations may go on devising ways and means of promoting the welfare of men, and attempts may be made to bring together nations on the basis of contract, but all is futile unless the root of all evil is destroyed by men's feeling of unity with one another.

Swami Vivekananda has left us, but his spirit lives, and is enshrined in the Mission named after his Master. We wish the Ramakrishna Mission ever-increasing success, and hope that it will continue to preach effectively the gospel of its founder, the gospel of service, and keep alive the message of the East.

AN ARTIST IN THE HIMALAYAS

BY A MEMBER, ADVAITA ASHRAMA, MAYAVATI

This summer, quite unexpectedly, we got a letter from a friend at Almora that Srijut Nandalal Bose, the famous artist and Director of the Kala-bhavan of Vishva-bharati, was desirous of visiting Mayavati—whether we could accommodate him for a short stay at our Ashrama. To accommodate Nandalal Babu?—by all means we will. We have heard so much about him. He is known as much as an artist as for his saintly character. It will be a nice thing to have him in our midst. We at once gave a reply to our friend to let us know the likely date of the arrival of Nandalal Babu at Mayavati.

One day as I was sitting at our portico, deeply absorbed in reading in the *Hurijan* about Mahatma Gandhi's demand for the British withdrawal from India as also his earnestness to resist Japanese aggression, there came a man of dark complexion in pyjamas and having a piece of cloth like a towel hung round his neck. Usually we do not get any visitor at this time in our Ashrama. So I was wondering who that man might be—inwardly not feeling very happy that I was disturbed in reading that very interesting subject. The man was approaching me. To my great delight I found he was Nandalal Babu. I heard that Nandalal Babu was very simple in his habit. But I could not imagine he was so simple! And with what devotion and love did he approach the Ashrama! One could visibly see that in his face. My annoyance at being disturbed in my reading was at once transformed into great joy and that to an infinite degree.

As I welcomed Nandalal Babu—betraying my great emotion at his so unexpected a visit—in quiet but clear accents he said, 'I have come here as a pilgrim. This is a place of pilgrimage for me.' Nandalal Babu has got great devotion for Swami Vivekananda. He has mixed very closely with some disciples of Sri Ramakrishna. He received much help and encouragement from Sister Nivedita in his work as an artist. All these combined, created in him a great desire to see the Himalayan centre of the Ramakrishna Math, and in fulfilling that long-standing desire he defied his very old age. Indeed it was very bold for a man of his age to undertake such a difficult journey to Mayavati with many steep ascents and deep descents in the interior of the Himalayas and no city comforts on the way.

Nandalal Babu seemed to be a man of few words. He talked softly and not more than what was necessary. If asked any question he would give a very clear answer, to the entire satisfaction of the questioner, and then he would again be silent—absorbed in his own thought. It was not easy to draw him out. One feared that it would be disturbing him to ask a question.

One afternoon I promised to show him a good scenery and took him for a walk alone. We went to a place which overlooked the whole Ashrama and commanded a wide view of Himalayan ranges—wave after wave, one behind another. The sun was setting and the crescent moon was just putting on a golden hue. We sat on a bench. Nandalal Babu seemed to like the spot.

'Are you doing some painting work here at Mayavati?' I asked him, thinking that in this surrounding an artist will find much inspiration for such works.

'No, I am not,' promptly he replied to my utter surprise.

'An artist from America came here some years back. He made a lot of sketches at this place. As a matter of fact he was always busy doing such works,' I rejoined.

'Yes, artists in Europe and America, or people who follow their method, generally do so. When attracted by a beautiful object or scenery, they try to copy it then and there. But there are people who will not do that. They will try to retain in memory what they see, and afterwards they will draw. It may be that their productions will be quite different from what they actually have seen. Nevertheless the result may be very valuable. Here is a leaf on this plant. One may draw a picture of this leaf looking at it. But one may meditate on this leaf, may feel by touch whether it is warm or cold, and then afterwards draw a picture. You will be surprised that in the latter case the result may be better.'

I was really surprised at this and asked what was the use of touching the leaf and feeling the degree of its warmth or coldness in order to draw it in picture.

'For identifying oneself with the subject. Unless one can fully identify oneself with the subject, one cannot produce the best result. If one meditates on the subject, one can visualize its setting much more clearly. If one looks at the subject and draws just from visual impression, the production will be a mere copy—a photograph. But if one follows the second method and looks at the subject not only with

the physical eye but with the mental also, it will be a better work of art.

'So I am trying to absorb something from the atmosphere. It may be, what I shall produce on going back to my school will have absolutely no connection with the scenery I have seen here, but nevertheless it will have sure influence on my future productions.'

I could not exactly follow what he was saying and frankly asked him to make himself more clear.

'By staying in this beautiful surrounding and seeing these sublime Himalayan landscapes, I may develop, for instance, a breadth of vision, my mind may be raised to a higher plane. As a result what I shall produce afterwards may be of a higher order.

'Indian art is idealistic. The Indians want to see the soul of a thing and give expression to that. If you can enter into the spirit of the Himalayas, you will have the conception of a grand sublimity. Afterwards if you draw the picture even of a human being, it will be very sublime. But artists in the West want to imitate. Either they try to copy the exact visual sight or they try to delineate in incoherent details some sort of "dream experience" based on recent theories of psycho-analysis. One way or the other, it is extremely realistic . . . If the Western artists will draw the picture of a street, they will draw the picture of a street, a woman standing on a corner, a piece of newspaper on another corner, and so on. That is, they will jumble so many incoherent things together. If you ask them, what is the meaning of this?—they will say, this represents reality. Our present-day life is very much disturbed. This picture is the expression of our disturbed mind. But can't it be that when we shall see a thing, we shall see that only and not anything else? As for instance, the case of your

meditation. When you meditate intensely there is only one picture in your mind—other thoughts are kept away. But the Westerners generally have no conception of that. . . .

‘For an artist to have the real artistic sense and the creative power is the most important thing. Having them, he may learn and develop techniques throughout his whole life—it does not matter. But lacking the first requisites, one cannot produce any real work of art. Sometimes, people give too much importance to technique in their overzeal to produce finished works.

‘In idealistic art there is one danger. In the hands of incompetent persons it will degenerate into stiff symbolism. Nowadays in our country in the name of suggestive art people are producing things which can hardly be called works of art. For instance, pictures of gods and goddesses look flippant rather than sublime. They degrade rather than uplift the minds. Seeing this situation, some of us resolved, at one time, not to draw the pictures of gods and goddesses.

‘But at some period or other every artist should be inspired by great ideals such as those of gods and goddesses in our mythology—sublime aspects of nature such as find expression in Chinese landscape painting. That will automatically uplift one’s mind and as a result one’s productions will be tuned to a higher level. That is very important. Simply imitating nature is not art. One must enter into the soul of nature and have a new vision which expressed in lines and colours becomes a work of art. For instance, the great Himalaya is transformed into an image of Dhyâni Buddha in the mind of an artist. The subli-

mity of the Himalayas is, then, transferred to the picture of Buddha. The sense of awe which you feel before the Himalayas, you experience at seeing the picture of Buddha.’

‘Some hold the view,’ I said, ‘that the picture of Shiva with moon on His forehead appeared first before the mind of an artist, when he saw a crescent moon on the peak of a vast Himalayan range—looking absorbed in meditation.’

‘Yes, that is what I, too, mean. Buddha and Shiva do not make much difference.

‘Now, if an artist works on this plan, the number of his productions will be only in proportion to the degree of inspiration he has received. As you say there is a ratio between one’s capacity to meditate and the amount of work one can do without undergoing spiritual deterioration. An artist may stop work for a very long time, because he has not the inspiration. And even on receiving inspiration he may have to nurture it for a long time before it is translated into a work of art. Till then, he must keep that secret. Otherwise the inspiration will be gone and he will lose the urge to work it out. As such, an artist ought to be a man of few words. He must be very taciturn, in order that he may absorb to his utmost the inspiration from his surroundings, or be in touch with the soul behind nature.’

Evening was advancing. We were in a spot not without fear of wild animals, so we got up and quietly proceeded towards the Ashrama.

JAGANNATHA PANDITARAJA, COURT-POET OF SHAHJAHAN

BY DR. JATINDRA BIMAL CHAUDHURI, M.A., PH.D. (LONDON)

PERSONAL HISTORY

Jagannatha was the son of Perubhatta¹ or Peramabhattacha² and Lakshmi of the village Mungundu in the Godavari district. He was a Tailanga Brahmin³ of the Veginada community.⁴

He was very fortunate in his training as a student, his father himself being the teacher. His father in his turn was the disciple of Jnanendra Bhikshu in Vedanta, of Mahendra in Nyâya and Vaisheshika, of Khandadeva in Purva-mimâmsâ and of Sheshavireshvara in the *Mahâbhâshya*.⁵ Sheshavireshvara taught Jagannatha Panditaraja as well.

It is said that Jagannatha started a school at Jaipur. He as well as other pandits of Jaipur were once challenged by a Kâzi to an open debate in matters concerning Islam. It was only Jagan-

natha who took up the challenge, studied the religious literature of the Moslems as much and as quickly as he could within the fixed date and defeated the Kazi. This creditable performance had such a telling effect upon the ruler of Delhi that he at once invited Jagannatha to his court. Jagannatha accepted the same and a fresh chapter in his life's history began.

There is a tradition that he had fallen violently in love with a Muslim girl called Lavangi whom he subsequently married. Probably, he was unmarried when he came to the court of the ruler of Delhi.⁶ That he was much enamoured of this Muslim girl is evidenced by several verses attributed to him.⁷

Probably Jagannatha had a son by Lavangi whose loss he mourns in one

1 *Rasa-gangadhara*, I. 3 :—

पाषाणादपि पीयूषं स्यन्दते यस्य लीलया ।
तं वन्दे पेरुभट्टाख्यं लक्ष्मीकान्तं महारुम् ॥

Commenting upon Lakshmi, Nagesha says—लक्ष्मीति तत्-पत्नी-नाम ।

2 Concluding verse of the *Pranabharana* (verse No. 53 is an interpolation) :—

तैलंगान्वय-मंगलालय-महालक्ष्मी-दया-लालितः
श्रीमत्-पेरुमभट्ट-सुनुरनिशं विद्वल्लुलाटन्तपः ।
संतुष्टः कमलाक्षिपत्य कवितामाकरयं तद्वर्णनं
श्रीमत्-पण्डितराज्ञ-पण्डित-जगन्नाथो व्यधा-
सीदिदम् ॥

3 Op. cit.

4 See colophon to the *Bhamini-vilasa*.

5 *Rasa-gangadhara*, I. 2 :—

श्रीमज्ज्ञानेन्द्रभिक्षोरधिगत-सकल-ब्रह्म-विद्या-प्रपञ्चः
काबादीराक्षपादीरपि गहनगिरो यो महेन्द्राद्वेदीत् ।
देवादेवाब्जगीष्ट स्मर-हर-नगरे शासनं जैमिनीयं
शेषांक-प्राप्त-शेषामल-भक्षितिरभूत् सर्व-विद्याधरो यः ॥

6 Cp. शीतार्ता इव संकुचन्ति दिवसा नैवा-
म्बरं शर्वरी

शीघ्रं मुञ्चति किं च हुतभुक्-कोशं गतो भास्करः ।
त्वं चानन्द-दुताश-भाजि हृदये सीमन्तिनीनां गतो
नास्माकं वसनं न वा युवतयः कुत्र व्रजामो वयम् ॥

7 यवनी-रमणी विपदः शमनी
कमनीयतमा नवनीतसमा ।

उहि ऊहि-वचोमृत-पूर्यमुखी
स सुखी जगतीह यदङ्गता ॥
यवनी नवनीत-कोमलाङ्गी

शयनीये यदि नीयते कथाचित् ।
अवनी-तलमेव साधु मन्ये

न वनी माववनी विनोद-हेतुः ॥
न याचे गजालि न वा वाजिराजि

न वितेषु वितं मदीयं कदाचित् ।
इयं सुस्तनी मस्तक-न्यस्त-हस्ता

लवङ्गी कुङ्गी-दृङ्गीकरोतु ॥

of the verses of the *Rasa-gangādhara*.⁸ Jagannatha, probably, first came to Delhi during the rule of Jahangir to whom he refers in a verse of the *Rasa-gangādhara*.⁹

Jagannatha himself states in the introductory part of his *Āsaf-vilāsa* that he got his title Panditaraja from emperor Shahjahan. His work on Asaf-khan, counsellor of Shahjahan and brother of Nurjahan, manifestly shows his reverence for him and also for Raya Mukunda of Kashmir at whose instance he composed the same. The verse attributed to Jagannatha Panditaraja declaring that only two Ishvaras or Lords, either the Lord of Delhi or of the universe, were to be approached for help, the rest being simply worthless from the point of view of real patronage,¹⁰ would, probably, refer to Shahjahan during whose reign he passed the longest period of his life at the court of Delhi.

8 अपहाय सकल-बान्धव-

चिन्तामुद्वाह्य गुरु-कुल-प्रणयम् ।

हा तनय विनयशालिन

कथमिव पर-लोक-पथिकोऽभूः ॥

P. 42, Nirnayasagar Press, 5th edition.

9 श्यामं यज्ञोपवीतं तव किमिति

मयी-संगमात् कुत्र जातः

सोऽयं शीतांशु-कन्या-पयसि

कथमभूत्तजलं कजलाफम् ।

व्याकुल्यन्मूर्दीन-क्षिति-रमब-

रिपु-क्षोबिभृत्-पद्मलाक्षी-

लक्ष्मीश्यामु-धारा-समुदित-सरितां

सर्वतः संगमेन ॥ (P. 708).

The full name of Jahangir was Nuruddin Muhammad Jahangir.

10 दिक्षीश्वरो वा जगदीश्वरो वा

मनोरथान् पूरयितुं समथः ।

अन्यैर्न पालैः परिदीयमानं

वाकाय वा स्वाह्वयवाय वा स्यात् ॥

In some MSS. of his work *Jagad-ābharana*, there is a reference to his enjoyment of the patronage of Dara Shikoh. (See below : under the works of Jagannatha—*Jagadabharana*). Moreover, Dara Shikoh was murdered in 1659, only one year after the imprisonment of his father Shahjahan.

The tradition is that Jagannatha Panditaraja left the court of Delhi in sheer disgust after the murder of Dara Shikoh and came to Benares where he was severely reprimanded by Appaya Dikshita apparently for marrying a Muslim girl. This was, most probably, only retaliating for Jagannatha's severe criticism of his work *Chitra-mināmsā* in the *Chitra-mināmsā-khandana*. Jagannatha, however, took the insult so terribly to heart that he is said to have committed suicide along with his beloved Lavangi in the holy waters of the Ganges. There is a tradition that the *Gangā-lahari* of Jagannatha was composed for this purpose; as he stepped down and down, he recited one after another the fifty-three verses of this Stotra after which he and Lavangi were drowned.

But this incident must have taken place some time after his leaving the court of Delhi. He says in the *Shānta-vilāsa*, part IV of the *Bhāmini-vilāsa*, V. 32, that after leaving Delhi, he resided at Muttra.¹¹

11 शास्त्राग्राहकसितानि नित्य-विषयः

सर्वेऽपि संभाविता

द्विहीवह्वम-पाणि-पल्लव-तले

नीतं नवीनं वयः ।

संप्रत्यूर्जित-वासनं मधुपुरी-

मध्ये हरिः लेच्यते

सर्वं पविडतराज-राजि-तिलके-

नाकारि लोकाधिकम् ॥

The third canto of the *Bhamini-vilasa*, viz, the *Karunā*, apparently appears to have been composed after the demise of Jagannatha's partner in life. But really if the *Karuna-vilasa* as a part of the *Bhamini-vilasa* were composed with the express intention of having ready illustrations for the *Rasa-gangadhara*, as Nagesha says,¹² no personal loss need be taken into consideration with regard to the composition of the verses. Moreover, as there is no evidence whatsoever that Jagannatha Panditaraja married a second time, the above supposition distinctly goes against the tradition that he and Lavangi died together in the holy waters of the Ganges.

The *Rasa-gangadhara* contains a verse¹³ which refers to Nurdin. Nurdin is really the first part of the name of Nuruddin Muhammed Jahangir, father of Shahjahan. Most probably our poet came to the court of Delhi when Jahangir was the ruler. Internal evidence shows that Jagannatha Panditaraja enjoyed the full confidence and liberal patronage of Shahjahan.¹⁴ If 'Jagat'

of the work *Jagadabharana* may be taken to refer to Dara Shikoh as some MSS. show, Jagannatha Panditaraja may be supposed to have continued to enjoy the patronage of the Mughal Raj till the murder of the eldest son of Shahjahan. Therefore, our poet appears to have enjoyed the patronage of two Mughal emperors and one Mughal prince. It is only likely that Jagannatha was born in the second half of the sixteenth century and continued to contribute to Sanskrit literature as a court-poet of Delhi till the murder of the unfortunate Mughal prince Dara Shikoh. (1659 A. D.). Subsequently to his leaving the royal court he resided at Muttra and compiled the *Bhamini-vilasa* and necessarily the *Rasa-gangadhara*, if the word *Kāvya* in V.6 of this work really refers to the *Bhamini-vilasa* as Nagesha says it does.

Other evidences also help the determination of the date of Jagannatha Panditaraja. Jagannatha was connected with the celebrated school of grammarians headed by Bhattoji Dikshita. His exact relationship is best seen in the following table :—

12 Jagannatha says in the *Rasa-gangadhara*, V. 6 :—

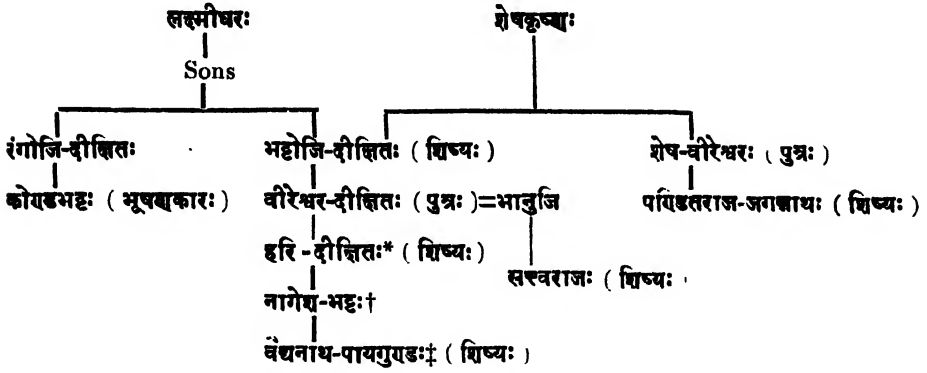
निर्माय नूतनमुवाहरणानुरूपं
काव्यं मयाऽत्र निहितं न परस्य किंचित् ।
किं सेव्यते ह्यमनसा मनसाऽपि गन्धः
कस्तूरिका-जनन-शक्तिभृता मृगेय ॥

Nagesha says, काव्यं भामिनी-विलासाख्यम् ॥

13 इवामं यज्ञोपवीत, etc., p. 703, NSP. ed., 5th ed.

14 अथ सकल - लोक - विस्तार - विस्तारित-
महोपकार-परंपराधीन-मानसेन, प्रतिदिनमुपवन-
वध - गद्य - पद्याद्यनेक - विद्या - विद्योत्तितामन्तःकरणैः
कविभिरुपाख्यमानेन, कृतयुगीकृत-कलि-कालेन,

कुमति-नृप - जाल - समाच्छादित - वेद - वन - मार्ग -
विलोकनाय समुदीपित-सुतर्क-दहन-ज्वाला-ज्वालेन,
मूर्तिमतेव नञ्वावासक-खान-मनःप्रसादेन, द्विज-
कुल-सेवा-देवाकि-वाङ्-मनः-कायेन, माधुर - कुल-
समुद्ग्रेन्दुना राय-मुकुन्देनविष्टेन, सार्वभौम-श्री-
शाहजहाँ-प्रसादाधिगत - पण्डितराज - पद्मी - विरा-
जितेन, तैलंग-कुलावर्तसेन, पण्डित-जगन्नाथेनासक-
विलासाख्येयमाख्यायिका निरमीयत। - Introductory part of the *Asaf-vilasa*. The word *विखीबल्लभ* in V. 82 of the *Shanta-vilasa* (Part IV. of the *Bhamini-vilasa*), most probably refers to Shahjahan.



In the *Kula-prabandha* composed in the seventeenth century, which is now included in the *Vamsha-vithi* of the *Sāhitya-vaibhava* of Bhatta Mathuranatha Shastrin (Bhatta Garden, Presidency Road, Jaipur, Rajputana), it is stated that one Narayana who was a student of Jagannatha Panditaraja succumbed to death early in life in the seventeenth century.¹⁵ This also helps the exact determination of the date of Jagannatha Panditaraja irrespective of the above evidences.

Again, the *Subhāshita-hārāvali* of Hari Kavi preserves a verse of Jagannatha Panditaraja in which he praises one Gangadhara.¹⁶ Nagesha Bhatta refers to Gangadhara as his Guru in his

* There is a tradition that H. D. challenged Jagannatha Panditaraja in a debate in which our poet first defeated his opponent but later on was himself defeated.

† Nagesha Bhatta flourished towards the end of the seventeenth century and therefore, the date of Jagannatha Panditaraja who flourished two generations earlier must be about fifty years earlier still.

‡ For the date of Vaidyanatha, see Introduction to my edition of the *Kala-madhava-lakshmi*, Vol. I.

15 लक्ष्मा विद्या निखिलाः पण्डितराजाजगन्ना-
थात् ।
नारायणस्तु दैवादस्यायुः स्वःपुरीमगमत् ॥

16 वित्तवदा-हेत्वाद्ये रतिवितत-वाक्यैरपि नृभि-
र्न जेषोऽसौ विद्वज्जन-सदसि गंगाधर-बुधः ॥

The *Lakshmi-lahari* of Jagannatha seems to refer to the same poet by means of pun on गंगाधर in V. 3—सुरास्तं गायन्ति स्फुरित-
तनु-गंगाधर-मुक्ताः ॥

commentary on the *Rasa-gangadhara*.¹⁷ It may be that these two Gangadhara were identical in which case Gangadhara must have taught Nagesha in his old age.

It may further be added that the commentary of Nagesha Bhatta on *Rasa-gangadhara* was composed by the beginning of the eighteenth century. Jagannatha himself severely criticized Appaya Dikshita as a slavish imitator of earlier rhetoricians. Appaya was probably alive up till the end of the first quarter of the seventeenth century and was, in any case, a senior contemporary of Jagannatha. Haribhaskara, whose *Vritta-ratnākara-tikā*¹⁸ was composed in 1676 A. D., includes in his *Padyāmrita-tarangini* two verses of Jagannatha. The *Padyāmrita-tarangini* is dated at 1674 A. D.¹⁹ and was composed only fifteen years after the murder of Dara Shikoh.

The *Padya-veni* of Venidatta also cites a verse of Jagannatha. Venidatta wrote his *Pancha-tattva-prakāshikā* in 1644 A. D. It is only likely that the *Padya-veni* was composed a few years earlier than the *Padyāmrita-tarangini*.

From the above evidences we may

17 नत्वा गंगाधरं मर्म-प्रकाशं तनुते गुरुम् ;
the opening line of the commentary.

18 Bhandarkar, Reports, 1877—91, p. lxii and 1893-85, p. 60.

19 See p. 72 of my edition of the *Padya-mrita-tarangini*.

come to the conclusion that the period of Jagannatha's literary activities con-

tinued from the beginning of the seventeenth century up to about 1660 A. D.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

The *Teachings* this month discuss some spiritual problems that every aspirant or religious preacher has to face in everyday life. . . . Swami Turiyanandaji summarizes the messages of the Gita on *Action and Inaction*. . . . The Editor finds the solution of the Indian impasse in a greater emphasis on *Cultural Integrity* rather than *Political Nationality*. . . . In *Brotherhood in Islam and Hinduism* one gets a warm touch of the universalism that inspires Dr. M. Hafiz Syed. . . . From the *Letter* of Sister Nivedita who calls herself Khooki or the little daughter, one gets a glimpse of the deep, spiritual fervour that often expresses itself through a personal relationship. . . . Swami Jagadiswarananda finds in the *Rishi* and not in the *Superman* or the *Comrade* the true ideal for the Indian youths. . . . A few months ago Swami Pavitrnananda presented a life-sketch of Swami Saradananda. This time he appears with a short life of *Swami Brahmananda* who was the first President of the Ramakrishna Math and Mission. . . . To Dr. N. V. Banerjee we are indebted for a timely reference to *Swami Vivekananda's Vision of Things to Come*. . . . *An Artist* and a monk in the Himalayas had a charming talk, which is published with the artist's approval. . . . Dr. Jatindra Bimal Chaudhuri's scholarly study of the life and works of *Jagannatha Panditaraja, Court-poet of Shahjahan* will be published in two consecutive issues.

SANSKRIT IS IMMORTAL

In the *Human Affairs* of June 1942, Mr. A. S. Panchapakesa Ayyar, M.A., I.C.S., F.R.S.L., Bar-at-Law, holds that 'Sanskrit is not dead—can never die'. He notes that 'owing to political preoccupations, racial animosities, and communal feelings, its place in a scheme of liberal education is being questioned'. But 'by abandoning it, an Indian is abandoning one of his precious possessions, and forfeiting one claim to the world's respect. But, this temporary and misguided opposition, this momentary withholding of popular support, will not kill it or even scotch it. By its intrinsic greatness, Sanskrit is free from the need for public recognition and popularity as an elephant in a procession is free from the need of many people to follow it.'

We fully share in the pride that the writer feels for this unique language, which treasures the culture of a nation that was at the vanguard of civilization for millenniums. But culture requires nurture and nourishment. We cannot rest contented with a mere assumed bright future for Sanskrit. It is the present that matters most. And all who care for Sanskrit must do their utmost to regain for it—its proper position here and now.

A PROBLEM FOR THE PSYCHO-ANALYSTS

In a recent B. B. C. talk Prof. C. E. M. Joad deplores that 'our world has been growing to maturity a genera-

tion without a creed or a code', which, he thinks, 'is a novel phenomenon'. 'Every generation of men that in any age has ever lived has had something to believe in, something to worship. We can only suppose that this has been so because to worship and to believe is a universal human need.' It would seem, therefore, that the present generation 'lacks an attribute that has belonged to all its predecessors; the need exists in us, but is repressed. Or, if we like to adopt the current jargon, we may say that it is active in the unconscious, and psycho-analysts, who make so much play with the repressed sexual needs of the Victorians, might pay a little more attention to the repressed religious needs of the moderns.'

YOUTHS WHO BELIEVE

But Prof. Joad is no pessimist, and in contemporary England, at least, he reads the signs of better days ahead. In the same talk he asserts, 'Premonitory stirrings of the spirit are already perceptible in this country. As usual they manifest themselves first among the young. . . . A few years ago economics was the order of the day and Marxism the centre of interest. . . . Now the questions are different. Did God will this war? If so, can He be good? . . . In these and similar questions the new-founded ethical interests of the generation now reaching maturity find expression.' Can any Indian professor of note enlighten us on the psychological change brought over the minds of the Indian youths? Europe leads even in the thought world. When the War makes Europe think more in terms of ultimate realities, one would expect the Indian youths to trim their sails to this changing breath of Europe. But, perhaps, the generalization fails here, since the

War has not stirred India as deeply as Europe. It will, therefore, be no wonder to find our youths running after the isms that Europe hugged in its bosom a few years ago.

THE PROBLEM OF EVIL

Prof. Joad's analysis casts a ray of hope on the hearts of all religious people. But the buoyant optimism of Europe which believed in a naive theory of evolution that seemed to be constantly ushering in better days, receives a rude shock at the professor's hand. He marks the contrast between the two attitudes—old and new—towards evil, and seems to base his hope for the re-entry of religion on this changed evaluation of evil. 'My generation was brought up', writes he, 'to think of evil as a by-product of circumstance; of poverty for example, or of psychological maltreatment and mis-education in childhood. It followed that evil was something that could be cured by social or political action. . . . I think the war has made it impossible for people any longer to take this facile view of evil. . . . It looks like the expression of something fundamental arising in man, perhaps, in the universe. . . . Is it not, indeed, merely the doctrine of original sin. . . ?' Christians will easily say 'Yea' to the last question. But if evil is something fundamental, original, and universal, how can it ever be removed even by a moral rearmament or re-entry of religion? Under the circumstances religion can only vouchsafe a temporary solace to the sorrow-stricken; it cannot remove evil for ever or from everywhere. Philosophers are bound to be led into such a *cul-de-sac* so long as they fight shy of the Indian theory of *Mâyâ*, which refuses to recognize evil as an ultimate category.

UNTOUCHABILITY IS NOT A MERE HINDU PROBLEM

Dr. H. C. Mukherjee, M.A., Ph.D., M.L.A., is always noted for his sound and impartial views on social questions, and when a non-Hindu like him speaks about untouchability he should have our willing ears. From what he writes in the *Forward* of 20-June 1942, it would appear that untouchability is not a problem for the Hindus alone. It affects and afflicts all the communities of India. 'I had of course all along been aware', writes he, 'that Hinduism had untouchability. I also knew that it is found in certain parts of India among our Muslim brethren. I was very deeply grieved to find the same curse in our (Christian) community not only in Southern India where it had existed for a long time but also in Western India.' Instead, therefore, of laying all the blames on the Hindus, there should be a concerted action among all the communities to remove this heinous social evil under which we are all suffering. But unfortunately, critics see the moles in others' eyes and miss the mote in theirs.

ARE THE MUSSULMANS NATURALLY EXCLUSIVE?

The Indian Social Reformer of 27 June writes: 'Experience, the latest being the exchange of populations between Turkey and Greece, shows that Christians and Muslims cannot unite in a single State. Palestine shows that Jews and Muslims cannot do it either. Even Shias and Sunnis cannot unite to form one State. Parsis, of course, found it impossible centuries ago. It is the fundamental tolerance of the Hindu people that has made it possible for all these religions to live in neighbourly relations in this country. Indian unity must embrace all com-

munities—the smallest as well as the largest. . . . We must recapture this ideal and work for it aggressively, if need be, against all lesser unities. Indian unity will include all these, Hindu-Muslim unity among them.'

That Hinduism is a strong binding force, and that it has gone a great way in smoothing down the angularities of other irreconcilable elements in India, can never be doubted. But what is not quite apparent to the outside world is whether the other religions, and especially Mohammedanism, are really so exclusive in their thoughts and actions. The question is important and deserves scientific investigation; for on its answer depends the attitude of the religions towards one another.

NATIONAL EDUCATION

Mr. T. N. Siqueira writes in *The New Review* of July: 'The teaching of Western literature and science through a Western medium to Eastern boys and girls living in Eastern surroundings and steeped in Eastern customs has been to leave the core untouched and change the outer . . . , or in many cases to hollow out the kernel and leave the empty shell.' To remedy this unnatural state of things 'our whole society must become conscious of itself, not dependent, timid, second-handish. . . . Hence the new order in India should, I think, be a return to the oldest order of all—a right human and Indian education based on our history, language, philosophy, art, as integrating our common humanity. It is useless to seek superficial and accidental improvements when the essential aim of education has been forgotten—the "forming" of men.' We wonder what the Indian communalists, who see nothing good in Indian culture as such and want their co-religionists to be trained for a new theological State, will say to such a

proposal; for it stands diametrically opposed to all schemes of denationalization advertised under the high-sounding names of Pan-Islamism and Pakistan!

ALL'S RIGHT WITH THE WORLD

It is a robust optimism based on an unassailable metaphysical outlook, characteristic of the East, that prompts *The Vedanta Kesari* of July to assert: 'All is right with the world; but all not right with us. On the question of evil the East and the West differ widely. The West has taken a wrong start: It has forgotten the Self and has thrown the blame of evil on the world, preserving its "good" God high up in a heavenly tabernacle. But the East is congenitally introvertive. It points the finger to itself and says, "The evil is in me; but the good also is in me. The Self is my friend and foe. Hence by the affirmation of the good Self in me, I have to redeem myself." To this end, the East has built the sanctum for the divinity not in the starry heavens but in the very centre of life, in the heart from where it would radiate light into the corners of life. Evil there is; but the predominance of good over evil is a greater reality to the Indian.' Taking a wrong start the West is faced at every turn with the insoluble riddle: 'If God is the author of nature, is He the author of evil also?' 'The West has to come to its own, to the Self, before a right start can be made.'

THE INDIAN UNION

In an article under the above caption contributed by the late Rai Bahadur Ramaprasad Chanda to *The Modern Review*, the question is raised, 'Why did they (the Marathas), while imposing on

the Mughal emperor the *de facto* position of a tributary, themselves accept the *de jure* position of subjects?' And the article goes on: 'The simple answer to this question is, the Marathas did so out of regard for the high prestige of the occupant of the Mughal imperial throne. The great Mughal emperors, by conquering the whole sub-continent of India, not only greatly expanded their heritage, but fulfilled a supreme political necessity. Within the vast area of India. . . there are no lofty mountains like the Alps and the Pyrenese that may serve as natural boundaries of independent kingdoms. . . . The geography of India teaches the political lesson that the only means of securing internal peace and safety from aggression by external enemies in a country like India is the establishment of an empire or a political union embracing the whole country. . . . This work . . . that must have been welcomed by all classes of people . . . proceeded uninterruptedly for a century and a half and inspired the people with a faith in the prestige of the house of Timur that long survived the collapse of the military power. . . . It was this faith in the Mughal empire, not as an ordinary empire based on force, but as an union of free States that induced the Marathas, while imposing humiliating terms on the emperor, to humiliate themselves by accepting the position of vassals of the empire in the moment of their triumph. The East India Company followed the same course. . . . Consciously these powers did so out of regard for the house of Timur; but unconsciously they followed the direction of the geography and the history of India.'

REVIEWS AND NOTICES

POEMS. BY RABINDRANATH TAGORE.
Vivsa-Bharati, 2, College Square, Calcutta.
Pp. 216. Price Rs. 2-8.

This collection includes 122 poems rendered into English from original Bengali. Of these 113 are by the late poet himself, the remaining nine are translations by Dr. Amiya Chakraverty, the poet's secretary and close associate for many years. The poems are new in the sense that they were not published before for the larger public. The arrangement is chronological. The four sections correspond to the four major divisions of the poet's writings. In the appended notes we find references to the nature of each piece in the original—poem or free verse or song—and the name of the Bengali book from which each is taken. So here is a relatively wide variety ranging from Tagore's earliest period of composition down to the very latest when he was bedridden and waiting for the end. We are sure the book will be a great boon to all English-knowing non-Bengali admirers of Tagore's poetry in all countries of the world.

It is needless to point out the surpassing beauty and excellence of the poems which the poet himself chose to reinterpret in a foreign medium. They are poetry of the highest order in free verse form, Messrs Gerald Butler and Company notwithstanding. There is something Whitmanesque or even Audenesque here and there in the stage-setting, but, throughout, the rhythm, the cadence, the accents, the sentiments are entirely Tagore all by himself. The poet with his love of Nature, his mystic longings for the Infinite, his varied moods with all their wave-like rise and fall, passes before us in these pages. His fervent prayer-poems for his Motherland and his castigation of the war-craze have great significance for the critical times we are passing through. Everything is grand, noble, dignified. Poetry that is born of inner urge knows no limitation in form. But they are not mere exercises in translation. They are a new creation altogether. It is the magic of transformation with an added touch here of colour or a veil of shadow there, as his unerring intuition guided him, that holds us in thrall, and

they are in a riper form in the same tradition of his *Song Offerings* that first made his reputation in the West. It is really marvellous how he succeeds in striking the right note in a foreign medium even in handling poems that are highly complicated in their movement and terse in their expressions in the original in books like *Patraput*, *Shyamali*, *Vithika*, or *Punascha*. Though without that infinite suggestibility inherent in the poet's own tongue, some of these are even more direct and expressive in this foreign garb than in their own. Tagore himself admitted that this was so in the course of a conversation. Specialists will agree that these renderings in their own kind are a distinct contribution of value to the English language.

D. M.

CHRISTIAN MISSIONS—THEIR PLACE IN INDIA. BY M. K. GANDHI. Published by Messrs. Navajivan Press, Ahmedabad. Pp. 311. Price Rs. 2.

'Religion and religion alone is the life of India, and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kuvera's wealth poured upon the head of every one of her children'—declared Swami Vivekananda. Indeed, in spite of all the criticisms afloat against Mahatmaji's manœuvring of politics and religion *en masse* it is indicative of his clear vision that his politics is not divorced from religion. His firm footing in non-violence naturally consummating in love is a living example of Christianity in practice. To him 'Religion is one, and it has several branches which are equal. . . . He (God) may reveal Himself in a thousand ways and a thousand times.' He convinces that this treatise is no attempt to criticize the Christian Missionaries but an humble effort to explain the difficulties with regard to them. Naturally, the value of the book has been heightened by its unprejudiced authorship; and one can get very reasonable and impartial opinions herein.

Starting with his first acquaintances with religion and contact with Christianity, Mahatmaji drifts on to emphasizing the need of toleration—nay, 'not mutual toleration,


but equal respect',—which is the essence of all true religion and which prepares the background for the theme of the book. 'A friendly study of the world's religions is a sacred duty. But no propaganda can be allowed which reviles other religions; for that would be negation of toleration.'

But, as ill luck would have it, Mahatmaji, from his intimate touch with the Christian Missionaries and their activities, has been deeply disappointed in this respect. From the impression gathered by Mahatmaji through the conversations and correspondences that he had with the latter, one gets a glimpse of the spirit of these Missionaries in India: 'Their object is to add more members to their fold. . . . They are established with the view of weaning Indians from their ancestral faith.' 'I miss receptiveness, humility, willingness on your part to identify yourselves with the masses of India,' says Mahatmaji in one of his addresses to the Christian Missionaries. Conversions are made more with an appeal to material convenience than to the heart, and as such they have been functioning as an economic or socio-economic factor. The Missionaries have forgotten the words of their Master—The letter killeth, the spirit giveth life. 'It is tragic to see that religion is dragged down to the low level of crude materialism to lure people, into which the most cherished sentiments of millions of human beings are trodden under foot,'—laments the Mahatma. Mahatmaji appeals to the Christian Missionaries to translate the life of spirit itself into acts of love for their neighbours, instead of wasting energy in proselytizing; and that is the essence of all the teachings of Jesus as Gandhiji himself announces: 'There is thus no truer or other evangelism than life. . . . I cannot preach Hinduism, I can but practise it.'

Nevertheless, the book is not exclusively a review of the Christian Missionaries. Necessarily, the activities of Indian religious movements creep in, and Mahatmaji's own views about religion come to light. He is not blind to the ruining forces working in the name of religion at home. Well does he remark, 'It is, therefore, much more profitable to turn the search-light inward and to discover our own defects. . . . He is no Sanātani who is narrow and considers evil to be good if it has the sanction of antiquity and is to be found supported in any Sanskrit book. . . . So long as the poison of

untouchability remains in the Hindu body it will be liable to attacks from outside.' Even the Arya Samajists cannot escape Mahatmaji's notice: 'The Arya Samaj preacher is never so happy as when he is reviling other religions.' Gandhiji's view of religion is very broad-based and highly illuminating. Equality of all men, love for all, toleration of any blow however hard that might be, and the actualization of the teachings of scriptures are the gist of his philosophy. He, however, puts us into confusion when he remarks: 'Being necessarily limited by the bonds of flesh, we can attain perfection only after dissolution of the body.' But the Gita and the Upanishads speak otherwise: *हृदैव तेजितः सर्गो येषां साम्ये स्थितं मनः* and *यदा सर्वे प्रमुच्यन्ते कामा येस्य हृदि भ्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥*

Christian Missionaries are working with two ends—religious and political—and Mahatmaji's discourses also have a twofold end in view. They are a delineation of politico-religious or socio-religious conditions of India described by the able and attractive pen of Mahatmaji in his masterly style with special reference to the Christian Missionaries, and thus command a respectful study by all who are interested in religious harmony and India's welfare.

ASSAMESE LITERATURE. By BIRINCHI KUMAR BARUAH. EDITED BY SOPHIA WADIA. Published for the P. E. N.  India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Pp. 102. Price Re. 1-8.

Prof. Baruah's booklet of about 100 pages is a simple and easy introduction to Assamese literature, old and new. The literature of the Assamese-speaking people is up till now little known and less esteemed outside its geographical limits, and it will be a revelation to many that old Assamese literature produced such monumental works as Madhava Kandali's translation of the *Rāmāyaṇa* (fourteenth century), Rama Sarasvati's version of the *Mahābhārata*, and Bhattadeva's prose translation of the *Bhāgavata Purāna* and the Gita, besides the great devotional works of Shankaradeva and Madhavadeva, all in the sixteenth century. The Buranjis or chronicles written in Assamese are somewhat later, but remarkable as specimens of narrative prose. A noteworthy characteristic of old Assamese literature is that a great portion of

it consists of translations or adaptations from Sanskrit, and one of the tasks awaiting critical scholars is the sifting and analysis of the purely Assamese elements in the composition of these works with special reference to style, language, and vocabulary.

Compared with the systematic development of the literature of the early period, modern Assamese literature looks like a haphazard product, lacking in sustained effort and well-defined intellectual aims. No one will, however, deny that there are good things here and there, and efforts like Prof. Baruah's show that there are no grounds for pessimism. Unfortunately, the steady growth of Assamese literature depends to a large extent upon various factors for which the writers cannot always be held responsible.

Our thanks are due to the P. E. N. for the excellent get-up of the book.

K. K. HANDIQUI, M.A. (Oxon)

CONSTRUCTIVE PROGRAMME—SOME SUGGESTIONS. BY DR. RAJENDRA PRASAD. **A DISCIPLINE FOR NON-VIOLENCE.** BY RICHARD B. GREGG. **PRACTICAL NON-VIOLENCE.** BY MR. K. G. MASHRUWALA. *Published by Messrs Navajivan Press,*

Ahmedabad. Pp. 84, 42, 58; and price 4 As., 6 As., and 6 As., respectively.

The first brochure is mainly an elaboration of the thirteenfold *Constructive Programme* by Mahatma Gandhi, though Dr. Rajendra Prasad has made it more comprehensive by adding his own views on organization, the Congress, Kisans, labour, and students. The suggestions are thought-provoking; but as is usual with such sociopolitical questions, they may not always be accepted without demur. The plans for establishing communal amity and economic equality by non-violence bespeak of the author's high idealism and sincerity of purpose. But as regards their immediate success, it is for the practical politician to decide. The book deserves wide circulation, coming as it does from an eminent leader of Indian life and thought.

The second and third are monographs on Mahatmaji's non-violence written by two of his ardent followers with forewords from Mahatmaji himself. Much dispute is already in the air about this principle, and these timely interpretations are, therefore, hoped to be of great value to the believers in non-violence in sustaining his faith and the honest unbeliever in resolving his doubts. The second will be of special value to the Westerners, since it is written in a manner attractive for them.

NEWS AND REPORTS

THE MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1941

The Advaita Ashrama at Mayavati was started by Swami Vivekananda in the heart of the Himalayas as early as the year 1899. It was meant to be a suitable centre for practising and disseminating the highest truth in life. As a side-activity of the Ashrama a regular Dispensary was opened in the year 1908 in fulfilment of the local needs. The Dispensary has slowly grown into a full-fledged Hospital with thirteen beds, an operation theatre fitted with the most up-to-date equipments, and a small clinical laboratory. The Hospital has proved itself a veritable boon for the poor and ignorant hill-people who come

here from a distance or even fifty or sixty miles for treatment. A short summary of the report of the Hospital for the year 1941 is given below.

The total number of patients treated during the year in the Indoor Department was 389, of which 264 were cured and discharged, 81 were relieved, 89 were discharged otherwise or left, 4 died and there was 1 patient remaining at the close of the year. In the Outdoor Department the total number of cases treated was 13,353, of which 11,072 were new and 2,281 were repeated cases.

STATEMENT OF DISEASES (Indoor included)

Cholera	...	...	...	1
Dysentery (Amœbic and Bacillary)	...	...	...	182

Diarrhoea	158
Enteric Fever	80
Syphilis (Congenital and Acquired)	20
Gonococcal Infection	87
Influenza	221
Kala-azar	18
Leprosy	4
Malaria	984
Measles	12
Pneumonia	86
Rheumatic Fever	79
Gout and Rheumatism	589
Smallpox	1
Tuberculosis (Lungs)	36
Other forms of Tuberculosis	9
Pyrexia of uncertain origin and other Infective diseases	407
Diseases due to Metazoan Parasites	308
Tumours (Benign and Malignant)	15
Diseases of the Nervous System	408
Diseases of the Eye (including Cataract and Trachoma)	3,207
Diseases of the Ear	222
Diseases of the Nose	92
Diseases of the Circulatory System	31
Diseases of the Blood and Spleen	11
Diseases of the Lymphatic Glands and Vessels	29
Goitre	85
Other diseases of the Ductless Glands	8
Diabetes Mellitus	2
Rickets	4
Other diseases due to disorder and deficiency of Nutrition and Metabolism	17
Diseases of the Male Generative System	59
Diseases of the Female Generative System	85
Diseases of Bone, Joints, Fasciæ and Bursæ	70
Other diseases of the Areolar Tissue	11
Ulcerative Inflammation	433
Other diseases of Skin, Nails, etc.	682
Diseases of the Kidney	16
Stone in the Bladder	9
Other diseases of the Urinary Organs	44

Injuries (Local and General) ...	284
Poisoning Case ...	4
Diseases of the Respiratory System other than Pneumonia and Tuberculosis ...	1,123
Diseases of the Tooth and Gums ...	273
Diseases of the Stomach ...	69
Diseases of the Intestines ...	43
Diseases of the Liver ...	97
Other diseases of the Digestive System ...	996
Total ...	11,411

Surgical Operations ...	88
Intramuscular and Subcutaneous Injections ...	1,241
Intravenous Injections ...	315

RECEIPTS AND PAYMENTS

For the Year Ending 31st December 1941

Receipts

Opening Balance :

	Rs.	A.	P.	Rs.	A.	P.
Cash in hand ...	576	9	0			
Cash at Central Bank of India, Ltd. (S. B. A/c.) ...	6,400	1	5			
				6,976	10	5

Subscriptions and Donations	4,081	15	7
Interest ...	4,271	1	0
Miscellaneous Receipts ...	117	5	3
Endowment Receipts ...	423	6	3
Withdrawal of Fixed Deposit with B. P. C. Bank, Ltd. ...	2,500	0	0
*Advance from Advaita Ashrama, Calcutta ...	9,620	13	10
Total ...	27,991	14	4

Payments

	Rs.	A.	P.
Establishment ...	191	14	9
Medical Staff ...	1,330	3	3
Medicines and Instruments ...	1,149	7	9
Equipment and Furniture ...	31	14	0
Beddings, Clothings and Laundry ...	203	1	0
Repairs to Buildings ...	143	9	0
General Expenses ...	287	12	0
Stationery, Printing and Postage ...	78	5	9
Miscellaneous Expenses ...	84	15	6

	Rs.	A.	P.
*Repayment of Advance from Advaita Ashrama, Calcutta	9,620	13	10
<i>Closing Balance :</i>			
Cash with Central Bank of India, Ltd. (S. B. A/c.)	7,510	4	5
Cash in hand (Rs. 5,000/- earmarked for purchasing G. P. Notes)	7,335	9	1
	14,874	13	6
Total	27,991	14	4

Examined and found correct.

N. C. CHAKRAVARTY & Co., R.A.,
Incorporated Accountants (London).

6th March, 1942.

Details of Investments

	Rs.	A.	P.
Martin & Co.'s H. A. L. Railway Debenture	1,000	0	0
Behar Bank Shares	500	0	0
Government Securities 4 p.c. Loan of 1960-70	1,498	5	2
Government Securities 3½ p.c. Loan of 1842-43	24,780	2	4
Government Securities 3½ p.c. Loan of 1865	74,859	13	5
Government Securities 3½ p.c. Loan of 1900-01	9,891	12	4
Government Securities 3½ p.c. Loan of 1842-43	473	3	11
Total	1,13,003	5	2

Details of Endowments

Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasabhapathy Chettiar, Madras	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durga Charan Chatterjee, Benares	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee	1,500	0	0

	Rs.	A.	P.
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee	1,500	0	0
The Maharaja Saheb of Morvi Endowment	1,10,000	0	0
Romain Rolland Endowment	1,200	6	3
Sm. Revati Devi Memorial Endowment for 2 Beds, by her son Mr. P. C. Bhargava, Lahore	3,000	0	0
Total	1,21,700	6	3

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. Our thanks are specially due to Mr. P. K. Nair, Feroke, Malabar, for a donation of Rs. 330, Mrs. Banoo Ruthonjee, Hongkong, for Rs. 100, Ricardo Vivie, South America, for Rs. 254-11-7, Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150 and the endowment of two beds with payment of Rs. 3,000.

Our thanks are also due to Messrs Calcutta Chemical Co., Ltd. (Calcutta); Bengal Chemical and Pharmaceutical Works Ltd. (Calcutta); Alembic Chemical Works Ltd. (Baroda); Bombay Surgical Co. (Bombay); Zandu Pharmaceutical Works Ltd. (Bombay); Indian Health Institute Laboratory (Calcutta); Union Drug Co., Ltd. (Calcutta); Bengal Enamel Works Ltd. (24-Perganas); Bengal Waterproof Works Ltd. (Calcutta); Cawnpore Woollen Mills Ltd. (Cawnpore); Britannia Biscuit Co., Ltd. (Calcutta); J. B. Mangharam & Co. (Sukkur); L. H. Sugar Mills Co., Ltd. (Pilibhit); Pestonjee P. Pocha and Sons (Poona), for supplying us with their preparations and produces free.

And we hope we shall receive from them such support and help even in future. Due to the effect of the war our hospital is passing through a great crisis. But we hope that through the help and support of our friends and sympathizers and the grace of God we shall be able to tide over all difficulties.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,

President, Advaita Ashrama,

P. O. Mayavati, Dt. Almora, U. P.

PRABUDDHA BHARATA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Ego alone the cause of bondage—Mâyâ creates Upâdhis—Seven planes of the mind—Indescribability of the highest plane—The wicked ego—The servant ego—The ego of a devotee—The paths of devotion and knowledge compared—Premâ Bhakti—Purity of heart—God's grace.

Thursday, December 14, 1882. (*Continued*).

Vijay : ‘Sir, why are we bound like this? Why don't we see God?’

Master : ‘The egotism of the embodied creature alone is Maya. This egotism has covered everything like a veil. “All troubles come to an end when the ego dies.” If by the grace of God a man but once realizes that he is not the doer, then he at once becomes a Jivan-mukta. Though living in the body, he is liberated. He has nothing else to fear.

‘This illusion of ego is like a cloud. The sun can't be seen on account of a thin patch of cloud; when that disappears the sun appears. If by the grace of the Guru one's egotism vanishes, then one sees God.

‘Râma, who was the direct embodi-

ment of God, was only two and a half cubits away, but Lakshmana couldn't see him because Sitâ stood between them. Lakshmana may be compared to the Jiva, and Sita to Maya. Man can't see God on account of this barrier of Maya. Just look : I am creating a barrier in front of my face with this towel. Now you can't see me. But I am so near. Likewise, God is the nearest of all, but we can't see Him on account of this covering of Maya.

‘The Jiva is nothing but the embodiment of Sachchidânanda. But as Maya, or egotism has created various Upadhis, limitations, he has forgotten his real Self.

‘Each Upadhi changes man's nature. If he wears a fine black-bordered cloth, you will at once find him humming Nidhu Babu's amorous tunes. Then

playing cards and walking-stick follow. If even a sickly man puts on high boots, he begins to whistle and climb the stairs like an Englishman jumping from one step to another. If a man but holds a pen in his hand, he scribbles on anything he can get hold of—such is the power of the pen.

'Money is also a great Upadhi. The possession of money makes such a difference in a man! He is no longer the same person. A Brahmin used to frequent the temple garden. Outwardly he was very modest. One day I went to Konnagar with Hriday. No sooner did we get off the boat than we noticed the Brahmin seated on the bank of the Ganges. We thought he had been enjoying the fresh air. Looking at us, he said, "Hello there! How do you do?" I marked his tone and said to Hriday, "The man must have got some money; that's why he talks like that." Hriday laughed.

'A frog had one rupee, which he kept in his hole. One day an elephant passed over the hole, and the frog, coming out in a fit of anger, raised his foot as if to kick the elephant, and said, "How dare you walk over my head?" Such is the pride that money begets!

'Egotism may disappear after the attainment of knowledge. On attaining it one goes into Samādhi, and the ego disappears. But it is very difficult to obtain such knowledge.

'It is said in the scriptures that a man experiences Samādhi when his mind ascends to the seventh plane. Egotism can disappear only when one goes into Samādhi. Where does the mind of a man ordinarily dwell? In the first three planes. These are in the organs of evacuation and generation, and in the navel. Then the mind is immersed only in worldliness, attached to lust

and greed. A man sees the light of God when his mind dwells in the plane of the heart. He sees the light and exclaims, "Ah! What is this? What is this?" The next plane is in the throat. When the mind dwells there he likes to hear and talk only of God. When the mind ascends to the next plane, in the forehead, between the eyebrows, then he sees the form of Sachchidananda and desires to touch and embrace it. But he cannot. It is like the light in a lantern, which one can see, but cannot touch. One feels as if one has touched the light, but in reality one has not. When the mind gets to the seventh plane, then the ego vanishes completely and the man goes into Samādhi.'

Vijay: 'What does a man see when he attains the knowledge of Brahman after reaching the seventh plane?'

Master: 'What happens when the mind reaches the seventh plane cannot be described.

'Once a boat goes into the "black waters" of the ocean, it doesn't return. Nobody knows what happens to the boat then. Therefore the boat can't give us any information about the ocean.

'Once a salt-doll went to measure the ocean's depth. No sooner did it enter the water than it melted. Now, who could tell how deep the ocean was? That which could tell about it had melted. Reaching the seventh plane, the mind is annihilated; man goes into Samādhi. What he feels then can't be described in words.

'The "I" that makes one a worldly person and attaches one to lust and greed is the "wicked I". The intervention of this ego creates the otherness between the Jiva and Atman. Water appears to be divided into two parts if one puts a stick across it. But in reality there is one water. It appears

as two on account of the stick. This "I" is verily the stick. Remove the stick and there remains only one water as before.

'Now, what is this "wicked I"? It is the ego that says, "What! Don't they know me? I have so much money! Who is wealthier than I?" If a thief robs such a man of only ten rupees, first of all he wrings the money out of the thief, then he gives him a good beating. But the matter doesn't end there. The thief is handed over to the police and is eventually sent to jail. The "wicked I" says, "What! The rogue ought to know better. To rob me of ten rupees! What audacity!"'

Vijay : 'If without destroying the "I" a man cannot get rid of attachment to the world and consequently cannot experience Samadhi, then it would be wise for him to follow the path of Brahmajñāna to attain Samadhi. If the "I" persists in the path of devotion, then one should rather choose the path of knowledge.'

Master : 'It is true that one or two can get rid of the "I" through Samadhi; but these are very rare cases. You may indulge in thousands of reasonings, but still the "I" comes back. You may cut the pipal tree to the very ground to-day, but you will notice a sprout springing up to-morrow. Therefore if this "I" must remain, let the rascal remain as the "servant I". As long as you live, you should say, "O God, Thou art the Master and I am Thy servant." The "I" that feels, "I am the servant of God, I am His devotee", doesn't injure one. Sweet things cause acidity of the stomach, undoubtedly, but there is an exception in the case of sugar candy.

'The path of knowledge is extremely difficult. One cannot obtain knowledge unless one gets rid of the feeling that

one is the body. In this Kaliyuga the life of man is centred in food. He can't get rid of the feeling that he is the body and ego. Therefore the path of devotion is prescribed for this cycle. This is an easy path. You will attain to God if you sing His name and glories and pray to Him with a yearning heart. There isn't the least doubt about it.

'When one draws a line on the surface of water, instead of placing a stick across it, it looks as if the line divides the water in two parts; but the line lasts only for a few seconds. The "servant I", the "devotee I", the "child I", are merely the line of an ego.'

Vijay (to the Master) : 'Sir, you ask us to renounce the "wicked I". Is there any harm in the "servant I"?''

Master : 'The feeling of the "servant I"—that is, "I am the servant of God, I am the devotee of God"—doesn't injure one. On the contrary, it helps one to realize God.'

Vijay : 'Well, sir, what becomes of the lust, anger, and other passions of one who keeps the "servant I"?''

Master : 'If a man truly feels like that, then he has only the semblance of lust, anger, and the like. If, after the attainment of God, he looks on himself as the servant or the devotee of God then he can't injure anybody. By touching the philosopher's stone the sword is turned into gold. It keeps the appearance of a sword but cannot do violence to anyone.

'When the branch of a cocoanut tree dries up and drops to the ground, it leaves only a mark on the trunk indicating that once upon a time there was a branch at that place. In like manner, he who has attained to God keeps only an appearance of ego. In him there remains only a semblance of anger and lust. He becomes like a child. A

child has no attachment to the three qualities, Sattva, Rajas, and Tamas. He becomes as quickly detached from a thing as he becomes attached to it. You can cajole a cloth worth five rupees out of him with a doll worth half a penny, though first the child may say with great determination, "No, I won't give it to you. My daddy bought it for me." Again, all persons are the same to a child. He doesn't have any feeling of high and low towards men. Therefore, he doesn't discriminate about caste. If his mother tells him that a particular man should be looked upon as an elder brother, the child will eat from the same plate with him, though the latter may belong to the low caste of a blacksmith. The child doesn't know hate, nor does he discriminate between the holy and the unholy.

'Some, even after attaining Samadhi, retain the "servant ego" or the "devotee ego". The Bhakta has indeed this egotism: "O God, Thou art the Lord and I am Thy servant; I am Thy devotee." He feels thus even after the realization of God. His "I" is not completely effaced. Again, through the constant cultivation of this consciousness, one ultimately attains to God. This is called Bhakti-yoga.

'One attains the knowledge of Brahman by following the path of devotion. God is all-powerful. He may give His devotee Brahmajñana also, if He so wills. But the devotee generally doesn't seek the knowledge of the Absolute. He would rather have the consciousness that God is the Master and he the servant, or that God is the Divine Mother and he the child.'

Vijay: 'But those who discriminate according to the Vedānta philosophy also realize God in the end, don't they?'

Master: 'Yes, one may reach God by following the path of discrimination

too. This is called Jñāna-yoga. But this path is extremely difficult. I have told you already of the seven planes of consciousness. On reaching the seventh plane the mind goes into Samadhi. If man has the firm knowledge that Brahman alone is real and the world illusory, then his mind merges into the bliss of Samadhi. But in this Kaliyuga the life of a man depends on food. How can he have the consciousness that Brahman alone is real and the world illusory? In this Kaliyuga it is difficult to have the feeling, "I am not the body, I am not the mind, I am not the twenty-four cosmic principles; I am beyond pleasure and pain, I am above disease and grief, old age and death." However you may reason and argue, the feeling that the body is the soul will somehow crop up from an unexpected quarter. You may cut a pipal tree to the ground and think it is dead to its very root, but the next morning you will find a new sprout shooting up from the dead stump. The identification with the body does not leave one; therefore the path of devotion is best for the people of the Kaliyuga. It is easy.

'Further, "I don't want to become sugar; I want to eat it." I never feel like saying, "I am Brahman." I say, "Thou art my Lord and I am Thy servant." It is better to make the mind race between the fifth and sixth planes, like a boat racing between two points. I don't want to go beyond the sixth plane and keep my mind a long time in the seventh plane. My desire is to sing the name and glories of God. It is very good to look on God as the Master and oneself as His servant. Further, you see, people speak of the waves as belonging to the Ganges; but no one says that the Ganges belongs to the waves. The feeling, "I am He", is not wholesome. A man who enter-

tains such an idea, while looking on his body as the Self, causes himself great harm. He can't go forward in spiritual life; he drags himself down. He deceives himself as well as others. He can't understand his own state of mind.

'But it isn't *any* kind of Bhakti that enables one to realize God. One can't realize God without Prema Bhakti¹. Another name for Prema Bhakti is Râgâ Bhakti². God cannot be realized without love and attachment. Unless one's love is directed to God, one cannot realize Him.

'There is another kind of Bhakti, known as Vaidhi Bhakti³, according to which one must repeat the name of God a fixed number of times, fast, make pilgrimages, worship God with so many offerings, make so many sacrifices, and so on and so forth. By continuing such practices for a long time one acquires Raga Bhakti. God cannot be realized until one has Raga Bhakti. One must love God. In order to realize God one must be completely free from worldliness and direct all of one's mind to Him.

'But some acquire Raga Bhakti directly. It is innate in them. They have it from their childhood. Even at an early age they weep for God. An instance of such Bhakti is to be found in Prahlâda. Vaidhi Bhakti is like the movement of a fan in order to create a breeze. One needs the fan to make the breeze. Similarly, one practises Japa, austerity, and fasting in order to acquire love for God. But the fan is set aside when the southern breeze blows of itself. Such actions as Japa and austerity drop off when one feels direct

love and attachment for God. Who, indeed, will perform the ceremonials enjoined in the scriptures, when he is mad with love of God?

'Devotion to God may be said to be "green" as long as it doesn't grow into love for God; but it becomes "ripe" when it has grown into such love.

'A man with "green" Bhakti cannot assimilate spiritual talk and instruction; but one with "ripe" Bhakti can. The image that falls on a photographic plate covered with black film⁴ is retained. On the other hand, thousands of images may be reflected on a bare piece of glass, but not one of them is retained. As the object moves away, the glass becomes the same again. One cannot assimilate spiritual instruction unless one has already developed love for God.'

Vijay : 'Is Bhakti alone sufficient for the attainment of God, for His vision?'

Master : 'Yes, one can see God through Bhakti alone. But it must be "ripe" Bhakti, Prema Bhakti and Raga Bhakti. No sooner does one have that Bhakti than one loves God even as the mother loves the child, the child the mother, or the wife the husband.

'When one has such love and attachment for God, one doesn't feel the attraction of Maya for wife, children, relatives, and friends. One only retains compassion for them. To such a man the world appears a strange land, a place where he has merely to perform his duties. It is like a man's having his real home in the country, but coming to Calcutta for work. He has to rent a house in Calcutta for the sake of his duties. When one develops love of God, one completely gets rid of one's attachment to the world and worldly wisdom.

¹ Ecstatic love for God.

² Supreme love which makes one attached to God only.

³ Devotion to God, hedged around by injunctions and ceremonies.

⁴ Silver nitrate.

'One cannot see God if one has even the slightest trace of worldly wisdom. Match-sticks, if damp, won't strike fire though you rub them a thousand times against the match-box. You only waste a heap of sticks. The mind soaked in worldliness is such a damp match-stick. Once Sri Râdha said to her friends that she saw Krishna everywhere—both within and without. The friends answered, "Why, we don't see Him at all. Are you delirious?" Radha said, "Friends, rub your eyes with the collyrium of divine love, and then you will see Him."

(To Vijay) 'It is said in a song of your Brâhmo Samâj :

O Lord, is it ever possible to know
Thee without love,
However much one may perform
worship and sacrifice?

'If the devotee but once feels for God this attachment and deep love, this mature devotion and attraction, then he sees God in both His aspects, with form and without form.'

Vijay : 'How can one see God?'

Master : 'One cannot see God without purity of heart. Through attachment to lust and greed the mind has become stained—covered with dirt, as it were. A magnet cannot attract a needle if the needle is covered with mud. Wash away the mud and it will be drawn to the magnet. Likewise, the dirt of the mind can be washed away with the tears of our eyes. This stain is removed if one sheds tears of repentance and says, "O God, I shall never again do such a thing. Thereupon, God, who is like the magnet, draws to Himself the mind, which is like the needle. Then the devotee goes into Samadhi and has the vision of God.

'You may try thousands of times, but nothing can be achieved without God's grace. One cannot see God with-

out His grace. Is it an easy thing to receive the grace of God? One must altogether renounce egotism; one cannot see God as long as one feels, "I am the doer". Suppose, in a family, a man has taken charge of the store-room; then if someone asks the master, "Sir, will you yourself kindly give me something from the store-room?" the master says to him, "There is already someone in the store-room. What is there for me to do there?" God doesn't easily appear in the heart of a man who feels himself to be his own master. But God can be seen the moment His grace descends. He is the Sun of Knowledge. One ray alone of His has illumined the world with the light of wisdom. Therefore we are able to see one another and acquire varied knowledge. One can see God only if He turns His light towards His own face.

'The police sergeant goes his rounds in the dark of night with a lantern⁵ in his hand. No one sees his face; but with the help of that light, the sergeant sees everybody's face and others can see one another. If you want to see the sergeant, however, you must pray to him saying, "Sir, please turn the light on your own face. Let me see you." In the same way one must pray to God : "O Lord, be gracious and turn the light of knowledge on Thyself, that I may see Thy face."

'A house without light indicates poverty. Likewise one must light the lamp of knowledge in one's heart. As it is said in a song :

Lighting the lamp of knowledge in
the chamber of your heart,
Behold the face of the Mother,
Brahman's embodiment.'

As Vijay had brought medicine with

⁵ A reference to the lamp carried by the night-watchman, which has dark glass on three sides.

him, the Master asked a devotee to give him some water. He was indeed a fountain of infinite compassion. He had arranged for Vijay's boat-fare as

the latter was too poor to pay it. Vijay, Balaram, M., and the other devotees left for Calcutta in a country boat.

MYSTICISM AS A SOCIAL FORCE

BY THE EDITOR

The wise after reflecting in their hearts realized that the causes of the seen are embedded in the Unseen.—*Rigveda*, x. 129.

I

Mysticism is a much abused term. It is loosely used for hysterical outbursts, occultism, magic, and all sorts of supernatural communication that have gathered around them an atmosphere of blind belief, secrecy, and creepy sensation which repel the common-sense people. Yet, rightly considered, it is nothing but 'the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order, whatever the theological formula under which that order is understood'. (E. Underhill). From the point of sociology Dr. R. K. Mukherji defines mysticism as 'the art of inner adjustment by which man apprehends the universe as a whole, instead of its particular parts'. But to understand mysticism properly, the word 'universe' must be taken in a very broad sense to include Transcendental Reality as well. In fact mysticism without any reference to Divine transcendence and immanence is quite meaningless. 'Etymologically considered,' writes Sir Radhakrishnan, 'the mystic is one who closes his eyes to all external things and keeps silent about the Divine mysteries into which he has been initiated. . . . Without a sense of awe in the presence of the unknown, religion would be a petty thing.' The same view is reciprocated

by Einstein who points out that 'the fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not can no longer wonder, no longer feel amazement, is as good as dead, a snuffed out candle.'

Mysticism has primarily to deal with the individual, but by its very nature it has a social reference as well, which may be direct or indirect according to the type of mystic we have to deal with. In either case, society derives an infinite benefit from the very presence of these mystics, without whom life would lose much of its goodness and beauty, and would be a mere mechanical drab. By abandoning ourselves to a transcendental grace and will, and not confining ourselves to the mechanical adjustments of our daily life, we gain an influx of inspiration that through its mystic influence converts our environments to a Divine integral whole and imparts to social forms and behaviour a new meaning and a refined zest. Writes W. E. Hocking: 'It is seldom that our students of society appreciate that principle of alternation in the hygiene of the mind whereby a mystical discipline remains an essential condition of the vigour and value of realistic enterprise, even of scientific fertility.'

It will be seen from the foregoing that from the social point of view mysticism deserves a careful study. But it will not do to forget that with most mystics, if not with all, society, as we understand it, is only a thing to be transcended. It is not by a crass acceptance of the commonplace that transcendental values are realized, but it is by looking behind appearances, by rending asunder the veil of the particular, the evanescent, and the obvious that we come face to face with the universal, the permanent, and the supersensual. Mysticism, therefore, requires a study by itself if we are anxious to understand it fully. Pragmatic considerations should be kept strictly at arm's length if the mystics are to be induced to divulge their secrets. And yet by a strange paradox the world-negating world-views of these mystics result in social fulfilments. Their very refusal to be squeezed into lifeless social patterns and their ardent preoccupation with higher values and satisfactions urge the common man to look beyond his immediate environment; and their rapture and ecstatic joy spread a contagious eagerness for higher achievements among all around them. To quote Hocking again, 'We cannot forget that with the true mystic, wherever he is, the local disappears, and we are at home in what is universal. And with him also, the body, the physical world, the social order, far from being abandoned, seem lifted into a new level of meaning—their normal meaning, presumably, which we habitually surrender and allow to become hidden. We must recur, unflagging, to the great enterprise of discerning the true mystic.'

II

In the mystic contact with the Unknown two tendencies are at work: the

hankering soul lays itself progressively bare to the influence of the Infinite, and the Infinite in Its turn increases the momentum of Its attraction till the aspirant has to give up all effort and thought of personality and keep himself floating on the mystic current. 'If you proceed but one step towards God,' said Sri Ramakrishna, 'He comes forward ten more to meet you.' And the *Mundakopanishad* declares: 'By the very Self which the aspirant seeks, is the Self known. To him alone does the Self unfold Its real nature.'

From the social standpoint, this seeming passivity and reliance on transcendental help stand for an unshakable faith in the ultimate reality, goodness, and beauty, and orderliness of cosmic forces, which work best when freed from the limitations of egoism. Such an attitude also implies a belief that trust begets trust. By loving the universe as a whole we clear the way for a higher manifestation of the innate, noble, impulses of integration lying dormant in others. For we must remember that mysticism is only a manifestation in the individual life of a cosmic process ever at work, though invisibly.

The one and the only counsel of perfection that the Upanishads unanimously give for the generality of mankind, is that by renouncing one's petty personal considerations and merging one's self in the Supreme Self, can one have real enjoyment. But something more is implied in this imploration than mere individual self-abnegation—it reveals the very nature of things, the scheme underlying the whole world, sentient and insentient: everything tends to transcend all limitations to be more in tune with the Infinite. We may know this and help it in its cosmic fulfilment: the result will be one step better for ourselves and the society we live in.

Or we may elect to ignore it : the result will be clash and conflict at every turn.

But whether we know it or not this central Unity and Essence of things is not a passive factor. By Its push It makes the fire burn, the sun shine, and Indra, Vâyu, and Yama keep to their respective spheres. It rouses in our hearts the sense of the Deity, the hankering for the Divine More, a clinging to moral and aesthetic values, and a thirst for an all-comprehensive, all-consuming, all-forgetting love. There can be little doubt that this one principle of central attraction and impulsion is working through all, though the response is very various, nay, often seemingly quite contrary and inexplicable. Sri Krishna plays on His flute. The enthralling melody reaches all. But only a few Gopis take courage in both hands to reach Him despite all impediments, while others either ignore it or take it for one of the millions of sounds heard daily. The sun shines equally on all the seed-beds, but how variously do the plants shoot out,—some charming and some fantastic to look at! Our capacities and our predispositions translate the same Divine energy into various modes of social behaviour and psychological reaction. And thus it sometimes goes by the name of love, philanthropy, mysticism, and all such embellishments of the human heart that add a charm to life; but oftener enough, it is distorted into selfishness, treachery, robbery, and all the anti-social criminal tendencies that 'hide the face of Truth' from us. The same light is broken into a variety of colours by the prism of our minds. But there is no mistaking the fact that it is the same light. Through right or wrong, knowingly or unknowingly we are evolving to the same Divinity from which we came. Some are following the shortest chord to the pole of this

globular universe, but others are taking the opposite and more circuitous route, only to meet the more fortunate ones at the same pole, though a little later. Thus it is that the same thing revealing itself in the mystic as universal Love, appears in ordinary men as passion, and in lower creatures as instincts for the preservation of the individuals and the species. The mystics visualize in all these diverse forms the Divine in disguise; but the political philosophers discover only a formidable will to power, and the psycho-analysts unravel mere vulgar sex complexes.

In Jiva and Brahman, in man and
God,
In ghosts and wraiths, and spirits
and so forth,
In Devas, beasts, birds, insects, and
in worms
This Love dwells in the hearts of
them all.
Say, who else is the highest God
of gods?
Say, who else moves all the
universe?
The mother dies for her young,
robber robs,—
Both are but the impulse of the
same Love!
Disease, bereavement, pinch of
poverty,
Dharma and its opposite Adharma,
The results of actions good and
bad,—all
Are but Its worship in manifold
modes!

All nature moves in response to a call from beyond, though nature's inertia too often impedes progress, and the way is littered with foiled hopes, frustrated endeavours, and shattered beliefs. The small successes, the irrepressible optimism, the tiny glittering faith keep us buoyed up and straight on the course, even when the dark fumes of failure oppress us, and our

spirits begin to sink. It is because of this higher dynamism impinging on our work-a-day life that resurgent youth, imbued with a high idealism, refuses to be shaped into stereotyped, lifeless, matter-of-fact patterns. It is because of this that decadent old age parts with a longing lingering look fixed on young hopefuls. Living we fight with decadence, and dying we triumph over defeat, because a reassuring light from beyond hardly allows the darkness of pessimism to settle permanently down on this beautiful earth.

The universe is in a flux, but it is not quite a bedlam. It is by an inner urge for expansion, a hankering for more and more, and a quest for greater love, higher freedom, and ampler knowledge, that the world as a whole goes on and on. It is true in more senses than one that expansion is life, while contraction is death. Real fulfilment lies in consciously attuning oneself to the cosmic music that delights in pouring itself out without reserve. It is a vain fantasy that deludes us either to squeeze ourselves into smaller and still smaller shells of selfishness or expand into the nothingness of misdirected self-aggrandizement. The little self is the cause of all troubles, which 'will be over when the ego dies'. For 'there is no real happiness in what is small; the Great, the Majestic, the Infinite is the real repository of bliss.'

III

Ordinary people cannot catch the ever-existent Divine Light in all Its resplendence. In the prisms of their hearts It breaks into a myriad of disintegrated colours. But the mystic catches It in all Its undiminished totality. The real contribution of mysticism, so far as society is concerned, lies in holding before all the truth of this world of benevolent, hidden influences,

—hidden not for deluding us, but because of our own egotism, which delights in weaving dreams and shrinking away from the blazing light of higher revelations. It is because of this inner drive consciously directed into fruitful channels by the spiritual leaders of society that human progress is ensured at every stage. Science analyses natural processes and systematizes sense experiences by referring them to higher generalizations. Metaphysics makes an intellectual comprehension of the cosmos as a whole. Art offers glimpses of the beauties in and around us. But it is mysticism that inspires us to identify ourselves with those processes, that infinitude, and those beauties. It is mysticism that instills into us a Divine dissatisfaction. And it is mysticism that allures us constantly to a better and higher life. The cosmic drive there ever is; but neither scientists, nor philosophers, nor politicians know how to accept it in its totality. In the absence of a proper self-surrender to and a mystic identification with goodness and beauty we make them serve only our human ends, and even then they are seldom allowed to transcend group interests. Evolution, as so far comprehended, is but a brute, blind force that is hardly moral or beneficial to humanity as a whole. It is mysticism that can make of this evolutionary process a really satisfactory instrument of human welfare.

The mystics are standing witnesses of the high destiny of mankind. In and through them human values are felt as Divine realities. Their suavity of temper, broad outlook, illimitable love, unswerving faith, and inwardness bring solace to troubled hearts and inspire an unquenchable thirst for higher values and more abiding satisfactions. Besides, as Saint Martin said, 'All mystics speak the same language and come from

the same country.' Mysticism accordingly leads to a universalism far above race and nationality. Not only does it thus transcend spatial boundaries but it goes beyond all temporal limitations as well. For mysticism deals with the individual not as he stands in relation to a particular culture but as he stands face to face with truths that are timeless. The mystics of England, Greece, Alexandria, India, and China belong to an extra-political domain, which was hinted at by St. John of the Cross: 'To win to the beings of all, wish not to be anything.' Mysticism is a great force for unifying and pacifying divergent elements on a plane far above human differences. 'Mysticism', writes Dr. Inge, 'which is the living heart of religion, springs from a deeper level than the differences which divide the churches, the cultural changes which divide the ages of history.'

It is a mistake to think that mysticism is synonymous with passivism. We often hear people railing against the mystics under the impression that their world-negating, mental attitude will ruin society as a whole. Leuba gives the quietus to these pseudo-philosophers when he says, 'One of the marks of true mystic is the tenacious and heroic energy with which he pursues a definite moral ideal.' Mystics are convinced that without a proper purification of their hearts higher lights cannot be reflected therein, and consequently they undertake a strenuous process of self-purification through Yoga, contemplation, self-mortification, charity, and chaste thought. This conservation and training of physical and mental energy and its application to lasting human ends are highly inspiring to all around. Faith is contagious, and when one heart glows with it others are sure to be lighted. And it has to be remembered that so far as social betterment is con-

cerned, faith in the goal to be achieved is a much more powerful weapon than any political device. Squirrels may build a bridge with their patient labour of ages, but a Hanumân, with his burning faith, can cross the sea at one single bound.

Then, again, human beings are most often nothing but bundles of unorganized currents of consciousness, which in pathological cases emerge as double personalities and nervous disorders. The cure lies in organizing these currents around a higher urge which the patient can envisage as a desirable end. Of all such ends the goal of the mystic is by far the highest and the most potent. Even physicians are now coming to recognize the efficacy of religion in curing physical ailments, while in mental healing its help is actively sought for. Mysticism evokes emotions of awe, reverence, and rapture which make the human psyche respond as a whole and bring about permanent mental transformations and transvaluation of values. Reality, which is smothered in our daily life by the activities of the surface-mind, 'emerges in our great moments,' and seeing ourselves in its radiance, we know, for good or evil, what we are.' (E. Underhill).

Hindu scriptures are never tired of speaking about the efficacy of the company of the holy. It is life that can impart life. Poetry, art, music, or philosophical dissertation may for a moment lift us beyond ourselves. But it is the company of the mystics that can bring us through a strange exhilaration to the mighty source of our very being. In the presence of the holy, the scales seem to fall off our eyes, and secrets of things stand unravelled. It is such inspiring moments that can impart the requisite emotional drive to make a man whole. It is because of

this that the Upanishads insist on the worship of the knowers of Brahman.

Mysticism does not live in a domain of airy nothingness. In its Divine quest it takes hold of the various relationships that man has evolved in family and society. These it moulds and elaborates in its own way. And then by exhausting their utmost possibilities and probing deeper and deeper it suddenly finds in their inner core Divinity self-revealed. In this process these relationships, too, are elevated to a higher level. And in a country that is fortunate in having real mystics, social and domestic sentiments verge on the Divine and make life sweeter and worthier. Through the lives of these god-men, art, music, poetry, and all other finer human expressions receive an impress of Divinity.

Mystics can be the best leaders of society. By their attention fixed on harmony and concord and through their indifference to trifling details and selfish considerations they are ideally placed to have a true perspective of things as they are. Their vision extends beyond all narrow dogmatism and stereotyped patterns, and thus comprehends lasting values, which they hold before society as ideals to be striven for. They face all the situations in life with faith and courage. It is for their sake that our faith in human goodness and possibilities is not totally uprooted even when we receive the worst shock of our life.

Mysticism in relation to society catches our attention as a sort of human adaptation. Life in any society is accompanied with disharmony, opposition, frustration, and suffering. Ideal happiness is nowhere in evidence, except in our faithful hearts. The result is an unrelieved social maladjustment that will work havoc with the human personality unless religion steps in to sustain it by keeping aglow in its front a better scheme of things that is struggling to

unfold itself. The lives of these mystics are a standing guarantee that humanity is not destined to be a helpless toy of natural forces. In the mystic the opposing factors are constantly reconciled under a higher synthesis and life rises by stages to the higher fulfilments where psychic conflicts and strains shed their terror and point their way to still greater harmonies. The mystics show that religion is not merely another name for social values transferred to an imaginary entity, but that it is through a realization of pre-existing values that life becomes an integrated whole.

IV

But while we are engaged in a consideration of mysticism as a social force we may easily lose sight of its intrinsic worth and borrow for it a value at second-hand. No view of this noble human pursuit can be more perverted. We cannot be too emphatic in declaring that mystics deserve their highest regard for their own sake. The social benefits derived from them are mere by-products which should not warp our attention from the real value of their lives. We can, perhaps, make mysticism yield social benefit if we will; but the process will not only root out mysticism, it will also make society all the poorer. Certain things we have to accept as they are and not question their why and the wherefore. The crystal clear water of a mountain stream is made turbid by the restlessly inquisitive and playful children. We cannot, therefore, agree with those Western scholars who classify mysticism as active and passive and lay a store by the former. Such a division may be possible from the standpoint of the curious; but from the standpoint of mystical experience there can be no such watertight compartments. In the high-

est realization all merge into the Ultimate Being, and there can be no question of degrees. Moreover, we have shown that on the social plane we can derive the highest benefit even from the so-called passive type. And who knows, the silent thought of a really good man may be infinitely more powerful than the flowery oratory of a demagogue or even the most well-meaning social reformer! It is the materially minded who want to measure everything in terms of utility. But where utilities themselves are transcendental and co-extensive with Reality, the application of pragmatic tests seems to be worse than childish flippancy.

We may, however, readily concede that in the preparatory stages the modes of life of the mystics may vary substantially and their social appeals may equally be divergent. Besides, Indian thought distinguishes between two kinds of men of realization: there are those who get merged in final Beatitude never to return to this life; and there are those who after such a realization return to the empirical world through some unknown cause to minister to afflicted souls and share with others their own overflowing joy. This was beautifully illustrated by Sri Ramakrishna with the parable of the three friends who suddenly came across an enclosure from which a tremendously attractive noise of merriment was coming. One of them climbed on the wall only to jump in without a single word. The second followed and uttering only 'Ha, ha' jumped in as well. But the third controlled his emotion even after a peep into the merriment inside and returned to society to tell of the discovery. Such people are the cream of society, and to such, all others render spontaneous worship.

But the possibility of such supermen in society raises a great problem. The

most valuable coin brings in its wake a host of counterfeited ones. False prophets are by no means the exception. Not infrequently magic and chicanery masquerade as mysticism, thus misleading the unwary. Such being the case, society has a right to look into the credentials of all those who claim supernatural enlightenment and thus pose as saints, prophets, and leaders.

To guard against such fraudulence and at the same time to protect the real mystics, Hindu thought has evolved a very cogent check. It distinguishes between the Gurus or the spiritual leaders and the ordinary mystics. It concedes that mystics may often have strange ways of life, which may even transgress accepted social morality. For it is found that in their headlong rush for spiritual realization, mystics are often forced to circumvene ordinary codes of conduct. But, then, true mystics in such moods never pose as social leaders; and society, too, in its turn thinks it wise to leave them alone to follow their chosen goal as best as they can. When, however, people in the name of mysticism claim to be heard, society is quite justified in applying its moral tests. It is, then, that the Upanishads declare: 'A Guru should not only be immersed in Brahman but he should be a Shrotriya as well'; and the latter term is explained as one who is steeped in Vedic knowledge and is an adept in Vedic practices. Leaders of society cannot dispense with social morality. And when there is any apparent divergence, society is quite within its right to apply its own tests. It is thus that the *Bhāgavata* warns its readers not to imitate all the actions of Sri Krishna unquestioningly, but to test them in the light of His teachings; since public utterances have a greater universality than private acts which are strictly conditioned by particular en-

vironments. In fact, the social conduct of the true mystic must be above reproach. But this social conformity need not be interpreted as conservatism and immobility, for in Hindu thought mysticism is quite compatible with reason. The Hindus hold that the utterances of the mystics must admit of logical comprehension. For the more fortunate disciples mystics may rely on nothing but inspiration, but for the generality of mankind the help of reason has to be freely requisitioned. It is thus that the most inspired utterances of mystic leaders are found to be strictly in accord with philosophy and conducive to social welfare and progress. And it is to meet such a situation that Sri Ramakrishna declared with reference to the Gurus: 'To kill oneself a needle may suffice, but to kill others one has to be equipped with sword, shield, and all other defensive and offensive weapons.' A leader must not only be good and inspiring but intelligent also, and his programme must bear logical scrutiny and must have no selfish motive

behind it. It will be seen that when such hard tests are applied, society has no fear of being imposed upon.

From the sociological standpoint, then, mysticism and society can best develop when their mutual contacts and influences are indirect. But when direct contacts are to be established both must have some common, universal, moral meeting ground. We have to remember that though a few rare souls may bring new light with them, most mystics have to tread old, accepted paths. The desideratum of mystic contribution is not any material or moral benefit which may, perhaps, accrue from other sources, and which most mystics take for granted in their social contacts; but it is the spiritual inspiration for a Divine life urged into being by the sublime lives of the mystics that makes mysticism an invaluable human asset. Once that is ensured the upward trend of society is amply assured. But if the spiritual springs dry up, society will gradually go down to the level of the beasts.

INTUITION, MENTAL AND SUPRA-MENTAL

BY SWAMI SHARVANANDA

Any study of the nature of intuition can be either from the standpoint of psychology or metaphysics. When we proceed to tackle the subject on the psychological basis we find certain difficulties in understanding its real nature. The modern academic psychology does not lend any countenance to intuition. Beginning from the old schools of faculty psychology and coming down to some of the modern schools,—like the existential psychology and the hormic school, leaving alone the behaviouristic school,—the

scientific psychology of to-day makes no room for intuition. We could expect at least the hormists to say something on intuition; but even McDougall, the chief exponent of the hormic school, although accepting the *élan vital* theory of Bergson, completely rejects his intuition from the domain of psychology. From the very ancient time in the West, intuition and its allied notions were current among the mystics only, and in common parlance when no rational explanation could be given for the sudden appearance of a feeling,

people used to take recourse to the word intuition to explain it. In short, intuition ordinarily means nothing but a sudden surge of feeling which eludes all scientific treatment. In the days of faculty psychology, intuition might have been considered as a particular faculty of the soul. But it is well known to all students of modern psychology that all 'faculties' of the soul or mind have been completely disowned by it. The psychologists assert unequivocally that what were considered as faculties before, like cognition, emotion, or conation, are nothing but so many processes only.

It is only Bergson in modern time who first made a bold assertion that through intuition alone the reality of life can be known. According to him intuition is only another aspect of instinct. He says, 'Instinct is sympathy. If this sympathy could extend its object and also reflect upon itself it would give us the key to vital operation.' (*Introduction to Metaphysics*). In another place he says, 'Intuition is that kind of *intellectual sympathy* by means of which one transports one's self to the interior of an object so as to coincide with that which constitutes the very reality of the object, the *unique reality*, consequently inexpressible.' So, according to him, intuition is nothing more nor less than instinct conscious of itself. It is instinct that 'assumes the form of intuition when it becomes disinterested, self-conscious and capable of reflecting upon its object not from without but from within'. (*Creative Evolution*). 'Unconscious instinct is sympathetic *action*; conscious, purified, extended instinct is sympathetic *insight*. It is like deep calling unto deep.' According to Bergson, intellect is static and discursive and, therefore, is quite incapable of understanding the ultimate principle of life, the *élan vital*, which is dynamic and is of the nature of pure

duration. It is only through intuition that we can enter into and grasp the nature of reality as a dynamic indivisible whole, just as an artist penetrates deeply into the soul of his subject by the sympathetic attitude of his mind and understands the meaning of the whole, and then proceeds to express that meaning on the canvass with the help of colours and lights and shades. But it is the soul of the subject that he has caught by his intuition, which when expressed fully through his art, would constitute his greatness as an artist. It is this sympathetic attitude of the mind inhibiting the functioning of the intellect for the time being and bringing about a fuller understanding of the inner reality as a whole, that constitutes intuition for Bergson.

But intuition as a faculty of the mind could not be discussed in the scientific treatment of psychology simply for the reason that it lacks the definiteness we observe in other functions of the mind like perception, imagination, and reasoning. And, perhaps, its uncommonness is another reason for not being treated in modern psychology. Those who claim validity for intuition posit that though it has the directness and immediacy of perception, yet it has no sensuous origin like perception. When a mystic speaks of intuition and intuitive knowledge, he avows that he *sees* the object of his intuition like any other object of perception, only he does so with far more definiteness and clearness, and the knowledge carries with it a weight of certitude which is even greater than perception. But in the case of mystics the intuition arises more in the form of feeling than perception, as it lacks the mental image. There is another school of thinkers who make use of the word intuition—it is the psychics. Many psychical mediums sometimes see, hear, or perceive many

things without actual sense stimulation, as it happens in clairvoyance and clairaudience. There are innumerable cases of such kind of psychic experiences which are well authenticated and verified, but cannot be explained in the light of modern psychology. Even the theory of subliminal and supra-liminal mind does not shed much light on the facts, as the very theory itself is controversial and has not been rationally put by any author, so far known to me. So we see, psychologically speaking, intuition has not been rationally treated, excepting Bergson, by any among the Western exponents of psychology.

In India the word intuition or better Aparokshânubhuti assumed a very important role as an instrument of higher knowledge even from the early days of the Vedas. But it was brought under scientific treatment only by the Sâṅkhya school of thought, and the explanation was subsequently adopted by other systems of philosophy. The Sankhya system of psychology is something like faculty psychology. It assumes the principle of intellect (Mahat-tattva) and its two derivatives,—ego and volitional mind* (Ahamkāra and Manas)—as entities quite distinct from the physical body as well as from the principle of pure intelligence (Purusha). Intellect, ego, and the volitional mind constitute the psychic apparatus that functions in the form of mental activities what we may call psychosis. The mind gets the cognition of the objective world ordinarily through the senses; but it has the power to cognize in a direct method even without the aid of the senses. This is what is termed in Nyâya terminology as *Yogaja-sannikarsha* (perception by means of Yoga).

This method of cognition through Yoga, has been elaborated and taken to a very fine form of development in the Yoga system of Patanjali. There

Patanjali has shown how mind, by the particular discipline called *Samyama*, can become almost omniscient. By this process of *Samyama* either on gross or subtle aspects of matter, it can know directly the nature and working of the inner reality of matter. By adopting the different forms of material nature,—gross, subtle, or causal,—it can understand directly, without any intervention either of the senses or intellect, the primordial matter *Prakriti* with all its modifications. The *Samyama* is essentially of the nature of concentration of mind in which all its vagaries are stopped and even the intellect ceases to function. Only one image or one idea is held firmly before the mind's eye in which the consciousness gets absorbed. It is named *Samprajnâta-samâdhi* by Patanjali. By the highest form of *Samprajnata-samadhi* even the subtlest material principle becomes known to the mind. This is indeed intuition of the mind or intuition under the control of the intellect, (or rather of volition). But this form of mental intuition, developed through *Samprajnata-samadhi*, is not sufficient to plumb the depth of Spirit, the *Purusha*. To understand *Purusha*, another form of intuition is necessary. It is a supra-mental intuition or an intuition of the soul to know the soul, - *Purusha* knows himself without any defilement or distortion brought about by the intervention of matter or *Prakriti*. This supra-mental intuition is attained in *Asamprajnâta-samadhi*. Patanjali defines it thus: *Nirodhapratyayâbhyâsa-purvah samskāra-shesho annyah*,—"The other, i.e., the *Asamprajnata-samadhi*, is attained by the constant practice of cessation of all mental activities, in which the *Chitta* retains only the unmanifested impressions.' Further he says, *Tadâ tu drashtuh svarupe avasthânam*,—"In that state the

seer, i.e., the intelligent Purusha, remains in his own pure nature.' In other states of consciousness Purusha appears mixed up with the activities of the mind. Here we have a clear assertion that it is possible for human consciousness or intelligence to transcend the limitations of mind and matter and come to realize its own nature in its absolute purity.

The Vedānta system of philosophy asserted this possibility of the human soul to realize the absolute reality of Brahman or Atman, as early as the days of the Upanishads. That is why Brahman was described as *Sākshāt aparokshāt Brahma*,—Brahman is ever the subject of direct cognition, as no cognition is possible without It. But this state of consciousness where the transcendental nature of Brahman is realized is evidently not within the jurisdiction of psychology, as it is often described in the Upanishads that Brahman is beyond the reach of mind and speech. So certainly this consciousness is an ontological entity and not a psychological process (*Chitta-vritti*). What Patanjali designates as *Asamprajnata-samadhi* is termed in Vedānta as *Nirvikalpa-samadhi*. In this state of consciousness mind ceases to function; there happens a complete suspension of all sensory and mental activities, sometimes even the heart-beat stops. This kind of cognition of the transcendental reality of Brahman is indeed a supra-mental intuition, if we want to retain the word intuition for such a consciousness. But the English word intuition is inapt for such an experience. The difficulty with the English language is that in it mind and soul are synonymous terms, and there is no definite word to indicate the pure principle of consciousness, the *Shuddha-chaitanya*. With the Western psychology, consciousness is a *function* of the mind or the

brain, but according to the Indian psychology of both the Sāṅkhya and Vedānta schools, consciousness or the principle of 'Knowingness' is not a function either of the mind or of the brain, but it is an *entity* by itself. The different mental functions are only narrower or partial manifestations of that knowing principle. According to the Indian psychology, this principle of 'Knowingness' or *Chaitanya* cannot be absolutely obliterated from human life at any time, it is present even in the so-called unconscious state. So long as it is associated with the mind's activities, it is hardly differentiable; only when the mind ceases to function and all other activities of bodily organs are suspended, as it happens in the *Nirvikalpa-samadhi*, is this principle isolated and realized in its pristine purity.

This assertion of both the Vedāntic and Yogic schools is not only theoretically established, but is borne out amply by the actual experiences of the mystics in India. So its authenticity is held unimpeachable among the Hindus. Any function, process, or activity is clearly a temporal event and, perhaps, that is the reason why Bergson has identified his reality with pure duration. Ordinary empirical consciousness and its contents are certainly temporal and are events occurring in one's own head, as Russell would say. (*Outline of Philosophy*). But if there be a transcendental consciousness where time is naught, and if this experience be not mere hallucination of any individual brain, but a verified and verifiable affair, then certainly it has to be accepted as an entity having a sort of objective existence. Both Herbert Spencer of the West and Shankaracharya of India tell us that abiding consciousness, *Abādhita-jñāna*, is the one criterion of reality. Anything which is cognized to remain the same for some considerable period

of time without changing its mode or appearance, gets the status of reality. But this is true only superficially as regards our ordinary experiences and dealings of daily life. According to modern physics there is nothing stable and nothing remains the same continuously for two moments. Hence our conception of reality is only relative; Absolute Reality is beyond the pale of science. Now, if the above-mentioned transcendental experience could be established as an actual fact of experience, an abiding consciousness, then it has to be acknowledged as a real entity of ontological value. No doubt, the Absolute Reality, as it has been just now pointed out, has been disowned both by modern physics and psychology (if the physical portion of psychology be interpreted in the light of physics). The net truth that modern physics could find is that there is only one thing of which we can be certain; it is this, that the apparent external universe of ours is nothing but a series of events, or a string of occurrences which by their extinction alone make themselves known to us. But this 'us' still remains to be explained. The psychologists, since the days of William James and his dictum 'the passing thought that thinks', 'the thought of the moment thinks', disowned the permanent soul or any permanent centre of consciousness on physiological grounds. James was a sensationist; yet he did not openly deny the existence of the soul or mind in psychology, as its proof, according to him, is rather metaphysical than psychological. So, psychologists like McDougall have accepted an intelligent soul but denied it consciousness, which is according to them essentially a cerebro-mental process. They deny even the unconscious and subconscious mind of the Freudian school. Con-

sciousness is a process and must not be *reified*.

But metaphysically this position of both physics and psychology is neither satisfactory nor assuring. By the law of thought it is but logical to assume that there is something permanent behind the shifting scenes both of nature and of mind. The phenomenal world may be all a flux of events like the rolling waves of the ocean flowing one after another probably only to break upon the beach of consciousness, and consciousness may not be a string of pearls but a stream, a flowing flux, as James tells us. But the facts still remain, the demand of logic is still to be satisfied: Can there be a change without there being a background of something changeless? Can there be a stream ever flowing without there being a permanent bed to flow upon? The logical truth is, the moment we assert a change, a flow, a motion, we tacitly acknowledge, side by side, its antithesis, that there is something changeless, permanent, and fixed. All these concepts of change and changelessness, mobility and immobility are only relative, and facts with regard to what we may call empirical consciousness pertaining to mind. So both physics and psychology are quite legitimate in their own fields of investigation. Still the hankering of the human soul and the demand of rigorous logic can only be satisfied, if there be an Absolute Entity which is beyond the time-space-continuum that modern physics envisages. And it is this transcendental Absolute Entity which is realized in the supramental intuition of Nirvikalpa-samadhi of the Vedantin.

The next point that requires a little clarification is about the authenticity of this Absolute Consciousness. All experiences, as Russell points out, are 'private' in one sense as they are peculiar

modifications of individual minds. In the light of modern physics, the sight of this table or that chair, or, for the matter of that, any other concrete object of this world is as much 'private' and subjective as seeing a rainbow. When five persons see a rainbow, they think that they are all seeing the same rainbow; but the fact is that the rainbow which one man sees is not the rainbow of another. The particular rays of light, the photons, that strike the retina of one man and produce the series of events in the head of that man which give rise to the vision of rainbow, are certainly a 'private' affair of his own; and similarly others have their own rainbows. This exactly happens also with all our sensations and perceptions arising therefrom. What is true of light experience (according to the modern quantum theory of light) may hold good with other sensory experiences as well. So in this sense, all our experiences, all percepts are 'private'. Yet in our practical life we differentiate these experiences from mere hallucinations, illusions, and dreams, calling the latter purely subjective and the former as having objective validity in so far as they are experienced by others as well. So we see, our reality is more or less a convention to satisfy our practical needs: so far it is truly pragmatic. When several persons cognize the same thing, they call it real; but if only one person sees it and others do not, it is called hallucination. If we apply this standard of reality to the transcendental experience of the Vedantin, we may say that it is real in spite of its being purely subjective. The Rishis of the Upanishads had it, Shankaracharya had it, Sri Ramakrishna and Swami Vivekananda had it, and many scores of Indian mystics had it; Lao-tze of China had it, Mansur of Persia had it, Plotinus of Alexandria had it, Eckhart

of Germany had it:—these are some of the names of the brilliant galaxy of mystics, though far separated both in time and clime. All of them appear to have got the same transcendental vision of the Absolute. Therefore, the reality of the vision has an objective validity in the above sense. But it must be owned that from the standpoint of the Highest Reality, the distinction between the subjective and the objective is meaningless.

In conclusion, I like to assert that the experience of the supra-mental intuition is unique and absolute and admits of no variation. It is one unqualified non-dualistic experience. It is only when that experience is translated into conceptual terms that we notice some slight differences in the descriptions of different mystics. It is an experience of the Atman realizing itself. Even the Vishishtâdvaitins of Ramanuja's school admit such an experience; only they call it *Jiva-sâkshâtkâra*,—Jiva realizing itself; and according to them it is not the highest experience inasmuch as the highest Self or God has no place in that vision. But it is plain that in both the Vishishtâdvaitic and Dvaitic systems of philosophy, as in all other theistic schools, the theological bias and faith preponderate over the facts of actual experience.

But the experiences of the mental intuition, being within the domain of *Prakriti*, may range from the subtlest primordial energy-principle (*Prakritilaya* and *Hiranyagarva-yoga*) up to gross variations of atomic structures (*Savitarka* and *Savichâra*). Within this range infinite kinds of intuitive experiences are possible. Even the experiences of the theistic kind that *Bhaktas* get in their highest flight of devotion, fall within this category, in spite of their avowal of its *Atiprâkrita* nature.

It is admitted by all schools of philosophy that the Absolute Reality may transcend reason, but it never contradicts reason; the reality may be anything, it is at least never self-contradictory; on the other hand it is self-consistent. According to the Advaita Vedanta, Brahman or the Absolute Reality is a negation of matter or the phenomenal reality—*Neti-neti-Ātmā*. And modern physics corroborates this assertion of Vedanta when it proves that whatever percepts we gather through the senses, the concepts we form on the perceptual basis, are at best only relative and have no absolute value. The Absolute Reality remains ever 'the unknown and unknowable' even as Kant and Herbert Spencer have shown. The mystics hold that the Absolute may be unknown and unknowable to the em-

pirical consciousness, nay, it can never be *known* in the ordinary subject-object sense; yet it is realized in the supra-mental consciousness. In that sense it is more than known; it is realized as the central core of the knowing self. This is the main trend of the whole of the Upanishadic doctrines. Now, if there be any intuition which speaks of spiritualization of matter in a sense other than that of mere emanation, it is bound to be faulty, as it connotes self-contradiction in the reality. Even the emanation should not be taken strictly in the pantheistic sense, but only in a relative and phenomenal sense (*Vivarta*). When the very existence of matter in the absolute sense is questioned by modern physics, it is really hazardous for any philosophy or intuition to try to rehabilitate it.

THE MOTHER DIVINE

BY PROF. AKSHAYA KUMAR BANERJEE

THE IMAGE OF DURGA—THE MOTHER DIVINE

The image of Sri Durgā, with Her four children—Kārtika, Ganesha, Lakshmi, and Saraswati,—playing around Her, with Her ten hands carrying numerous awe-striking weapons and hope-inspiring blessings at the same time, with Her one foot on the king of beasts and another on the head of the king of demons, with the whole cosmos revolving round Her in wonderful order and harmony, is, perhaps, the grandest product of the Hindu spiritual insight and artistic imagination. The Hindu conception of the universe is most magnificently represented in this divine image. A few hints only may be given here as to the significance of the image.

THE LION AND THE DEMON AT HER FEET

Look at the lowest part of the great image. You find there the lion and the demon fighting with each other. Apart from relation to the rest of the image, this represents the nature of the world as the ordinary men and women, who live and move in the plane of sensuous experience, view it. To them the world appears to be a world of continuous fighting. In the inorganic world, in the world of living organisms, in the world of sentient animals, in the world of intelligent human beings,—everywhere war appears to be the most prominent fact, war appears to constitute the true life of the universe. The physical world seems to be the product of continuous struggle among the innumerable blind unconscious

forces; in the world of life struggle for existence and survival of the fittest seem to be the ultimate governing principle; sentient creatures, led by natural instinct, have almost always to fight with one another for their self-preservation, and the stronger are found to live by devouring the weaker. The same law appears to govern the world of self-conscious and self-determining, self-reliant and self-conceited human creatures as well. Here on account of the presence of intelligence and free will, the struggle becomes more organized and more terrible. It is by virtue of this power of organized fighting and the capacity of inventing murderous weapons that man attains supremacy over the brutes and other forces and establishes kingdoms and empires in the world. In the human race also, life seems to consist principally in battle. The difference between savage life and civilized life seems to lie in the fact that the power of fighting is more developed in the latter than in the former. Every community, every nation, every group of men, is practically in a state of war with others, open or veiled.

This is the picture of the world with which the ordinary matter-of-fact people are acquainted. The lion represents the natural and brutal forces, in which there is no manifestation of egoistic consciousness and sense of freedom, in which the power of fighting, however developed, takes its course under the natural law. The demon truly represents the self-conscious, self-conceited, self-aggrandizing, and self-organizing power, that is found manifested in the human world. The demon wants to carry everything to himself. He is ambitious of becoming the monarch of all he surveys. Pleasure, prosperity, and mastery over others are the ideals he wants to realize

by dint of his fighting power. He seeks to attain physical immortality in this ever-changing world. He has always to be on the war-path. He is resisted by nature, resisted by the gods, resisted by other demons. The war goes on eternally.

THE DEVI UPON THEIR HEADS

But look upwards. See what a small place these fighting forces,—these brutes and demons,—occupy in the scheme of the universe. See that the lion that exhibits his fighting power under natural impulses with his nature-given teeth and nails in accordance with the physical and biological laws, and the Asura that is ambitious of becoming a world-conqueror and empire-builder and deliberately adopts a fighting career with his invented weapons for the satisfaction of his insatiable greed, are equally under the controlling feet of a smiling gentle Lady, so charming in Her beauty, so affectionate in Her look, so majestic in Her bearing, so commanding in Her authority. The lion and the Asura look very small in Her presence and they unconsciously submit to Her authority, place their heads under Her feet, and carry out Her design and purpose in this phenomenal world. Her ten hands cover all the ten directions of the universe. All the departments of the universe, all the countless orders of existences and phenomena, all the diverse kinds of conflicting and co-operating forces—mental and physical, rational and irrational, self-determining and other-determined,—that play their parts in the vast cosmos, are governed by Her ever active hands. The weapons in Her hands,—the contrivances for the exercise of Her all-regulating authority over the various planes of existences,—are of various kinds and of too subtle characters to be adequately understood and described by finite

intellects. She allows playfully some of the forces in Her world to grow rebellious against the fundamental principles of Her government; and in an equally sportive mood She applies appropriate weapons to put down the rebellious and bring them into submission. In the scheme of the universe the egotistic consciousness and the sense of freedom have the seed of rebellion in themselves. Self-consciousness brings forth self-conceit and the spirit of self-aggrandizement, which revolt against the natural course of things and aspire for self-fulfilment through the rebellion. This spirit of rebellion in the self-conscious creatures plays an important part in the cosmic plan. It is these apparently rebellious, self-conscious, and self-determining creatures that alone have the equipment for penetrating into the true nature of the cosmic order, for freely and voluntarily co-operating with it, and for directly experiencing the identity of their essential self with the Self of this cosmic order. But for the achievement of this purpose, the rebellious spirit in them has to be curbed and disciplined and guided in the proper path. There is provision for this in the government of the Lady dancing playfully on the heads of the lion and the demon.

THE DEVI AS THE MORAL POWER

Who is this beautiful and majestic Mahādevi governing all the forces and phenomena of the universe? A deep study of the inner nature of the world-system and its governing principles reveals Her as the Supreme Moral Power, that stands above all the natural, brutal, and human powers, that rules over and regulates from behind the veil all these powers in accordance with a moral plan and for the realization of a moral ideal. Acquaintance with this Devi dancing on the heads of all the

visible worldly powers, high and low, conscious and unconscious, brutal and human, reveals the world as a beautiful and sublime moral order, in which some moral ideal is progressively realized in and through the physical and biological processes as well as the human organizations, in which all physical, biological, psychological, sociological, and political laws are ultimately governed by one all-dominating Moral Law, in which whatever is, is a progressive manifestation of what ought to be.

Whoever looks upon the affairs of the world with his eyes charmed by the beauty and majesty of this Moral Power finds truth and virtue and love always triumphant in the world. He finds justice and benevolence reflected on all the facts of his experience. He calmly and patiently bears the sufferings that come to his lot, since he knows that he morally deserves them and that they are meant to serve some good purpose. With undaunted faith he can wait for the desirable fruits of his own good deeds, for they are sure to come to him just at the proper time. He is not perturbed even when he finds the wicked triumph and the pious trampled down within the small range of his sense-experience; the universe is vast and life does not begin with birth and end with death; the wicked must be enjoying the fruits of the good actions of their previous life and must be prepared for reaping the dire consequences of their wicked deeds in future life; the pious also ought to undergo the present sufferings which they have earned by their past misdeeds and confidently hope for the sweet fruits of their present piety. The problem of the apparent inequities in the human society and the apparent evils in the world of experience is easily solved by him from the viewpoint of the motherly Lady he sees before him. The world appears to him

as a world of justice and benevolence, beauty and harmony.

THE DEVI—THE MOTHER OF THE UNIVERSE

But a still deeper acquaintance with the Spirit pervading the cosmic system reveals that its diverse orders of phenomena and forces are not only controlled and regulated from above by one Supreme Moral Power, but also originate from and are the self-expressions of the same Power. The Power is a self-conscious, self-manifesting, spiritual personality and is the Mother of the universe. It is out of Her infinite goodness and beauty and bliss that the cosmic system is born. Everything in this universe is accordingly in its innermost essential nature good, beautiful, and blissful. What appears to be evil, ugly, and sorrowful is due to our ignorance of the true nature of things, and this ignorance disappears with the direct experience of the Mahadevi as the Mother of all. She is the Mother of all those who outwardly appear to be the poorest of the poor, the meanest of the mean, the ugliest of the ugly, and the saddest of the sad, as well as of those outwardly rich, beautiful, powerful, honoured, and happy beings, whom the former dare not approach. The consciousness that they are all children of the same Mother, that they are born of the same womb and nursed by the same arms and reared with the nectar of the same breast, that they are all made of the same stuff and are destined to realize the same ideal, removes all sense of difference, destroys all fear and hatred, malice and rivalry and hostility from the minds of those who get the sweet touch of the Mother. All the creatures of the universe become brothers and sisters in Her presence. The lion and the demon—the ferocious beasts and the still more ferocious tyrants and

plunderers in the human society—become objects of affection and reverence, because they are also of the Mother. They also receive a share of the Pujâ that is offered to the Divine Mother. Thus the whole world becomes a divine world. We live and move and have our being in a divine home, a divine society, a divine universe.

SHIVA ABOVE THE HEAD OF THE DIVINE MOTHER

Look with concentrated attention at the smallest figure at the top of the image,—above the head of the Divine Mother and partly hidden by Her majestic appearance. He is Shiva, eternally absorbed in self-meditation, eternally enjoying the bliss of His own perfection, eternally transcending all the diversities created and nursed and governed by the Divine Mother. He is the Supreme Spirit in whose perfect consciousness there is no plurality, no duality, no change, no distinction between ideal and actual, good and evil, beauty and ugliness. But it is He, to whom the Mother eternally belongs, to whose service She is eternally devoted, from whom She has derived Her existence and in whom She eternally lives and moves and has Her being. He is Her Lord and husband, Her life and soul, the eternal object of Her worship. She has no existence apart from the existence of Shiva. Shiva also has no expression, no self-manifestation, no exhibition of His perfection, no glorification of His blissful nature, except through the Mother. The Mother is His power and glory, His knowledge and wisdom, His beauty and grandeur. The Mother is the manifested embodiment of the eternal perfection of Shiva's nature. In His transcendent character all His power and knowledge and beauty and goodness and bliss are unified and

are absolutely one with His existence, whereas they are manifested in infinite ways through the Mother. The countless orders of existences, the innumerable grades of knowledge and beauty, the diverse kinds of powers, the various forms of enjoyments and sufferings, the numerous planes of consciousness,—all these, which constitute the cosmic system, are the diversified manifestations of the eternally and infinitely perfect nature of Shiva through various grades of limitations. The Mother is engaged in this cosmic play. She enjoys the perfection of Her Lord and Self in infinite ways.

Look round the picture. See how splendidly and beautifully the whole diversified universe,—the cosmos with all orders of existences depicted in it—is revolving around Shiva and His Divine Shakti,—is showing itself as the expression of Shiva-Shakti. It is revealed as a spiritual entity.

THE FOURFOLD HUMAN IDEALS—KNOWLEDGE, STRENGTH, PROSPERITY, AND PEACE

The worshipper of the Divine Mother does not seek at once to transcend the cosmic self-expression of the Mother and attain unity with Shiva, the ultimate Self of his being. He desires to live as long as possible in the Mother's world, to serve Her in and through the services of Her children, and to enjoy with love and reverence Her beauty and goodness, Her splendour, and prosperity, Her all-conquering, all-governing, all-harmonizing, all-beautifying power and wisdom, the eternally undisturbed peace and tranquillity and contentment of Her heart, as manifested in Her cosmic self-expression. He wants to see the Mother with Her superhuman Vibhūtis,—Her divine children. Kartika, representing the divine strength and valour, and Ganesha, representing the divine peace and contentment, are

conceived as the two divine sons of the Divine Mother. Strength and valour on the one side and peace and contentment on the other preserve the harmony and equilibrium of the contending forces, especially of the human society. Lakshmi, the goddess of prosperity, and Saraswati, the goddess of knowledge, are represented as Her divine daughters. Pursuit of wealth and pursuit of knowledge are noble ideals in every human society; but they greatly depend upon the strength of the political and social authority and peace and contentment in the minds of all classes of people. All these human ideals are glorified as children of the Divine Mother, as manifestations of the Divinity of the Supreme Power creating and governing the world order, as partial reflections of the perfect character of Shiva in the phenomenal universe, and they have to be pursued with this idea in the mind. They are all united in Shiva, from whom the Divine Mother is essentially non-different and to whom She gives expression.

THE PICTURE OF A MOTHERLY UNIVERSE

Thus when after the burning heat of summer and the overflowing torrents of the rains, spring reappears in the form of autumn and Mother Nature wearing new garments of variegated colours delights the hearts and widens the perspective of her children, the image of Sri Durga presents before their eyes a living picture of the entire universe as the spiritual thinkers and sages of India conceived and perceived it. The universe is one living and feeling personality, full of motherly affection and innate goodness and beauty. All the apparent goods and evils are there. All the apparently terrible and fierce elements are there side by side with the mild and charming elements. The attractive and the repulsive features

of the natural and the human worlds, —creation and destruction, peace and war, love and hatred, self-aggrandizement and self-sacrifice,—are all presented to the eyes. Gods and devils, brutes and demons, saints and criminals, all are playing their parts. But see that all of them live, move, and have their being in, by and for one Divine Mother, who is the embodiment of infinite goodness and beauty, infinite love and tenderness, infinite power and knowledge. All have their appointed places and functions in the body of the universe, all are manifested from the body, sustained on the body, play their roles on the body, and are merged in the body, in accordance with some definite, but inscrutable, moral and spiritual plan. They participate in the life of the Divine Mother manifesting Herself as the universe, all their actions and destinies are governed by Her will, they appear and disappear according to the plan of Her self-expression. Everything in the world appears to have a spiritual significance, an importance as the expression of the Divine Mother. All differences are merged in a glorious unity.

The Supreme Moral Power, that creates and governs and harmonizes the bewildering diversities of all the worlds, that rules over all the gigantic forces which strike terror into our hearts, that plays with the lions and demons and keeps them always under feet, is here

perceived and recognized as *our own Mother*, as full of affection for us, as eager to bless us with Her goodness and beauty, knowledge and power, wealth and bliss and to make us fit for enjoying them. We feel in the presence of the Divine Mother that the government of the world is not only based on justice and equity but also on motherly love and affection. There is a sweet touch of the Mother's hand in all that affect us—in all the affairs of the world. Every provision of the moral law, which dominates over all physical laws as well as the laws of human actions and their sweet and bitter fruits, is inwardly meant for the restoration of our unity with Shiva, for the realization of the perfection inherent in our soul.

The Motherly Universe, with all Her glory and beauty, with all Her affection and tenderness, with all Her knowledge and wealth and power and bliss, with all Her children playing with one another in fraternal love within Her arms, with the brutal and demoniac forces subdued and humbled and united under Her feet, has by Her own grace come down to my house to enlighten my heart, to receive my homage and self-offering, to make me feel my unity with Her and all that is Her's. O what a joyous occasion! May my whole life in all the departments of its self-expression be a life of incessant worship to the Divine Mother!

'The Divine Mother is the same as God the Absolute. When thought of as inactive, He is called the Absolute (Brahman or Purusha). When again, He is thought of as active—as creating, preserving and destroying—then the Being is called the Divine Energy or the Divine Mother (Shakti or Prakriti).'

WHEN THE MOTHER COMES

BY SWAMI TURIYANANDA

The Pujâ is coming. It is good only if Mahâmâyî is worshipped. If Mother comes of Herself to dwell in the heart, all troubles end,—otherwise it is difficult to achieve anything by one's own effort. But why should Her grace descend unless one surrenders one's heart and soul? If She is found but once, one cannot any more lead a worldly life. She alone is seen even in the world. Then it is clearly felt, 'Thou art work, Thou art religion and non-religion'—the secret has been discovered. It is then clearly seen that She has become everything. There is nothing except Her, so all troubles end. Call on Her, meditate on Her day and night, while you eat and sleep, rise and sit. Why not do it with all your heart once? You will then find that everything has become easy. Call on Her without intermission, whether the body is well or ill. Say, 'Let pain and body take care of each other, but thou, O my mind, be happy.' All this has to be practised before success can be had.

A LITANY OF LOVE*

O Love, lifted high above all qualities and persons !
Love, delivering from bondage,
Love, casting out all fear,
Love, in which the body has no part,
Love, eternal—transcendent—universal,
Love of the Sacred Heart, ever self-consumed in its own light,
To Thee our salutation.

Soft wings of the divine Motherhood,
Folding into their own depth and shadow all things that cannot bear the light,
All little children crying out that they are lost,
All error and defeat, all sin and sorrow,
All loneliness and weakness, and all unprotectedness and simplicity of love ;
Thou the All-pitiful, folding us closer to one another beneath Thee,
To Thee our salutation.

Thou Naked Sword of Purity !
Thou, that cleavest all bondage,
Thou, Destroyer of Ignorance,
Thou, Refuser of attachments,
Thou, that remainest ever Thyself,

* Reprinted from the *Vedanta Society Bulletin*, San Francisco.

Supreme Love, that manifestest Thyself in Thy power, and passion is burnt
to ashes.

Wondrous Equanimity, Foundation-stone of holiness,
To Thee our salutation.

Thou Tempest of the freedom of the soul !
Wind of the spiritual mountains,
Insatiable longing for self-sacrifice,
Realization of our self as all,
Love for the sake of love,
Work for work's own sake,
Renunciation without an object,
To Thee our salutation.

O Infinite Love, reveal to us Thy face !
O Infinite Love, awake and abide in us !
O Infinite Love, burn us till we be consumed !
We desire not to possess Thee.
We desire not to behold Thee.
We desire to become one with Thee.

—SISTER NIVEDITA

JAGANNATHA PANDITARAJA, COURT-POET OF SHAHJAHAN

BY DR. JATINDRA BIMAL CHAUDHURI, M.A., PH.D. (LONDON)

(Concluded)

HIS WORKS

A survey of the writings of Jagannatha Panditaraja at once shows that he wrote on various subjects : (1) Stotras such as those of Vishnu, Lakshmi, Gangâ, and Yamunâ; (2) Panegyrics upon Prananarayana of Kamarupa, Jagatsimha or Dara Shikoh, and Asaf; (3) Nature, e.g., the sunrise (see *Sudhâ-lahari* below); (4) Sanskrit grammar such as the *Praudha-manoramâ-kuchamardini*; (5) Sanskrit rhetorical literature, e.g., (a) the *Rasa-gangâ-dhara*, (b) a commentary on the *Kāvya-prakāsha*, and (c) *Chitra-mimāṃsā-khandana*. Again, the *Bhāmini-vilāsa*,

which was composed for the purpose of having ready illustrations for the *Rasa-gangâdhara*, is a monumental work. It contains, among many lyrical stanzas, a large number of Anyoktis which have been amply quoted by the Kosha-kâras in their anthologies.

Some accounts of the extant works of Jagannatha Panditaraja are given below.

1. *Amrita-lahari*

This hymn to the Yamuna²⁰ in only eleven verses is meant for daily recita-

²⁰ Ed. by Durgaprasad and Kashinath Pandurang Parab. *Kavya-mala*, part I. pp. 99-101. Bombay, 1886.

tion during the bath.²¹ Here the poet earnestly desires to pass his days on the banks of the Yamuna as a mendicant (V.8) and prays to Krishna for salvation.

2. Asaf-vilāsa

This work is devoted to the praise of Nawab Asaf-khan, brother of Nurjahan. It is not as yet available in print.²² The *Rasa-gangadhara* contains two quotations from it. This work was composed about 1631 A. D. and deals with an occasional visit of Shahjahan to Kashmir where Asaf-khan is found entertaining the emperor to the best of his power. No historical account of Shahjahan or Asaf-khan is found in it.

3. Bhamini-vilasa, also Called Panditarāja-shataka

The work²³ consists of four Vilāsas, viz, Prāstāvika-vilasa, Shringāra-vilasa, Karunā-vilasa, and Shānta-vilasa. Whereas in some editions the total number of verses found are 129, 183, 19, and 45 in the four Vilāsas respectively, in others, again, there are 101, 102, 19, and 32 or 33 verses. This great discrepancy in the number of verses in a comparatively recent book is, no doubt, puzzling. It shows, however, that the work enjoys great popularity. In all, 121 verses are left out in several editions. Out of these about 100 are found in the *Rasa-gangadhara*; and

therefore, there is no doubt that these 100 verses were composed by Jagannatha himself though it may be doubted whether the author himself selected them for inclusion in his *Bhamini-vilasa*. The remaining 21 verses also bear the distinctive stamp of Jagannatha's poetic excellence and are, most probably, his own.

Nagesha Bhatta in his commentary on the *Rasa-gangadhara* says that the *Bhamini-vilasa* was composed earlier than the *Rasa-gangadhara* with the object of having ready illustrations for his *magnum opus*.²⁴

Jagannatha Panditaraja says that he compiled the *Bhamini-vilasa* as a selection of his verses in order that nobody else could claim them as his own.²⁵ But a comparative study of his *Bhamini-vilasa* with the *Bhāva-shataka*²⁶ of Rudra Nyayapanchanana or the *Anyokti-muktālatā*²⁷ of Shambhu Mahakavi reveals that Jagannatha was indebted to both of them for his thought and imagery of a good few verses. Shambhu Mahakavi was the court-poet of the king Harsha of Kashmir (1088-1100 A. D.) and flourished towards the close of the twelfth century A.D.; and Rudra Nyayapanchanana, son of Kashi-natha Vidyanivasa of Bengal and brother of Vishvanatha Panchanana

Verse No. 11 :—

अयं पवित्रतरजेन शीजगन्धाय-धर्मया ।

स्तवः कलिन्दगन्धिन्या निर्मलो निरमीयत ॥

21 एवं ज्ञान-विधौ पठन्ति सख्यु ये

नित्यं गृहीत-व्रता-

स्तानामन्त्रित-संरक्ष्य-जन्म-जनितं

पापं क्षयादुज्जति ॥ V.10.

22 The Bhandarkar Oriental Research Institute possesses a MS. of this work; see P.K. Gode's *Catalogue of Sanskrit MSS.*, Kāvya volume.

23 Greek ed. in 1845. Many subsequent Indian editions since 1870.

24 See Nagesha Bhatta's commentary on the sixth introductory verse of the *Rasa-gangadhara*.

25 At the end of the last part of the *Bhamini-vilasa*, the poet says :—

दुर्वृत्ता जार-जन्मानो हरिष्यन्तीति शङ्कया ।

मदीय-पद्य-रत्नानां मञ्जुषेया कृता मया ॥

26 Cp. *Bhamini-vilasa*, I. 1 with *Bhava-vilasa*, 104; *Bhamini-vilasa* 9 with *Bhava-vilasa* 41, and 37 of the former with 26 of the latter, etc.

27 Cp. *Bhamini-vilasa*, I. 2 with *Anyokti-muktalata*, 14; *BV. I. 19* with *AM. 72*; *BV. 20* with *AM. 26*; *BV. 47* with *AM. 12* and so on.

Bhattacharya, flourished in the second half of the sixteenth century and continued his literary activities during the first half of the seventeenth century.²⁸ His *Bhava-shataka* was composed at the instance of Bhavasimha, son of Manasimha.²⁹

The *Prastavika-vilasa* is really a collection of Anyoktis. This Vilasa is also found printed under the title *Anyokti-ullāsa* with Malayalam metrical translation by M. N. Ramakrishna Shastrin.³⁰

The Anyoktis here are all grand in conception as well as expression. The *Padyāmrita-tarangini* which was composed a few years after the death of our poet Jagannatha, quotes a few of these Anyoktis, viz, verses 1, 5, 7, and 34 of the *Prastavika-vilasa*.³¹ The first one dwells upon the majesty of the great who justly terrify the rivals, take pity on those who are meek and humble, and do not cause any harm to the lowliest. In verse No. 5 the poet establishes that a respectable person must not be dishonoured. In the next verse the poet resorts to the figure of speech Shlesha for bringing out the fact that a poor man must not feel discontented or disheartened; love and appreciation for the merits of others are sure to be his sustaining forces. In verse No. 34 the proverb, 'Carrying coals to Newcastle', has been happily substantiated with an illustration.

4. *Chitra-mimamsa-khandana*³²

Our poet expressly states that the defects of the *Chitra-mimamsa* of

Appaya Dikshita thoroughly dealt with in the *Rasa-gangadhara*, are collected in an abbreviated form in this work.³³ Appaya Dikshita, another outstandingly great Sanskrit scholar of the South, was a sworn enemy of our poet and was responsible for his unnatural death. Unfortunately the *Chitra-mimamsa* as well as the *Rasa-gangadhara* is incomplete, no definite reasons for which can be assigned at the present state of our knowledge.

5. *Gangā-lahari*³⁴ also Called *Piyusha-lahari*³⁵ and *Gangāmrita-lahari*

Several editors call Sadashiva's commentary on the *Ganga-lahari*, *Piyusha-lahari*. The India Office Library possesses forty-five editions of this work, but none is a critical one. This important work badly needs a critical edition. The *Ganga-lahari* of Jagannatha is a very sincere outburst of the feelings of a real devotee in fifty-two stanzas. The poet here remarks with childlike simplicity that he cares little for other gods as he feels sure of her affection for him; if she now becomes careless about him, who else would come to his rescue, who else would care to

३३ सूक्ष्मं विभाव्य मयका समुदीरिताना-
मप्यय-दीक्षित-कृताविह दूषणानाम् ।
निर्मतसरो यदि समुद्धरणं विदध्या-
दस्याहमुज्ज्वलमतेश्चरन्तौ वहामि ॥
रस-गंगाधरे चित्र-मीमांसाया मयोदिताः ।
ये दोषस्तेऽत्र सन्निप्य कथ्यन्ते विदुषां मुदे ॥

The MS. from which the *Chitra-mimamsa-khandana* was edited in the *Kavya-mala* is dated 1652 A.D. and was, probably, written during the lifetime of the author himself.

३४ Printed in the *Brihat-stotra-muktā-hāra*, Part II. Stotra No. 395, pp. 401-409; Bombay, Gujarati Press, 1916.

३५ इमां पीयूष-सहस्रीं जगन्नाथेन निर्मिताम् ।

यः पठेत्तस्य सर्वत्र जायन्ते जय-सम्पदाः ॥

(Last verse).

28 See Introduction to my edition of the *Bhramara-duta*.

29 Edited in the *Kāvya-mālā*.

30 Reprinted from the *Kavana-kaumudi*.

31 *Padyāmrita-tarangini*, verses 200, 213, 252, and 194 respectively.

32 Both the *Chitra-mimamsa* and *Chitra-mimamsa-khandana* have been edited in the *Kavya-mala* (Bombay, Nirnayasaga r Press).

console him?³⁶ Her holy waters must put an end to his cycle of births.³⁷

Brahmā, Vishnu, and Shiva may safely cease to function if only Ganga is alert about the welfare of the world.³⁸ The lovely big eyes or the ears are simply useless if they do not see her or hear the sweet sound of her 'sportive waves.'³⁹ Many people resort to many austerities, but the poet knows only one way for avoiding all troubles.⁴⁰

6. Jagadābharana

From the Introduction of Durga-prasada to the *Rasa-gangadhara*, it is known that he came across a MS. of the *Jagadabharana* which had the readings Dara or some epithet such as दिह्नीषरा-वह्नुभ referring to him instead of प्राणनारायण and though really a MS. of the poet's प्राणाभरण, the work was devoted to the praise of Dara Shikoh. Again, the late Mr. S. M. Paranjape says in his edition of the *Bhamini-vilasa* that he came across a MS. of the *Jagadabharana* which had the concluding verse and the colophon as follows :

तैलंगान्वय-मंगलालय-महालक्ष्मी-दया-लालितः

श्रीमत्-पेरमभट्ट-सूनुनिधिं विद्वल्ललाटन्तपः ।

श्रीराणाकलिकर्णनन्दन-जगत्सिंह-प्रभोर्वर्णनं
श्रीमत्-पशिष्टतराय-सत्कवि-जगन्नाथो व्यतानीदिदम् ॥

इति - महामहोपाध्याय - पद-वाक्य - प्रमाण -
पारावारीण - तैलंग-कुलावतंस - श्रीपेरमभट्टसूरेस्त -
नयेन विनिर्मितं जगदाभरणार्थं जगत्सिंह-वर्णनम् ॥'

Jagatsimha, son of Karnasimha, was the Rana of Udaipur and reigned from 1628 to 1654 A.D. Chronologically, there is no difficulty in the poet's composing the work in praise of Dara Shikoh or Jagatsimha; and as it was Jagannatha

who praised दिह्नीषर as जगदीश्वर, 'one cannot be sure as to whether the praise in the work was really penned by the poet himself.

7. Karunā-lahari, also Called Vishnu-lahari

In some MSS. the name *Karuna-lahari* is replaced by *Vishnu-lahari*.⁴² It is a hymn to Vishnu or Krishna in sixty verses and is outstandingly lyrical throughout. The poet, as is clear from his other writings as well, was most religiously minded and in this hymn he declares that he cares for nothing else but the Lord.⁴³ A child falling into a pit is saved even by a passer-by; the poet fallen into the sea must be saved by the father, the Lord.⁴⁴ The mind of the poet, a Chakora in quest of moonbeams, is terribly scorched by the wild fire of the forest of the universe; the face-moon of the Lord must now save it by the award of what it so badly needs.⁴⁵

8. Kāvya-prakāśha-tikā by Jagannatha Panditaraj, Son of Perama

No MS. of this work could be availed of. Stein notices one MS. in his *Catalogue of Sanskrit MSS.* belonging to Raghunath Temple Library in Kashmir and Jammu (60.269—1.2).

9. Lakshmi-lahari⁴⁶

The *Lakshmi-lahari* consists of forty-one verses and is a hymn to the goddess Lakshmi. The poet prays to her for removing all his sins and for her kindness to him. He considers it superfluous that in a hand that is matchless in fragrance as well as tenderness,

41 दिह्नीश्वरो वा जगदीश्वरो वा, etc. See above.

42 See f.n. 2, p. 55, *Kavya-mala* 2.

43 Verse 4, op. cit.

44 Verse 26.

45 Verse 59.

46 Published in the *Kavya-mala*, Part II. pp. 104-111.

36 तवालंबादंब, etc.; verse 6.

37 मल्लोल्ला०; verse 21.

38 Op. cit. v. 24.

39 Op. cit. v. 32.

40 Op. cit. v. 44.

another lotus should bloom again.⁴⁷ The necklace of the goddess that represents the assemblage of all the beauties in the world and puts to an end all the troubles of the devotees should find out the means of the poet's salvation.⁴⁸

10. *Manoramâ-kucha-mardana* (also Called *Praudha-manorama-kucha-mardini*)⁴⁹

This work which has not as yet been published is devoted to a scathing criticism of *Manorama* (*Praudha-manorama*), Bhattoji Dikshita's commentary on his own work *Siddhanta-kaumudi*.

11. *Prânâbharana*⁵⁰

The poet composed this panegyric in fifty-three verses for expressing his heartfelt delight on hearing the verses of Pranānārāyaṇa, king of Kāmarūpa.⁵¹ He highly praises Pranānārāyaṇa for his vast learning, particularly in verses 16 and 50. This work is accompanied with a Tīppana composed by the poet himself for bringing out the rhetorical excellence of each verse. Every stanza is designed to be an excellent example of one or more rhetorical figures of speech. Grand indeed is the verse (No. 52) containing a pun on the word 'Vama'⁵² and the adjectives are so

used that they may be interpreted both with reference to the enemies of the king as well as his wife. By means of a pun on the word 'Arjuna'⁵³ the poet charmingly describes the fame of the king extending all over the world.⁵⁴

The MS. of the *Pranabharana* belonging to the Tanjore Saraswati Mahal Library (No. 3828) gives the name of the poet's father as Raghunatha Bhatta and has the reading, 'Kamaladhipasya' instead of 'Kamatadhipasya' in verse 53. Again, at the end of this MS. there is a long prose passage which is not found in the printed edition.

12. *Rasa-gangadhara*

Jagannatha Panditaraja was not only a great poet but also one of the best rhetoricians India has ever produced. The *Rasa-gangadhara* of Jagannatha is one of the best rhetorical works of India from every point of view, viz, clarity of expression, superb judgement, depth of insight, wide range of learning and so on. All the examples of the work are Jagannatha's own composition.

Unfortunately the work is available in an incomplete form, breaking off in the middle of the Uttara Alamkara. No definite reason for its incompleteness is known. His *Chitra-mimamsa-khandana* shows that it was composed after the *Rasa-gangadhara* and one would naturally think that Jagannatha really completed the work, though the remaining portion of it is not available to-day even in MS. form. Or, it may be that in his anxiety to oppose vehemently his greatest rival Appaya Dikshita, he really undertook the work *Khandana* even before the *Rasa-gangadhara* was

47 Verse 25, op. cit.

48 Verse 27, op. cit.

49 List of MSS. belonging to Pt. Radhakrishna of Lahore, 9; *Classified Index to the Sanskrit MSS. in the Palace at Tanjore* by Burnell, London, 1880, 40b; *Lists of Sans. MSS. in Private Libraries of Southern India* by Gustav Oppert, MSS. 4339 and 4499; etc.

50 Ed. in the *Kavya-mala*, Part I. pp. 79-90.

51 See the last verse (No. 52). No. 53 is an interpolation. The name of the king is given in verse No. 5. His designation कामरूपेश्वर is given in Vo. 2, 15, and 22.

52 आबन्नात्यलकात्रिरस्यसितमां

चोक्तं रसाकाङ्क्षया
लङ्कायावयतां ततोऽपि कुरुषे
जङ्घा-ललाट-क्षतम् ।

प्रत्यङ्गं परिमर्द्य निर्दयमहो

चेतः समालम्बसे

वामानां विषये नृपेन्द्र भवतः

प्रागल्भ्यमत्यद्भुतम् ॥ (Verse 7).

53 Verse 43

54 Verse 48.

completed. The tradition that the learned scholar courted death along with his wife Lavangi owing to the deliberate insult meted out by Appayā Dikshita probably furnishes a clue as to why both the *Rasa-gangadhara* and *Khandana* are found incomplete.

18. *Sudha-lahari*⁵⁵

The *Sudha-lahari* presents a grand description of sunrise in thirty verses in the metre Sragdhara. The sun rising in the east from the Udayagiri causes immense delight to all—particularly, to the lotus. It is the best healer of all diseases and inspires all devotees. Its rays shooting through trees and falling on the earth appear to the young parrots like sticks and they, therefore, try to put their legs on them; the dew-drops on leaves, mixed with them, resemble the pomegranate seeds in order to eat which they open their beaks.⁵⁶ The sun is the son of Indra by the eastern horizon, as it were, and therefore, it appears as though all the birth-rites are performed in the morning.⁵⁷ The drops of water offered as oblation to the sun appear like so many jewels in course of their fall to the ground.⁵⁸ The sun is ever merciful to all men inasmuch as it seeks for the aid of the fire-god for their protection during its absence at night.⁵⁹

14. *Yamunā-varnana*, a Prose Work

No complete MS. of it is as yet traced. Only two quotations from it in the *Rasa-gangadhara* are preserved for us.⁶⁰

55 Ed. in the *Kavya-mala*, Part I. pp. 16-22.

56 Verse 5, op. cit.

57 Verse 8, op. cit.

58 Verse 13, op. cit.

59 Verse 23, op. cit.

60 *Nirnayasagar* ed. p. 19, तनय-
मैनाक-गवेषण-संवीकृत-जलधि-जठर-प्रविष्ट-हिमगिरि-
भुजायमानाया भगवत्या भागीरथ्याः सखी;
p. 128, रवि-कुल-प्रोतिमावहन्ती नर-विकुल-
प्रोतिमावहति, अवारित-प्रवाह-सुवारित-प्रवाहा ।

Jagannatha Panditaraja flourished at a time when even the vernacular poets were excessively fond of introducing alliteration in composition. Several Hindi verses of Viharin and Sanskrit verses of Jagannatha Panditaraja are very much alike in style as well as thought.⁶¹ There are traces of the influence of his age upon Jagannatha Panditaraja; e.g., it was customary among aristocrats during Mughal rule to maintain a couple of pigeons. There is a verse in the *Rasa-gangadhara* which refers to a pair of these love-birds.⁶²

Jagannatha Panditaraja is undoubtedly one of the great rhetoricians in Sanskrit, if not the greatest. If he could have completed the *Rasa-gangadhara*, he would have undoubtedly eclipsed the glory of all the rhetoricians of India. It is only unfortunate that such an outstanding personality had to face such a sad end of life. He was a great poet as well as a good prose-writer. It may be taken for granted that his *Kāvya-prakāśa-tikā* bears the stamp of rhetorical perfection as the *Rasa-gangadhara* does; it is a great pity that such an important work should still be known in name only. We implore the authorities of the Raghunath Temple Library, Kashmir and Jammu, to undertake the publication of this work at their earliest opportunity. It may also be presumed that the work of our Panditaraja on Sanskrit grammar, the *Manorama-kucha-mardini*, would be also a work of out-

61 E.g. cp. नीलाञ्जलेन संवृतमाननमाभाति
हरिण-नयनायाः ।

प्रतिबिम्बित इव यमुना-गभीर-नीरान्तरेणाङ्कः ॥
(p. 228 of R.G.).

With Viharin verse:

छिद्यो छवीजो मंह ललै नीले आंचल चीर ।
मनो कलकृति भूमलै कालिन्दीके नीर ॥

62 निरुप्य यान्ती तरसा कपोती, etc., (p. 9
of *Rasa-gangadhara*).

standing merit. Trained in the same school as that of Bhattoji Dikshita and probably, his contemporary too,—in any case, a direct disciple of the son of Sheshakrishna, Bhattoji's Guru—Jagannatha Panditaraja was eminently fitted for the work. Jagannatha's panegyrics upon the then kings of India and hymns on various deities are also quite up to the standard of the author of the *Rasagangadhara*.

Bhanukara, liberally patronized by Sher Shah and Nizam Shah, Akbariya Kalidasa, court-poet of Akbar, Jagannatha Panditaraja, court-poet of Shahjahan, and many other Sanskrit poets who flourished in India during Moslem rule show that Sanskrit poetry—and similarly, many other branches of Sanskrit literature—drew the kindest

attention of the Moslem rulers. Unqualified praise of Sanskrit poets and scholars for the Moslem rulers, acknowledged acceptance of liberal patronage from Moslem kings, assumption of personal name after the ruler as in the case of Akbariya Kalidasa, etc., cannot but lead to the conclusion that liberal Moslem patronage to Sanskrit literature was not an exception. Moslem rulers like Shaistakhan composed Sanskrit verses, and Indian literature including the vernaculars has been enriched by the contributions of great Moslem writers. Sanskrit in particular owes a good deal for its flourishing continuity till to-day to the Moslem rulers, particularly, to their kind patronage.

INDIA AND THE WEST*

BY PROF. WALTER E. CLARKE

Every civilization, every religious institution builds up around itself certain myths, or perhaps it might be better to say, certain axioms of thought which are accepted on faith without much effort to criticize them and to prove them objectively;—they are based on the subjective experience of the nation or group, an attitude of mind towards the universe and human life.

I am frequently told that my Indian studies are impractical, unnecessary, and useless. To this I always reply by comparing Indian and Chinese studies to the study of astronomy. If we leave out the calendar and navigation, the rest of astronomy serves only to develop an intellectual curiosity. This intellectual curiosity of astronomy has raised

our point of view from a geocentric one to a heliocentric one; and we are now going on to a concept of the sun as part of a galaxy and even to the still larger concept of other galaxies.

It is just as important to expand our point of view about human life on the earth from a narrow provincial point of view concerning life in a particular village, town, county, State, or nation to an intellectual curiosity about human life in other countries, in other continents, and on the whole earth. The population of India is nearly a sixth of the population of the world. Surely it is important to know about its experience with life and its attitude towards the universe. The people of India have developed certain axioms of thought which differ widely from those which we in the West have been born

* From a speech delivered at the Ramakrishna-Vedanta Society of Boston, U.S.A.

with and have come to consider to be the only logical and possible ones.

The West has tended more and more to consider things to be more important than thoughts, to make ideas correspond to things, and to define religion in terms of social ethics, so much so that salvation often seems to be a by-product of practical activity rather than the chief goal of life. India has always tended to insist that ideas are more important than things, that things must yield to ideas, and to define religion in terms of personal experience rather than in terms of active social service. As a result, in the West there has been greater experimentation with things and with social life. Changes in social life have been rapid; but the West has tended to be intolerant in the matter of creed and dogma and to carry them on traditionally and mechanically.

On the other hand, India has been very comprehensive and very tolerant in the matter of dogma—in the matter of various views about the world, but has tended to be intolerant socially—to keep social life going on in a traditional, mechanical, unchanging way. Life in the world is regarded as relatively unimportant—the important thing is self-realization, the perfecting of oneself while performing one's necessary social duties in a traditional way but emphasizing contemplation and ultimate extrication of oneself from the bonds of transmigration and Karma. Social life is kept going not for an immediate but for an unseen result for the indi-

vidual rather than for improving and perfecting human society on earth. Indian thought is so much interested in the goal that it tends to neglect the pathway leading to that goal and spends too little effort on the world which it must pass through. On the other hand the West tends to forget the goal and to spend too much of its energies on little practical activities without caring about their meaning.

The West tends to put an over-emphasis on one necessary aspect of life but India tends to put an over-emphasis on another necessary aspect of life. The mutual influence of one on the other may lead to a more harmonious adjustment of the other-worldly religious attitude of mind and the worldly attitude of mind, which would make human life on earth as comfortable and as happy as possible. To many in the West who are bewildered by a multiplicity of little activities, the Indian insistence on the necessity of always keeping an ultimate goal in view comes as a helpful corrective.

The ideal life, according to all Indian teachers, is one which devotes some time to study, some time to the maintenance of the traditional duties of social life, but then devotes much time to contemplation with the aim of a personal realization of God. The West needs to spend more time in contemplation—India needs to spend more energy on the forms of social life. We need a balanced effort without over-emphasis on either factor.

'In the West they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live.'

—SWAMI VIVEKANANDA

SWAMI BRAHMANANDA

BY SWAMI PAVITRANANDA

(Continued) ✓

If the period of stay in the company of the Master was one of supreme bliss, the days at Baranagore were of hard Tapasyâ in the same proportion. The young disciples were ready to lay down their lives, as it were, in search of the great Unknown. They did not care about physical comforts, they did not care for food and drink; one supreme thought of their lives was how to realize the Self or rather to make the realizations they had in the presence of the Master a permanent factor in their lives.

After some time even the life at Baranagore seemed to them too secure for their spiritual growth. They wanted to be lost in the wide unknown world with no help and guide excepting God. Some of them began to go to places of pilgrimage to practise Tapasya in seclusion. Swami Brahmananda spurred by such a spirit of renunciation went to Puri. He stayed there for some time begging his food here and there, and passing his days in the thought of the Lord. The devotees and disciples of the Master could never bear the idea that Swami Brahmananda should suffer any hardship, for was he not the special care of the Master? So when Balaram Bose, who had a big estate in Orissa and a rich establishment at Puri, heard that Swami Brahmananda was undergoing great austerities, he began to press the latter to stay with him in better comfort. Swami Brahmananda, finding that at Puri he could not follow his own ways of life, returned to Baranagore. But he was seized with intense longing

to make harder efforts to realize the soul of life. He expressed his desire to go to North India and to practise Tapasya somewhere there. The leader Narendranath reluctantly agreed to allow his beloved brother disciple to embrace the wandering life. But he directed another brother disciple Swami Subodhananda to accompany him, so that 'Raja' should not have to suffer much inconvenience. Swami Brahmananda went to Benares *via* Deoghar and stayed there for some time. From Benares Swami Brahmananda went to Omkarnath on the bank of the Nerbuda. It is said that while practising Tapasya on the bank of that holy river, Swami Brahmananda was once for six days at a stretch in an ecstatic mood, almost oblivious of the outward world. After Omkarnath Swami Brahmananda with his brother disciple and a devotee visited other places of pilgrimage like Panchavati holy with the association of Râmachandra and Sitâ, Dwarka where there is the famous temple of Sri Krishna, Porbandar, Girnar, Ajmere, etc., and afterwards returned to Brindavan. For a soul like Swami Brahmananda, visiting these holy places did not simply mean satisfaction of the idle curiosity of a sight-seer, but at every place he would identify himself with the deeper spirit of the environment. As a result he was constantly absorbed within himself, and though his lips were closed his face indicated the spiritual fire within. Many were the persons who were attracted to him merely by his placid countenance and indrawn look. They would feel it

a privilege to be of some service to him and pressed the Swami to receive it; but one whose mind soared high was altogether indifferent to any material comfort. It was difficult, if not impossible, to persuade the Swami to accept any gift. If extremely pressed, the Swami would agree to accept so little, and that of such a trifling nature, that it would cause more astonishment than pleasure to the giver.

It was for the second time that the Swami had come to Brindavan. Here he passed the days in severe spiritual practices. He was burning with a desire to reach the ultimate goal of life. And in the attempt to realize this desire any price was not too great for him to pay. Throughout the day he would be undergoing one or another form of spiritual practices. Swami Subodhananda was there with him. But they hardly talked. Swami Subodhananda would fetch food for him, but sometimes he would eat that and sometimes he would remain without meals. Such austerities were not the outcome of deliberate effort, but he was so much occupied with the thought of the goal of life that the physical comforts about which ordinary people are so particular, had no importance for him. The great saint Vijaykrishna Goswami, who had seen Rakhai at Dakshineswar and knew how beloved he had been to Sri Ramakrishna, was at this time staying at Brindavan. When he saw the severe austerities Swami Brahmananda was undergoing, he asked him, 'What necessity have you to perform so much Sâdhanâ? Has not the Master given you all that is covetable in spiritual life?' To this the Swami simply smiled and replied, 'What I got from him I want to make a permanent possession.' The saint understood that it was idle to try to dissuade the Swami from his path. After some time Swami Subodhananda left for a pilgrimage to

Hardwar, and Swami Brahmananda lived alone. This gave him greater freedom of life and an opportunity to practise harder Tapasya.

At Brindavan he heard the news that the great devotee Balaram Bose had died. Balaram Bose had befriended him so much and he had been so greatly loved by the Master! The news of the death of Balaram Bose upset him so much that he left Brindavan and went to the Himalayan region at Hardwar for greater solitude. He stayed at Kankhal near Hardwar for a period. Afterwards he would praise Kankhal very much as a suitable place for Tapasya. He would say that the atmosphere of Kankhal was very favourable for spiritual growth. At Kankhal Swami Vivekananda with some brother disciples unexpectedly came to meet Swami Brahmananda. The joy of such meeting can be better imagined than described. Swami Vivekananda feared that Swami Brahmananda would, perhaps, impair his health by hard Tapasya and living alone; so he compelled the latter to accompany him on his way to Delhi. Swami Vivekananda left his brother disciples at Delhi in order to wander alone. After this, accompanied by a brother disciple, Swami Turiyananda, Swami Brahmananda started on a pilgrimage to Jwalamukhi and from there he visited various other sacred places in the Punjab, Sindh, Bombay, and Rajputana. At Bombay they unexpectedly again met Swami Vivekananda who was then preparing to sail for America to attend the Parliament of Religions at Chicago. From there Swami Brahmananda again returned to Brindavan, Swami Turiyananda was also in his company. Both of them gave their time entirely to spiritual practices, Swami Turiyananda also taking care of Swami Brahmananda. They had a very enviable time of it at Brindavan, both of

them being absorbed day and night in communion with God. Afterwards they would delightfully recount many happy incidents of their lives at Brindavan.

Time passes too quickly. While the two brother disciples were enjoying beatific bliss in the holy atmosphere of Brindavan, the news reached them that a tremendous success had attended the mission of Swami Vivekananda in America. They were so glad to see that the prophetic utterances of the Master with respect to their leader had come true. Swami Vivekananda was constantly writing to his Gurubhais to plunge themselves into work for the regeneration of India as well as for the welfare of humanity. Repeated letters began to come from the monastery, which had now been removed to Alam-bazar from Baranagore, asking the two brothers at Brindavan to return to Bengal so that all might organize themselves together into a band for future work. At first Swami Turiyananda returned and after some time he was followed also by Swami Brahmananda.

The arrival of the 'Raja' at the Math created a great stir and enthusiasm. Everybody was so glad to have the privilege of his company. His very presence had an uplifting influence on the atmosphere. His placid countenance, calm look, indrawn thought, and above all, extremely sweet behaviour indicated the great spiritual power hidden within him. As far as narrating his own spiritual experiences was concerned, Swami Brahmananda was always very taciturn. But anyone standing before him would invariably feel that he was in the presence of an extraordinary personality. When he returned to the Math, there was amongst the members a fresh wave of enthusiasm for spiritual development. The Swami was glad to see that the message of Sri Ramakrishna made such a tremendous appeal to the

world. Knowing the Master as he did he was not surprised at that, but he wanted to make the Math a powerful vehicle for the spread of that message. Once he said to his Gurubhais, 'Your life, your Math will be the source of solace, hope, and inspiration to all who are weary and heavy-laden. Just build up your life accordingly.' When Swami Vivekananda heard in America that 'Raja' had returned to the Math, he was greatly relieved. For he had always a great regard for the judgment and opinion of Swami Brahmananda. And had not the Master said that Rakhal possessed the capability to rule a kingdom? Henceforward, Swami Vivekananda would address most of his letters dealing with his future plan of work to Swami Brahmananda. Swami Vivekananda would give out his plan and principles in general, but it was Swami Brahmananda who saw to their practical applicability and gave them a definite shape. Swami Vivekananda fell upon the world like an avalanche. He moved like a whirlwind from one end of the world to the other to give his message. He was too busy and dynamic. He had no time, as he said, to give his message a finish. So far as the Ramakrishna Brotherhood was concerned Swami Brahmananda with his infinite calm and patience, extraordinary common sense and wisdom made that message fruitful in the soil of India. Swami Vivekananda came upon the world as a thundering voice. Swami Brahmananda's life was like a gentle dew that falls unknown and unperceived but brings in the rich autumnal harvest.

Two years after Swami Brahmananda had returned to the Math, Swami Vivekananda also returned to India. When the great Swami met Swami Brahmananda he handed over to the latter all the money he had collected for his

Indian work, and said, 'Now I am relieved. I have handed over the sacred trust to the right person!' Swami Brahmananda was the 'friend, philosopher, and guide' of Swami Vivekananda in every respect. He took care of his health, gave advice about his plans, arranged his tours, and put his ideas into action. When the Ramakrishna Mission Society was started Swami Vivekananda became the general President and Swami Brahmananda was made the President of the Calcutta centre. But in the beginning of 1902 Swami Vivekananda relinquished his position in favour of Swami Brahmananda, and the latter worked as the President of the Ramakrishna Math and Mission till his last day.

The relation between Swami Vivekananda and Swami Brahmananda was wonderful, and very enjoyable to anyone who witnessed it. One was a born leader of men and a world-mover, the other was a hidden reservoir of great spiritual power and loved to work silently. One gave out his message like a trumpet call, the other sought to spread influence mainly through silence and life. One was in the limelight, the other always wanted to be away from the public gaze. Both were the beloved of the Master. Both were termed by the Master as 'Nityasiddhas' or 'Ishvarakotis', that is, souls who are eternally free but come down to the earth for the good and guidance of humanity. Both knew each other intimately from their school-days, and their lifelong relationship only increased their love and respect for each other. When Swami Vivekananda returned from America he bowed down to Swami Brahmananda saying, 'The son of a Guru is to be respected as much as the Guru himself.' Swami Brahmananda too did not lag behind in his sense of humour. He returned the compliment

saying, 'To the elder brother is due the respect that is given to a father.'

With this spiritual background the human relationship between the two was very interesting. Sometimes with his practical common sense and intimate knowledge of local affairs Swami Brahmananda had to modify plans given by Swami Vivekananda. At that the latter would at times become upset and wild. But afterwards when he understood his own mistake he showed repentance in such a way that the supposedly aggrieved party would feel embarrassed and regret the sufferings caused to the Swami. Swami Vivekananda was fond of animals. Swami Brahmananda was a lover of plants and gardens. When the animals of the one would cause damage to the garden of the other there would ensue a quarrel, the very seriousness of which would cause side-splitting laughter to the bystanders.

Swami Vivekananda had infinite faith in the loyalty of Swami Brahmananda to his cause. He would say, 'Others may desert me. But "Raja" will stand by me till the last.' The two giants put their shoulders together to further the cause of the work started in the name of the Master. The new monastery at Belur was established in 1899. A permanent centre was started in Madras, another was opened in the retreat of the Himalayas. Others were growing. Preachers were sent to England and America. The work was growing apace. But the two Swamis could not work together long. The life of Swami Vivekananda was prematurely cut short in the year 1902.

The passing away of the leader was a great blow to the work he had started. And it was a great shock to his Gurubhais, specially to Swami Brahmananda on whom the whole responsibility now

fell and to whom the whole institution now turned for guidance.

But love for the leader meant love for his work and for the mission he had started. And behind the mission of the leader was the will of the Master. So Swami Brahmananda, with his usual calmness, forgetting his personal bereavement and the loss to the Brotherhood from the passing away of Swami Vivekananda, turned his attention to the discharge of the duties that devolved on him.

There were critics who thought that in the absence of Swami Vivekananda his work would be stranded or would die a natural death. But Swami Vivekananda as a spirit was no less a power than 'Swami Vivekananda in his physical body'. He himself once said, 'I am a voice without body.' Yes, that voice even in the absence of the body began to ring in the ears of his brother disciples, personal disciples, and innumerable admirers and devotees. Their love and respect for him were spontaneously translated into enthusiasm for the furtherance of his cause, so it was no wonder that the organization soon recovered from the shock and the work began to grow and expand as a matter of course. At such a critical time the Ramakrishna Math and Mission was fortunate to have at their helm a personality like Swami Brahmananda.

The method of work of Swami Brahmananda was wonderful. Though he would be working hard, and though his responsibility was too great for any ordinary mortal, his calmness was never disturbed, the serenity of his mind was never ruffled. About the secret of work he once said, 'Give the whole of your mind to God. If there is no wastage of mental energy, with a fraction of your mind you can do so much work that the world will be dazed.' The truth of this was exempli-

fied in the life of the Swami himself. Who could have believed on seeing him that he was bearing such a heavy burden? It seemed rather as if he was indifferent to what was going on outside with regard to the organization and that his whole mind was given to God. It was as if only by an effort that he could bring his mind down to mundane things. His far-away look, his half-closed eyes, deeply calm composure indicated that his thoughts did not belong to this plane of existence. He would very often be so much lost in his own thought that one would not dare approach him lest one should disturb him. But yet he was aware of the very details of the work that was going on. He had intimate knowledge of the mind of the different members working even in distant centres. He could read characters at a glance and guide them accordingly. Every member of the vast organization felt that his interest was safe in the hands of the Swami. His gentle wish was more than a command to all the workers.

The interests of the Swami were varied. He could give wise direction as to the design of a building, he could give plans as to how to do relief works, his suggestions on the method of education were valued by educationists, his advice regarding the principles to be followed in editing books was at once found to be extremely sound, and at every Ashrama he visited or stayed in, he encouraged people to have flowers and kitchen gardens. His love of flowers was great. He would consider the flowers blossomed forth in the gardens as the offerings of Nature to the All-pervading Deity. Any one plucking a flower or injuring a flower plant would incur the greatest displeasure of the Swami. He would see that the accounts of public money were kept with the strictest regularity. He would

not tolerate the slightest carelessness in this respect.

But beyond all these interests one could vividly see in him that here was a mind which could not be brought down to the level of ordinary work. It was very difficult to persuade the Swami to attend the meetings of the Trustees of the Math or of the Governing Body of the Mission. He had a happy knack of feeling 'slightly indisposed' on such occasions or of giving suggestions that the meeting might be postponed. Those who were responsible for convening such meetings had a hard time of it with the Swami in this respect. They felt that they were trying to bring within the constitution of the law a soul which eternally soared above all laws. They felt greatly pained at the thought of what a great torture it meant to the Swami. But once he could be brought to the meeting his opinions and suggestions were invaluable. Experiences showed that his counsels were so very correct that nobody, even in the course of the debate, or afterwards, would feel inclined to dispute what he had said. And there was hardly any debate at such meetings. What the Swami would say or even remotely suggest would invariably be accepted by all. Swami Saradananda, who was the lifelong Secretary of the Ramakrishna Mission, once said to a young worker, 'When I say a thing, you should judge and discriminate whether I am right or wrong, but when Maharaj (meaning Swami Brahmananda) says a thing you may safely accept that as true without the slightest doubt.' This was said by one who had vast organizing ability, and who had successfully guided innumerable undertakings.

Swami Brahmananda undertook several tours in North and South India, and once he went also to East Bengal and Assam. By the inspiration of his

presence existing centres received a fresh impetus and new centres began to spring up. Wherever he would go there came a crowd of visitors—young and old—to see him. They were invariably so much impressed by his love, kindness, and the force of his personality, that they became lifelong friends and supporters of the Mission. When he visited a centre he would not go so much into the details of the works as he would be interested in giving the members a spiritual uplift. He would say that one cannot do really unselfish work unless one's whole mind is given to God. Now, this was exactly the thing he was interested in with regard to the work, viz, whether they were working as in the service of God or only passing their days in a humdrum way. He would say to the monks, 'Lie on you, if after giving up the world, cutting yourselves off from the love of your parents and relatives, you cannot devote the whole of your energy to the realization of God.' He would exhort one and all to make the realization of God the one and only aim of their lives. He would say, 'Create dissatisfaction in your mind even by an effort. Ask yourself whether you are devoting the whole of your energy to your spiritual welfare? Ask yourself at night, how much of the time has been spent in communion with God and how much in other things. The time that has not been given to God, has been spent in vain, has been wasted.'

Strange to say, though he laid the main emphasis on spiritual growth, the work of the Mission was steadily growing under his care. He raised the humanitarian work of the Mission to a spiritual level. Mere humanitarian work, without any spiritual motive behind it leads to egotism and pride and becomes a danger to one's spiritual life. But, unselfish work done in a proper spirit,

in a spirit of humble service, conduces to one's spiritual welfare and leads to God. That is what the Swami wanted. 'We have to work so hard that we do not get sufficient time for meditation', said a disciple to the Swami, thinking he would get sympathy from one whose whole mind was given to God. 'You should feel ashamed to say that, my child,' replied the Swami. 'You are monks, you ought not to complain of hard work. It is not the quantity of work but the vagaries of the mind that create obstacles in the way of meditation.' 'Just sacrifice this one life for the sake of the work of the Swamiji (Swami Vivekananda), even if you consider it a loss. Have you not lived countless lives before? But if you give yourself up whole-heartedly to his cause, rest assured through his grace, your spiritual life will progress with the speed of a rocket', once he said to a disciple who inquired whether the work started by Swami Vivekananda was consistent with the orthodox form of Sadhana. 'Don't be ungrateful to Swamiji,' he said to some young men on another occasion. 'He worked himself to death for you and the country. Just plunge yourself into his work and repay the debt due to him.'

Swami Brahmananda would not often talk of spiritual things. It would be

very difficult to draw him out into spiritual conversations. But when he did talk, his words would scintillate with fire, and those who heard would get a lifelong inspiration.

As a result of his influence, many young men began to join the Order. Sometimes, a doubting mind would find its scepticism vanish by merely coming into his presence. One could rarely argue with him, nor was he given to theoretical discussions. His presence was enough to solve many complex problems which had troubled people for many, many weary years. Innumerable persons had such experiences.

Wherever he would go there would be so much joyous festivity that all found themselves drowned in it. But there was this characteristic about it, that it was highly uplifting. Once there was so much disaffection amongst the members in a certain centre that the whole atmosphere was vitiated. When all other remedies failed Swami Brahmananda was approached and persuaded to visit the centre. When he went to the place he did not at all inquire into the grievances of the individual members. His presence created such a great wave of spiritual enthusiasm that all petty problems were automatically solved. Every one was astonished at this wonderful phenomenon.

(To be concluded)

'I want iron-wills and hearts that do not know how to quake. . . . We must rouse India and the whole world. . . . The essential thing is renunciation,—without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye, and devotes himself to the service of all.'

—SWAMI VIVEKANANDA

NOTES AND COMMENTS

TO OUR READERS

The *Teachings* this month present some intimate talk of the Master on deep spiritual matters with one who was rightly considered a spiritual genius in Bengal. . . . The Editor examines *Mysticism as a Social Force* with special reference to India. . . . Of late our readers have been regaled with various presentations of intuition. They are thus well prepared for receiving Swami Sharvananda's masterly study of *Intuition, Mental and Supra-mental*. . . . Prof. Akshaya Kumar Banerjee's study of Hindu images is always illuminating. *The Mother Divine* will give food for thought during the Pujâ month. . . . How are we to receive the Mother when She comes? The answer is to be found in Swami Turiyanandaji's few but pregnant words in *When the Mother Comes*. . . . Sister Niyedita made her name as a prose writer. But in *A Litany of Love* there is a real touch of poetic genius. . . . Dr. Jatindra Bimal Chaudhuri concludes his well-documented presentation of *Jagannatha Panditaraja*. . . . Loving friends distinguish not in order to divide, but to make the *rapprochement* more rational and lasting. The contrasts they deal with need not be taken too literally. Thus warned, our readers will find much food for reflection in the brief article *India and the West* by Prof. Walter E. Clarke of the Harvard University. He has visited India and has a profound appreciation of Indian culture. . . . This month we meet with Swami Brahmananda, in the full height of his spiritual attainment, hammering into shape his Master's message.

LOVE OF ART IN RUSSIA

The June issue of *The Scholar* publishes an article on Russian Art by Prof. Nicholas Roerich, in which we read: 'The Russian nation has always been attached to art. Since the time of yore all its modes of life have been saturated with self-expression of true art. The ancient heroic epos, the folklore, the national string and wind instruments, laces, carved wood, ikons, ornamental details in architecture,—all of these speak of genuine, natural, artistic aspirations.' As evidence of the love of art of the present-day Russians, the writer argues: 'In Moscow, 10,000 people out of 2,000,000 inhabitants visit every exhibition (whereas, by the way, the same 5,000 is the average of visitors to an art exhibition in London out of her 10,000,000 inhabitants).' The peasants are not behind the intellectuals in their appreciation: 'A painter who is able to produce on a piece of canvas an approximate likeness to a human face can rely upon a long life of safety and comfort in the country.' No wonder that the Russian proletariat evoke universal love and sympathy!

CASTE AND EDUCATION IN ANCIENT INDIA

Prof. Dr. A. S. Altekar examines *The Influence of the Caste System on Education in Ancient India* in the July issue of *The Hindustan Review* and concludes: 'The caste system . . . made education rigid only to a limited degree, and that too in very late times.' In support of this he writes: '... with the exception of the exclusion of the Shudras from the Vedic education,

the caste system for a long time did not result in restricting profession to particular castes.' This is a very bold and general statement, which, we are afraid, cannot be fully borne out by history and mythology. The story of Ekalavya of the *Mahābhārata* is too well known and so also is that of the Shudra hermit who was beheaded by Rāmachandra. Historians aver that a Shudra monarchy was tolerated rather than loved, and the scriptures clearly allude to it as a calamity. That ambitious Brahmins could not be prevented from 'following the military profession,' that 'recruitment to the army was not confined to the Kshatriya caste,' and that 'it was very largely recruited from the Shudras,' may be historical facts. It may also be true that 'when Yuan Chwang was in India in the second quarter of the seventh century A.D., the kings of Ujjain, Maheswar, and Assam were Brahmanas, those of Pariyatra and Kanauj Vaishyas, those of Matipur (?) and Sind Shudras'. But a few stray facts cannot either prove or disprove a theory. Weight of evidence would rather force on us the conclusion that while the upper classes had greater freedom in a downward movement in choosing their professions, the lower classes were denied a corresponding upward trend. Powerful groups, and especially immigrants, made their position by dint of military prowess or political wirepulling. For the generality of the people, what mobility there was, existed in spite of, rather than because of, the caste system. We cannot get over the fact that caste, as we understand it nowadays, works for rigidity rather than for easy adaptation. And when all possible credit is given to it, untouchability stares us in the face as a downright condemnation. Such confusion of thought and baseless conclusions are due to a failure to distinguish

between true caste, which Mr. G. H. Mees calls Varna, and its false stereotyped form which he calls Jāti. Caste, when rightly understood, i.e., in the sense in which Sri Krishna uses it in the Gita, reflects a just and rational order of things, and as such it is above all criticism. The writer would have been on surer ground if he had distinguished between these two positions.

VIVEKANANDA AND A DEITY IN THE MAKING

In *The Aryan Path* of August, Shri Nolini Kanta Gupta in course of a discussion on *An Aspect of Emergent Evolution*, writes: 'Professor Alexander spoke of the emergence of deities who would embody emergent properties other than those manifest in the Mind of man. Morgan asks whether there is not also a Deity—or *the* Deity—in the making. He establishes the logical necessity of such a consummation this way: The evolutionary urge (or *nisus*, as it has been called) in its upward drive creates and throws up on all sides, at each stage, forms of the new property or principle of existence that has come into evidence. . . . These are, however, the branchings of the evolutionary *nisus* which has a central line of advance running through the entire gradation of emergents. . . . The interesting point is this, that at the present stage of emergence, what the central line touches and arrives at is the Deity. Or, again, the thing can be viewed in another way. . . . The scheme of the movement can be figured as a pyramid—the base of the pyramid represents Matter, but the apex where the narrowing sides converge is what is called the Deity It (the conclusion) comes perilously near the Indian conception of Avatarhood! The central line of evolutionary *nisus* is the line of Avatarhood. At each point of the line;

on the level of the newly emerged principle, there is a divine embodiment of that principle. The esoteric significance of the graded scale of Avatarhood, as illustrated in Vishnu's ten Forms, has long ago been pointed out, by Vivekananda, I think, in this light.'

We are not sure if this is really the Indian conception of Avatarhood. At least the Vaishnavas will join issue in right earnest, since there can be no qualitative difference between the ten Avatars. Besides, *emergence* is quite incompatible with the Vaishnavic conception of Avatarhood. As for Swami Vivekananda, we have in vain ransacked his volumes and consulted other living authorities for confirmation of this view. Unfortunately the writer gives no reference. We are aware, however, that the late Mr. Bipin Chandra Pal held such a view. (Vide, *Europe Asks: Who is Shree Krishna?* Pp. 40—42).

SOCIALISM OR TRUSTEESHIP?

Mr. Bijoy Lal Chatterjee writes in *The Modern Review* of August: 'Socialism means equal distribution, in Bernard Shaw's language "equality of income". Non-violence implies socialism.' And he goes on: 'Gandhiji as an ardent believer in the principle of non-violence wants to reconstruct society on the foundation of love. It is not merely an intellectual conception with him but a living passion.' The second proposition is crystal clear, and anyone who knows anything of Gandhiji, knows also that the greatest preoccupation of his life is the raising of the have-nots. But we do not know if he has ever advocated in clear terms socialism with all its implications. His writings may lean towards such a position. One may even make out a case about his *sympathy* for socialism. But in the absence of a clear statement we hesitate to accept the writer's position.

We are confirmed in this honest hesitation by the following passage in the *Harijan* of 2nd August: 'For my part I desire not abolition, but conversion of their (Princes') autocracy into trusteeship, not in name but in reality. The arbitrary powers they enjoy should go. The liberty of the people should not depend upon the will of an individual however noble and ancient may be his descent. Nor can any person, whether prince or princely zemindar or merchant, be the sole owner and disposer of possessions hereditary or self-acquired. Every individual must have the fullest liberty to use his talents consistently with equal use by his neighbours but no one is entitled to the arbitrary use of the gains from the talents. He is part of the nation or say the social structure surrounding him. Therefore he can only use his talents not for self only but for the social structure of which he is but a part and on whose sufferance he lives.' (The Italics are ours). We held a view much similar to that of Gandhiji in our January editorial. Mahatmaji does not seem to be consciously working for socialism. He rather advocates justice, trusteeship, and equality of opportunity. True, he speaks of the possibility of equality being brought about by revolution. But that is a position which he wants to avoid if possible. Further down in the same article he writes: 'The present inequalities are surely due to people's ignorance.' But this inequality does not seem to have any direct reference to income or possession. The context would show that it refers rather to the use of talents. We may be mistaken, but we are ready to be enlightened.

MAYA, NEGATIVE OR POSITIVE?

Prof. M. Hiriyanna, M.A., sums up his article on *The Ethics of Advaita* in *The*

Vedanta Kesari of August with the following words: 'While the conception of Mâyâ, in one of its main aspects, implied the need for self-denial and is negative, in another, it means self-affirmation and is positive. Only we should remember that the self which is

denied is the narrow or egoistic self, and that which is affirmed in its place is the universal one. Together, these two lessons of self-denial and love, in the exalted sense, constitute the sum of Advaitic morality.' Will those who decry non-dualism as a negative philosophy, take a lesson from this?

REVIEWS AND NOTICES

GITA. EXPLAINED BY DNYANESHWAR MAHARAJ. TRANSLATED INTO ENGLISH BY MANU SUBEDAR, B.A., B.SC. (LONDON), BAR-AT-LAW, M.L.A. (CENTRAL). Second Edition. Published from Palli Hill, Bandra, Bombay. Pp. 336. Price Rs. 5.

Dnyaneshwar Maharaj is a great Maharashtra sage who lived in the thirteenth century. To expound his philosophy, instead of taking Sanskrit as the vehicle of expression, he chose the dialect of the masses. As such his message reached a wider public. The commentary on the Gita by Dnyaneshwar Maharaj is a very, very important book to all religious-minded persons in Maharashtra. It is the collection of discourses given by the sage in the current language of the people. The book was translated into modern Marathi by Pandit G. R. Moghe, from which Mr. Manu Subedar has translated it into English.

Dnyaneshwar's work is highly inspiring. It is a great heritage not only of the people to whom the discourses were addressed but of the whole of India. The book is a great guide not only to those who seek spirituality but also to those in whom that thirst has not as yet awakened. The English-reading public will be thankful to the translator for making this great classic accessible to them.

Dnyaneshwar Maharaj gave discourses on the Gita and he meant them for the common people. As such he freely draws illustrations, metaphors, and similes from the daily life of the people and wants to explain the Gita in terms of the difficulties in life of ordinary men. It is because of this, perhaps, that the book is so valuable. The author explains high philosophy in a way that even a man in the street can understand, follow, and draw sustenance of life from that. 'The current (of Samsâra) is strong and there is

no bridge,' says Dnyaneshwar Maharaj. 'The question is, how will a human being cross this river in the form of Mâyâ, particularly when every effort made turns out fruitless? Those who rely upon mere intelligence to cross this mighty river, have been dragged in by the whirlpools of their own pride in the depth and intricacies of their knowledge, like a swimmer trusting to the strength of his arms. Some take with them life-belts in the form of Vedas, but also put round themselves a stone in the form of self-conceit. . . . Just as it is difficult to get a cure without treatment, or to penetrate the mind of a hypocrite, or to abandon the object sought when it is within reach, this journey is difficult to accomplish for the seeker. It is as rare a sight as thieves in public conference, or live fish which has swallowed the hook, or the devil who is afraid of the ghost, or a young buck eating up its own bones, or an ant crossing the Meru mountain, and yet he, who is devoted to Me (God) with all his faculties, gets across the river easily.'

The author explains the Gita in terms of Monism, but he advocates Karma and Bhakti as much as Jnâna.

The translator gives two Introductions, one for each edition of the book. In the Introduction to the first edition he tries to give some information about the author as well as the essence of his message. But, unfortunately, in it there are many things which are unnecessary, if not uncalled for. From the failure of the Hague Tribunal and the League of Nations up to the great necessity in modern India 'to smash the idols', many things come within the sweep of his purview. He is up against 'a childlike play with gods, that are treated as dolls, and with dolls that are treated as gods', and if,

we can remove the idols and temples 'there would be less occasion for contrast and misunderstanding with too votaries of Islām'. The value of the Introduction would have been much better if he had not mixed up his own message with the message of Dnyaneshwar Maharaj. But in the second Introduction he fares better in this respect. He says, 'This is the path, of which the Gita speaks. Most of the things mentioned here are familiar to those who are already on this way. They are mentioned by the translator, not because it is his function to throw light on this path, but for the benefit of those who pooh-pooh and are cynical about the life of the Spirit. The world of materialism known as the European civilization has made sufficient inroads on India to render most Indians cynical about these matters. Their cynicism is primarily based on cowardice, because the spiritual path requires the greatest courage.' Also, 'No one would be more conscious than the writer of these lines of his shortcomings. He has only taken from the body of the book a few of the concepts, which he is setting out here for those who scoff at the teachings of all prophets and all moral teachers of mankind. He claims no originality. But in a dark night, if the hand, that holds the lantern, is that of an unworthy man, why not use the light all the same?' Yes, the public who will use this lantern will be grateful also to the hand that has held it. In spite of our differences with the translator on some points that have been shown, we shall unhesitatingly thank him for the great service he has rendered to the reading public by translating this important Marathi classic and that so beautifully.

GERMANS BEYOND GERMANY. BY VILEM HAAS. *Published by the International Book House, Ltd., Bombay. Pp. liv +308. Price Rs. 4.*

At the beginning of the present war many endeavoured to show that Hitler did not represent the true feelings of the German people who were held to have been subjected to a forced allegiance to him. But later developments gave the lie to such a belief, and thoughtful minds set themselves to study the Hitler-phenomenon more deeply in the light of German history. The book under review is the result of such a study. According to the author, an inhabitant of Czechoslovakia but now a refugee in India,

the 'phenomenon like Hitler cannot be pure chance but must have some relation to the German character'.

The book begins with a long Introduction from the learned pen of the author in which he analyses the German character and claims to have arrived at the root impulse that has been sweeping the German mind for the last centuries: 'One single vision gleams like a ghostly moon through the German centuries, one single stream rushes beneath German earth.' And what is that stream that runs beneath the subsoil of the German mind? It is a passion, says the author, for death and destruction, a frenzied blood-lust that has dominated the whole course of the German history and has attained complete fruition in the life of Hitler. By copious illustrations drawn from German literature the author shows that this 'music of the dissolution of the world into the nothingness of blind instincts, in the voluptuousness of death, is in reality at least two centuries old and has permeated German poetry, German philosophy, and indirectly even German politics, at all really decisive moments, just as it dominates the politics of the Germans to-day'. This national trait of the German character, the author holds, is not known to the outside world, because that section of the German literature which reveals the secret, has scarcely been ever translated into foreign tongues.

Another characteristic feature of the German history to which the author draws the reader's attention is the uninterrupted flow of emigration of German intellectuals from decade to decade to foreign lands. This has been due, observes Mr. Haas, to the fact that 'the German people has not been able to achieve that condition of political balance which would have permitted them to afford genuine shelter to the fulness and diversity of the intellectual life produced on their own soil'. The process has reached its zenith under the totalitarian regime of Hitler. Stefan George, Einstein, Heinrich Mann, and many others are now exiles from their motherland. The political philosophy of the German people, as pointed out by the writer, is also responsible for such a phenomenon. It does not believe in the reality of the individual as a political being and wants him to merge himself in the higher unity and reality called 'Nation', 'State', 'Fatherland', or 'Race'. Whoever will assert his individuality in defiance of this principle

will hazard the risk of persecution or even death. Such a philosophy is called for to preserve the political solidarity of the nation to be harnessed to some particular goal. In the case of Germany under Hitler it is, perhaps, the dream of world-domination.

The long anthology presenting extracts from 'old German poets, thinkers, and artists', including Goethe, Kant, Schopenhauer, Nietzsche, Anselm Feuerbach, and a number of others, has been selected by the author in support of his thesis propounded in the Introduction. These great Germans were 'beyond Germany' because they were not wholly swayed by the German mentality, but had the vision to see and the strength to point out what was wrong with their people. The author divides them into three groups: Firstly, those who were of 'such stature that at least a part of their nature stretched beyond Germany and German mind . . . ; secondly, such Germans whose ideas and views were beyond the official German view-point, who thought more freely and with less prejudice than the majority of the German people.' And thirdly, such men who were compelled to live as exiles outside Germany. It is doubtful whether these passages quoted at length, have proved the author's proposition to the extent he claims.

Germany under Nazi rule has become a menace to peace and liberty. But it will be wrong to hold that Nazism is an outcome purely of the historical development of the German mind. It is difficult to stigmatize a whole people as sinister and obsessed by an inherent mania for persecution and annihilation. Hitler is as much a product of the German nation as are Goethe, Kant, Heine, and other great souls. It cannot be gainsaid that the exasperating effect of the treaty of Versailles on the German mind supplied the opportunity to Hitler. The regrettably low level of international morality and justice and the overbearing and blindly self-seeking conduct of the imperialistic democracies are not less responsible for the political unrest that has brought into existence the terror of Nazism. There are other causes too. All these factors will have to be taken into account before an effective remedy for the Nazi problem can be discovered.

The book under review represents a serious study of a considerable aspect of the Nazi tangle and throws ample light on the

baffling character of the German paradox. The get-up and print are quite good.

WAYFARER'S WORDS, VOL. II. By Mrs. Rhys Davids, D.Litt., M.A. Published by Messrs. Luzac & Co., 46, Great Russell Street, London. Pp. 346.

In this second volume Mrs. Rhys Davids presents another series of her scattered writings and occasional lectures on Buddhism. She is an original writer on Buddhism and depends for her materials on her own researches. One of the ideas behind the collection is to show wherein she differs from 'current Southern Buddhist values and certain opinions (and translated terms) of Western students of Buddhism'. *Man and Deity in Original Buddhism, How Does Man Persist? The So-called Eightfold Path, An Historical Aspect of Nirvana, Nirvana in the Negative, Curious Omissions in Pali Canonical Lists*,—are some specimens of subjects dealt with in the book, that will give an idea as to the variety of aspects taken up for discussion. The book will be of much interest to students of Buddhism.

BENGALI

SWAMI BRAHMANANDA. Published by Swami Atmabodhananda from the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta. Pp. 321. Price Rs. 2.

Swami Brahmananda is known to be the greatest spiritual force among the first disciples of Sri Ramakrishna. The book is a masterly life-sketch of this spiritual giant. That it will be of great help and inspiration to the spiritual aspirants cannot be gainsaid. Moreover, the lucid style and dignified language will tempt even those who would not read a book of this type otherwise. The get-up is splendid.

SRI-MA-KATHA (WITH AN INTRODUCTION BY SWAMI MADHAVANANDA). By Swami Jagannathananda. Published by Swami Atmabodhananda from the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta. Pp. 316. Price Re. 1-8.

The writer was long in touch with Sri-Ma—the wonderful writer of the *Sri Ramakrishna Kathāmrita*. In this book the writer has recorded the conversations of Sri-Ma which are replete with sayings and reminiscences of Sri Ramakrishna. To some extent the book may serve the same purpose as the *Kathamrita*. The get-up is good.

NEWS AND REPORTS

CHARITABLE DISPENSARIES OF THE RAMAKRISHNA MATH AND MISSION

In addition to the indoor hospitals, already reported in the August issue of this magazine, the Ramakrishna Math and Mission conducted 50 charitable dispensaries in 1941. They adopted homoeopathic, Ayurvedic, and allopathic systems of treatment according to local conditions. The Sevashrama at Rangoon with its 3,65,471 patients and a daily average of 1,080, continued to hold the highest record. Special mention may be made of the outdoor dispensaries at Benares, Lucknow, Katihar, Bankura, Cawnpore, Midnapore, and Salkia, where the numbers of patients were very considerable.

The T. B. Clinic at Delhi has got from the Government a piece of land. It will soon begin the construction of its own buildings. The Bankura Sevashrama has constructed separate buildings for its medical department. The outdoor dispensaries of the Math and Mission treated 18,56,511 cases in all, the daily average being about 5,300. The following table will give a rough idea of the work done by the various dispensaries. (For brevity, Ramakrishna Mission is printed in the table as R.K.M. The others are all dispensaries attached to the Maths).

Outdoor Patients Treated during 1941

Centre	Total No. of Cases
R.K.M. Sevashrama, Rangoon ...	3,65,471
R.K.M. Home of Service, Benares ...	2,31,458
R.K.M. Sevashrama, Lucknow ...	1,44,887
R.K.M. Sevashrama, Bankura ...	86,691
R. K. M. Ashrama, Cawnpore ...	80,325
Ramakrishna Math, Madras ...	70,195
R.K.M. Ashrama, Katihar ...	67,856
R.K.M. Sevashrama, Midnapore ...	50,670
R.K.M. Seva-sadana, Salkia ...	40,796
R.K.M., Karachi ...	49,669
R.K.M. Sevashrama, Brindavan ...	44,763
R.K.M. Ashrama, Bombay ...	43,107
R.K.M. Ashrama, Patna ...	37,253
Ramakrishna Ashrama, Calicut ...	35,604
R.K.M. Sevashrama, Allahabad ...	35,580
R.K.M. Ashrama, Salem ...	35,273
Ramakrishna Ashrama, Trivandrum ...	32,594
R.K.M. Ashrama, Sarisha ...	31,925
Ramakrishna Ashrama, Nagpur ...	31,098
R.K.M. Sevashrama, Kankhal ...	30,862
R.K.M. Ashrama (General), Delhi ...	27,810
R.K.M. Tuberculosis Clinic, Delhi ...	20,495

R.K.M., Bhubaneswar ...	26,598
R.K.M. Dispensary, Belur ...	26,276
R.K.M. Ashrama, Jalpaiguri ...	24,521
R.K.M. Ashrama, Sargachhi ...	21,905
R.K.M. Sevashrama, Contai ...	20,852
Ramakrishna Ashrama, Chandipur ...	20,180
Ramakrishna Ashrama, Rajkot ...	20,178
R.K.M. Ashrama, Faridpur ...	19,942
R.K.M. Ashrama, Dinajpur ...	19,726
R.K.M. Ashrama, Taki ...	19,531
Ramakrishna Saradapith, Garbeta ...	18,859
R.K.M. Seva-samity, Sylhet ...	17,897
R.K.M. Sevashrama, Jayrambati ...	15,670
Advaita Ashrama, Mayavati ...	13,353
R.K.M., Dacca ...	10,572
R.K.M. Sishumangal Pratishthan, Calcutta ...	11,962
R.K.M. Ashrama, Narayanganj ...	6,746
Ramakrishna Ashrama, Malda ...	6,442
R.K.M., Magraipur (Midnapore) ...	5,666
Vivekananda Sevashrama, Shyama Tala Tal ...	5,046
R.K.M. Sevashrama, Sonargaon ...	4,687
R.K.M. Sevashrama, Tamluk ...	4,665
R.K.M. Vidyapith, Deoghar ...	4,429
Ramakrishna Ashrama, Kishenpur ...	3,393
R.K.M. Ashrama, Baranagore ...	1,595
Ramakrishna Ashrama, Bagerhat ...	1,562
Ramakrishna Ashrama, Ottapalam ...	1,525
R.K.M. Ashrama, Ranchi ...	346

SARAT CHANDRA CHAKRAVARTY

We record with a heavy heart the passing away of Sri S^{ri} Sarat Chandra Chakravarty at his village home at Kashyap Para in Faridpur, on the 23rd August, at the age of a little over seventy-four. He was a household disciple of Swami Vivekananda and had the good fortune to mix with him closely. Sri S^{ri} Chakravarty has done a great service to all by putting on record and later publishing under the title *Swami-Shishya Samvād* the talks and discussions he occasionally used to have with Swamiji and will be ever remembered with gratitude by posterity. He has also written a beautiful biography of Nag Mahashaya, a great disciple of Sri Ramakrishna, and is the author of a number of hymns and Stotras in Sanskrit dedicated to Sri Ramakrishna and Swami Vivekananda. He was full of the ideas and ideals preached by Swami Vivekananda and spread them broadcast wherever he went. May his soul rest in peace.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Classes of devotees: the ever-free—Reason and devotion—The highest devotion—Guru and Ishta—Outer garb and inner thought—The Master's experience in Samādhi.

February 25, 1883. After his noon meal the Master conversed with the devotees. Ram, Kedar, Nityagopal, M., and others had arrived from Calcutta. Rakhal, Harish, Latu, and Hazra were living with the Master. Mr. Choudhury, who had three or four university degrees and was a Government official, was also present. He had recently lost his wife, and had visited the Master several times for peace of mind.

Master (to Ram and the other devotees): ‘Devotees like Rakhal, Narendra, and Bhavanath may be called Nityasiddhas. Their spiritual consciousness has been awake since their very birth. They assume human bodies only to impart spiritual illumination to others.

‘There is another class of devotees known as Kripāsiddha, that is to say,

those upon whom the grace of God descends all of a sudden and who attain divine knowledge and vision at once. Such people may be likened to a room which has been dark for a thousand years, but which becomes lighted immediately, not little by little, the moment a lamp is brought into it.

‘Those who lead a worldly life must practise spiritual discipline; they should pray eagerly to God in solitude. (To Mr. Choudhury) God cannot be realized through scholarship. Who, indeed, can understand the things of the spirit through reason? On the contrary, all should strive for devotion at the lotus feet of God.

‘Infinite are the glories of God. How little can you fathom them! Can you ever find out the meaning of God's ways?

‘Bhishma was no other than one of

the eight Vasus, but even he shed tears on his bed of arrows. He said, "How astonishing! God Himself is the companion of the Pândava brothers, and still there is no end to their troubles and sorrows! Who can ever understand the ways of God?"

"A man thinks, "I have practised a little prayer and austerity; so I have gained a victory over others." But victory and defeat lie with God. I have seen a prostitute here, dying in the Ganges¹ and retaining her consciousness to the end."

Mr. Choudhury: "How can one see God?"

Master: "Not with these eyes. God gives one divine eyes, and then only can one behold Him. God gave Arjuna such divine eyes so that he could see His Universal Form."²

"Your philosophy is mere speculation. It only reasons. God cannot be realized that way.

"God cannot remain unmoved if you have Râgâ-bhakti, that is, love of God with passionate attachment for Him. Do you know how fond God is of love? It is, like the cow's fondness for grass mixed with oil-cake. The cow gobbles it up greedily.

"Raga-bhakti is pure love for God, a love that seeks God alone and has no worldly ends. Prahlâda had it. Suppose you go to a wealthy man every day, but you don't seek any favour from him; you simply love to see him. If he wants to show you favour, you say, "No, sir, I don't need any. I came just to see you." Such is love of God for its own sake. You simply love God and don't want anything from Him in return."

With these words, the Master sang:
Though I am never loath to grant salvation,

I hesitate indeed to grant pure love.
Whoever wins such love surpasses all:
He is adored by men;
He triumphs over the three worlds.

* * *

"The gist of the whole thing is passionate yearning for God, and discrimination and renunciation."

Mr. Choudhury: "Sir, isn't it possible to have the vision of God without the help of a Guru?"

Master: "Sachchidananda Himself is the Guru. At the end of the Shava-sâdhanâ, when the vision of the Ishta³ is about to take place, the Guru appears before the aspirant and says to him, "Behold! There is your Ishta." Saying this, the Guru merges into the Ishta. He who is the Guru is also the Ishta. The Guru is the thread that leads to God. Women perform a ritualistic worship known as the Ananta-vrata, the object of worship being the Infinite. But actually the Deity worshipped is Vishnu. In Him are the "infinite" forms of God.

(To Ram and the other devotees) "If you ask me which form of God you should meditate upon, I should fix your attention on that form which appeals to you most. But know for certain that all forms are of one God alone."

Thursday, March 29, 1888. The Master had taken a little rest after his noon meal, when a few devotees arrived from Calcutta, among them Amrita and Tîlōkya, the well-known singer of the Bhomo Samâj.

Rakhal, the beloved disciple, was feeling ill. The Master was greatly worried about him and said to the devotees, "You see, Rakhal is not well. Will soda-water help him? What am I to do now?"

³ The Chosen Deity.

¹ Dying in the Ganges is considered by the Hindus an act of great spiritual merit.

² An allusion to the eleventh chapter of the Bhagavad Gita.

Rakhal, please take the Prasâd from the Jagannâtha temple.'

Even as he spoke these words the Master underwent a strange transformation. He looked at Rakhal with the infinite tenderness of a mother and uttered affectionately the name of Govinda.⁴

Did he see in Rakhal the manifestation of God Himself? The disciple was a young boy of pure heart who had renounced all attraction for lust and greed. And Sri Ramakrishna was intoxicated day and night with love of God. Naturally at the sight of Rakhal his eyes showed the tender feelings of a mother. It was the same love that filled the heart of mother Yashodâ at the sight of the Baby Krishna. The devotees gazed at the Master in wonder as he went into deep Samadhi. As his soul soared into the realm of Divine Consciousness, his body became motionless, his eyes were fixed on the tip of his nose, and his breathing almost stopped.

An unknown Bengalee, dressed in the ochre robe of a monk, entered the room and sat on the floor. The Master's mind was coming down to the ordinary plane of consciousness. Presently he began to talk, though the spell of Samadhi still lingered.

Master (at the sight of the ochre robe): 'Why this Geruyâ? Should one put on such a thing for a mere fancy? A man once said, "I have exchanged the *Chandi* for a drum." At first he used to sing the holy songs of the *Chandi*; now he beats the drum. (All laugh).

'There are three or four varieties of renunciation. Afflicted with misery, at home, one may put on the ochre robe of a monk; but that renunciation doesn't last long. Again, a man out of

work puts on an ochre cloth and goes off to Benares. After three months he writes home, "I have a job here. I shall come home in a few days. Don't worry about me." Again, a man has everything. Though he lacks nothing, he has no relish for his possessions. He weeps for God alone. That is real renunciation.

'No lie of any sort is good. A false garb, even though a holy one, is not good. If the outer garb does not correspond to the inner thought, it gradually brings ruin. Uttering false words or doing false deeds, one gradually loses all fear. Far better is the white cloth of a householder. Attachment to worldliness, occasional lapses from the ideal, and an outer garb of Geruya—how terrible!

'It is not proper for a righteous person to tell a lie or do false things, even in a dramatic performance. Once I was at Keshab's place to see the performance of a play called *Nava-Brindavan*. They brought something on the stage which they called the "Cross". Another actor sprinkled water, which they said was the "Water of Peace". I saw a third actor staggering and reeling in the role of a drunkard.'

A Brahmo devotee: 'It was K.'

Master: 'It is not good for a devotee to play such parts. It is injurious to the mind to dwell on such subjects for a long while. The mind is like white linen fresh from the laundry; it takes the colour in which you dip it. If it is associated with falsehood for a long time, it will be stained with falsehood.

'Another day I went to Keshab's place to see the play called *Nimâi-sannyâsa*. Some flattering disciples of Keshab spoiled the whole performance. One of them said to Keshab, "You are verily the Chaitanya of this Kaliyuga."

⁴ Chaitanya's Renunciation.

⁴ A name of Krishna. According to the Master, in one of his previous incarnations Rakhal had been a cowherd of Brindavan and an intimate companion of Sri Krishna.

Keshab pointed to me and asked with a smile, "Who is he then?" I replied, "Why, I am the servant of your servant. I am a speck of the dust of your feet." Keshab had the desire for name and fame.

(To Amrita and Trailokya) 'Youngsters like Narendra and Rakhal are ever-perfect. In every birth they choose to take, they are endowed with the love of God. An ordinary man acquires a little bit of devotion after austerities and hard struggle. But these boys have love for God from the very moment of their birth. They are like the natural image of Shiva, which springs forth from the earth and is not set up by human hands.

'The ever-perfect form a class by themselves. Not all birds have crooked beaks! The ever-perfect are never attached to the world. Take the instance of Prahlada.

'Ordinary people practise spiritual discipline and cultivate devotion to God; but they also become attached to the world and are caught in the glamour of lust and greed. They are like flies, which sit on a flower or a sweetmeat and alight on filth as well.

'But the ever-perfect are like bees, which sit only on flowers and sip the honey. The ever-perfect drink only the nectar of divine bliss. They are never inclined to worldly pleasures.

'The devotion of the ever-perfect is not like the ordinary devotion which one acquires as a result of strenuous spiritual discipline. Ritualistic devotion consists of repeating the name of God and performing worship in a prescribed manner. It is like crossing a field full of rice plants in a roundabout way along the balk. Again it is like reaching yonder village by a boat in a roundabout way along a winding river.

'One does not follow any ceremonial injunctions of worship when one develops Raga-bhakti and when one loves God as one's own. Then it is like crossing a rice field after the harvest. You don't have to walk along the balk. You can go straight across the field in any direction.

'When the country is flooded deep with water, one doesn't have to follow the winding river. Then the field is submerged in deep water. You can row your boat straight to the village.

'Without this intense attachment, this passionate love, one cannot realize God.'

Amrita : 'Sir, how do you feel in Samadhi?'

Master : 'You may have heard that the cockroach, by intensely meditating on the black bee, is transformed into one. Do you know how I feel then? I feel like a fish released from a pot into the water of the Ganges.'

Amrita : 'Haven't you even a trace of ego then?'

Master : 'Yes, generally a little of it remains. However hard you may rub a grain of gold against a grindstone, still a little bit of it always remains. Again, it is like a big fire and one of its sparks. Outer consciousness vanishes; but God generally keeps a little trace of ego in me for the enjoyment of the divine play. Enjoyment is possible only when there is 'I' and 'You'.

'Again, God sometimes effaces even that trace of "I". Then one experiences Jada Samadhi, or Nirvikalpa Samadhi. That experience cannot be described. A ^{sat}-doll went to measure the depth of the ocean. No sooner did it touch the water than it melted away. It became entirely one with the water of the ocean. Then who was to come back and tell you the ocean's depth?'

LEST RELIGION SHOULD FLOUNDER

BY THE EDITOR

I do not desire from the Supreme Lord that highest salvation attended with eight perfections, nor do I ask liberation or exemption from future births. I seek to live within all corporeal beings and endure their pains, so that they may be freed from suffering.—*Srimad Bhāgavata*, IX. xxi. 12.

I

Circumstanced as we are, India expects great things from her religious people, though social leaders are by no means agreed as to the part that religion should play. The ultra-modernist would be right glad to see religion go into voluntary liquidation, so that society may be saved from communal bickerings, and politics and economics purged of medieval superstitions that act as clogs to progress. In spite of this extreme view, however, there is a consensus of opinion in favour of religion, and it would appear that under the sledge-hammer blows of the present war the world is slowly but surely veering round to the Indian point of view. Politicians of Europe now no longer sneer at the mystics and the intellectuals as mere dreamers, but are constrained to model their speeches and policies on what the Utopians have got to say. Nay, the modern world, and more so the Indian world, likes to see the leaders of culture and religion not merely indulging in empty theories, but taking a hand in giving a new turn to world currents. Indian society in particular expects that like the good doctor who does not stop at using even violence for curing his patients, religious leaders should become more aggressive at times, their function not being confined to mere defence of religion or encouragement to others, but extending to actively offering positive suggestions and constructive criticism. From the nature of the case, however, it would appear that

religious people cannot afford to get involved in practical social policies, though their preaching may deliberately be designed to bring about an all-round progress. They have to steer clear of two equally great dangers,—the Scylla of public hostility consequent on an aggressive programme of social reform, which may knock the bottom out of the underlying spiritual movement itself, and the Charybdis of abject compliance with existing social norms, which may suck in the little dynamism that the new movement may possess.

All the great leaders of great religious movements were fully aware of these great dangers and adjusted their programmes accordingly. But the social abuses were often so glaring and the social complacency so egregious that they could hardly contain themselves. Their acts and teachings very often stood as overt challenge to the existing social *tempo*. Buddha was never tired of drawing his audiences' attention to the dynamic principles underlying the Varnas or cultural classes as distinguished from the inelasticity of caste or constitutional classes. He dared to outrage public feeling by accepting Upali, a barber, as an honoured member of his Order. Shankaracharya, it is said, was at the root of the extirpation of the Kâpâlikas and other social pests. Ramanuja was gallant enough to break a lance for the pariahs. And Chaitanya openly admitted Mussulmans to his fold. In recent years, Swami Vivekananda never shrank from jeering at the reli-

giosity of people who were deluded enough to believe that Hinduism would go to pieces with the abolition of child-marriage, the uplift of the lower classes, or the discontinuance of some esoteric religious customs like Vāmāchāra.

This is as it should be. Truly did Christ say, 'Ye are the salt of the earth. If the salt hath lost its savour wherewith shall it be salted?' The old adage that one should refrain from uttering a truth that hurts, is obviously not for those who would lead society out of a *cul-de-sac*. They have often to give hard knocks so that the flagging energy may be sufficiently revived to carry the social corpus out of reach of an impending cataclysm.

There was a time when society had to be defended from foreign assault, and there is still a great need for a defensive foreign policy. But why should we be so complacent at home, so blind to facts as they are, so flattering to the social potentates whose interest lies in maintaining the *status quo*, when on our heads hangs the Damocles' sword of the socialists and the materialists, who argue that an equitable society can never be founded on religion, which is ever prone to play a second fiddle to pelf and power?

II

People may argue that the position of religion is really unenviable outside India, but not so here. True, it cannot be gainsaid that the position of religion vis-a-vis social requirements is engagingly intriguing in present-day Europe and Japan, from which India can take a valuable lesson. The world fights; but for its spiritual succour it turns to religion, which is thus compelled to define its attitude towards a conflict in which it is very difficult to make an absolute distinction between right and wrong, and say that God must be with

one of the contending parties and not with the other. Religion would fain sit on the fence and suspend judgement in self-protection, if not for any other reason. But national politics would not allow this. Then, there is the other question of the intrinsic morality or immorality of a war. People feel prompted to fight obvious wrongs and aggression. But religion finds it against the grain to snap itself away from its pacifist moorings to begin a voyage on stormy, uncharted seas. Religion in the West is thus between the horns of a dilemma.

But this European debacle should not give us any undue self-assurance. To a superficial observer it may appear that the Eastern and Western problems belong to two entirely different worlds and that their solutions must be equally divergent. But it is not really so. The question in both the places is, How far can religion keep pace with changing social moods? One, and the easier, solution is to hunt with the hound and run with the hare,—to prostitute religion in support of human carnage and then pour oil upon troubled waters. The other alternative is to have one religion for the war-gods and another for the divines. But the former will be scarcely distinguishable from military strategy. The third alternative is to leave a mad society severely alone to profit by its own foolishness. In any case, religion proves its own worthlessness. If it cannot bring solace and show a better way to the work-a-day world and can only cater for the select few who will be good under all circumstances, cannot religion, the man on the street will argue, be left severely alone?

With regard to the question of progress, Indian society naturally divides into various groups. There are those who cannot or will not think afresh. We can pity them and try to educate them,

but we cannot afford to fall in line with them if we mean real business. There are those who will not move unless forced to do so, and then, too, they will proceed grudgingly. The initiative is not with them but with those who care a rap for all that is of real worth in our civilization and who would not even stop at exploiting our social imbecility for their own economic and political aggrandizement. Surely, we cannot keep company with this second section for long, for here we stand the risk of either succumbing to opportunism or of being betrayed into the hands of unscrupulous reformers. Thirdly, there are those who throw all religious tenets to the four quarters and delight in change for the sake of change. With them we cannot move, for they will not tolerate us, and the aimless progress will, after all, be too tiring and too worthless a job. Leaving out these three sections we turn to a handful of educated and thoughtful persons who are ready to face all the storm and stress of a social fight, who are sincere to the very core of their hearts, who are patient enough to bear with all the frailties of our society and yet bold enough to envisage better days and lead it gradually to the cherished goal, whose cultural integrity, organizing capacity, and spirit of self-help can never be questioned, and whose burning faith in God, devotion to truth, and spirit of service can never flag. With these last must religion ally itself if it is to meet effectively the challenge of materialism.

It may be asked, why should religion ally with any social element and not take the field directly, since the risk involved in the former case is so great? In support of such a contention it may be adduced that ancient India evolved the institution of Sannyâsa with the set purpose of preserving the highest spiritual ideals beyond the reach of ordinary

people. We admit that there is much truth in the argument, but yet it presents only one side of the shield. The Indian conception of religion is quite different from any that holds the field. But to that we shall come later. For the present we maintain that though the highest spirituality may reasonably claim for itself a splendid isolation in ordinary times, special circumstances may require a greater all-round co-operation, a more unflagging bravery, and an intenser unquestioning self-sacrifice.

When society wallows in the quagmire of inequities and expects its natural religious leaders either to keep aloof or administer more narcotic doses in the form of absurd justification for social evils, religion must be more cautious lest it, too, should fall a victim to stupor and all hopes of redemption be lost. It is through such circumspection and timely action that the challenge of modernism can be effectively met. Religious leaders have to keep their heads above the turmoil and give opinion untrammelled by extraneous considerations. But this aloofness and self-protection are not always the highest virtues. The Hindu society has now come to such a pass that any contribution from its religious leaders short of direct participation in aggressive social reform and open fight with reactionary elements is quite welcome. The risk involved is worth taking.

III

That we are by no means exaggerating matters will be apparent from the following brief review of our present position. In the name of religion we condemn crores of our countrymen—the Ulladans, Nayadis, Palayans, Doms, Haris, Chandals, Chamars, Methars, and others,—to perpetual servility. These important members of society

on whom our welfare depends are at times not allowed to come within a furlong of our holy persons lest we be polluted! What a fine sentiment and a brittle holiness! Under our very nose Muslim equality and European democracy work havoc with our lopsided social arrangements. Society disintegrates, while we look on helplessly or blame Muslim aggressiveness or British diplomacy: we never think seriously of setting our own house in order, lest our vaunted Sanātana Dharma should collapse!

Our social intolerance stands in the way of effective unity among the Hindus themselves and fraternization with the Sikhs, the Mussulmans, and the Christians. Our prejudices debar us from keeping abreast of modern times,—we cannot freely move from trade to trade and occupation to occupation. To become sailors in sea-going vessels is anathema to us, to work in leather is unthinkable for the higher castes, to become skilled artisans is derogatory to our middle classes,—and we support all these social maladjustments in the name of our religion! No wonder, then, that our religion should be mercilessly pilloried at the bar of foreign opinion! Confusion of thought combined with apotheosis of inaction has led us to the verge of ruin.

Our taboos about food and kitchen are fertile sources of disunity, dividing as it does, one province from another and one community from the other. To what absurd lengths things go, can be gathered from a visit to many parts in Northern India where a son will not take food from his mother and a father will refuse food from the son. The repercussions of such customs on corporate public life can better be imagined than described.

Our marriage system is so complicat-

ed that in its mazes society loses much of its urgently needed elasticity. Our laws formulated ages ago to meet the needs of a defunct social environment cramp our movements and strangle social expansion. Here again we allow our religion to be drawn over the mud, for does not religion really keep us hide-bound? We keep our myopic vision confined to a few narrowly construed Sanskrit passages to guide our social life: who cares to turn to the more liberal passages? Or even if they are pointed out, interpreters are not wanting who can make short work of them!

We do not, however, imply that the Hindu society must at once become fully mobile in keeping with the more dynamic scriptural prescriptions and throw all orthodoxy to the winds. Far from it, we believe in evolution, and not in revolution. But, then, evolution is a process of change and not stagnation. When orthodoxy in ostrich-like fashion takes shelter under convenient Sanskrit texts and thinks that the Sanātana Dharma is an immobile thing fixed for all eternity, such passages may serve to open its eyes. We confuse eternal verities with changing customs, and remain in our ruts when the moving world cries hoarse for a better adjustment, forgetting that as a matter of fact Indian scriptures never set their faces against change. Compare, for instance, the following passage from *Parāshara*: 'One should not decrie the Brahmins who belong to particular ages, for the Brahmins conform to their ages.'

If, then, society refuses to move, religion can very easily save its skin by arguing that it has nothing to do with social dogmatism, and by proving that the religious people of India, who cared to give shape to religious

principles in social customs were never narrow-minded. But we need not really be so defeatist in our outlook. If society has failed to progress we need not leave it in the lurch to have a happy time of our own. Let us also share the ignominies and the tribulations with others in helping society out of its present rut. The labour will be amply repaid by a better recognition from society of the real worth of religious inspiration and energism, and a fuller mental uplift and spiritual self-satisfaction of the religious people themselves.

IV

To achieve this end, religious people in India, at least, have their greatest problem solved in advance. In a most realistic and marvellous way ancient India graded her religious aspirants and set a particular task for each group. For the advancement of society, the highest religion here need not degrade itself, though religious leaders may be called upon to be more energetic. With her analytic mind India distinguished between her churches and religious life, between religious leadership and realization, and between social behaviour and spiritual idealism. And all these divergent elements were woven into a beautifully worked single pattern.

Religion in India does not consist so much in creeds and dogmas as in personal realization. From a general point of view, therefore, though our scriptures,—the Vedas, the Gita, the Vedanta-sutras, etc.—are settled *dece* for all, for practical purposes we have to admit that religion is after all an individual affair. People laugh at the millions of the Hindu gods, and yet how can each man avoid having a religion of his own? It is the aspect of the Ultimate Truth that appeals to one as a

life-giving, galvanizing force, pushing one onward for ever and ever on the path of perfection, that really matters in a religious life, and not the best intellectual formulation or comprehension of It.

From the social point of view, too, this individual aspect has the most valuable contributions to make. People who are really religious are an asset to society, though they may belong to diverse creeds. It may be remarked *en passant* that an honest Hindu saint finds no difficulty in fraternizing with a Muslim or Christian divine, so that true religion is hardly responsible for communal disharmony.

It should, however, be noted that for the simplification of treatment we have, for the time being, ignored the social modes of expression of the various creeds. It is time now to turn to these.

Religion as a living thing is an individual affair. But a group of individuals may have many things in common in their aspirations, ideologies, and expressions. And just as individuals may be graded according to degrees of spiritual progress and capacity, groups also can be arranged in accordance with their needs and accomplishments. This natural hierarchy gives the fullest scope to the innate powers of each group and the higher one sets the model for the lower. These groups, again, will have their natural leaders who will take their inspiration from the corpus of the national lore and tradition and interpret them in the language of the group concerned for their proper assimilation. The higher groups will see to it that there are no dictatorship and no false leading in the lower ones; but apart from this the former cannot normally take into their hands the direct leadership of the latter. We have to recognize that when our mental equipments

are different we speak in different languages though using the same symbols and the identical words. The word 'God', for instance, does not mean the same thing for all, just as such a concrete thing as a rupee does not mean the same thing for a millionaire and a pauper. The emotional associations with ideas and images being different, we cannot be sure that by a democratic treatment of these and by a recognition of the present as distinguished from the potential right of everyone to every form of Truth, we really help mankind on its onward march. The result will simply be a confusion of cultures, a Varnasankara as the ancients would put it.

Hindu society was fully aware of the reasonableness and potentialities of such a natural arrangement. It did not want the Sannyāsins to enter politics, the Brahmins to rule the economic world, the Kshatriyas to practise asceticism, the Vaishyas to enter menial service, or the Shudras to usurp powers which were beyond their capacities. But, then, the law-givers spoke of natural classes and not constitutional and hereditary ones. It is when natural aptitudes fail to assert themselves and people come to rely on hereditary rights and privileges that the trouble sets in. In Europe, where money sets the standard, the social immobility has brought the hereditary haves into a state of war with the have-nots. In India, where spirituality determines social stratification, the upper classes are challenged by the so-called depressed classes to show on what authority they should ever be kept under the heels of people who too often are no better than themselves in education, culture, morality, and all the other social virtues. European education, which does not recognize our hereditary social arrangements, is on the side of

these Indian have-nots; and under foreign pressure the Indian haves yield place with ill-concealed bad grace!

V

We relish our torpor: the Infinite beckons us to move on with promises of higher achievements, but we move not. Our hearts are inert: the cries of the poor, the sick, and the unfortunate are lightly passed over with a philosophic composure. We rest on the laurels won through the hard toil of our forefathers: the present ignominy is ignored in idle imaginings. We have become complacent: self-delusion, auto-intoxication, vain phantasies, and wishful thinking are our lot. We are selfish: we care more for rights and privileges than for the needs of our fellow men. We are parochial in our outlook: civic consciousness is conspicuous by its absence. Dignity of man is a dead thing to us: we treat our neighbours worse than dirty beasts. Our religion is reduced to dead forms: we dogmatize about the sanctity of food and sophisticate about the propriety of cruel social customs.

These are harsh words. But some one has to run the risk of becoming unpopular if we are to rise above our present pettinesses. We require a very hard shake-up if we are to be awakened from our present stagnation. This is just where religion can step in profitably to set the balance right. The man of religion has a double duty imposed on him. Not only must he save religion, but he must make it life-giving also. He cannot afford to be complacent when things look rotten from top to bottom. Moreover, the very fact that the modern world impugns religion is an unqualified covert acknowledgement of its powerful hold on society. And it behoves the religious man to prove that this influence is all for the good.

We Indians boast that Indian culture is based on spirituality. And here is the challenge of the West that religion is a shaky foundation, the better one being that on which European societies are built. Science, dialectical materialism, behaviourism, and all the other isms of the same brood are flaunted at our face to make our ignominy all the more unbearable. The religious man in India has to tell boldly and clearly that we cannot meet the Western challenge adequately unless we take our society as a going concern and not a mere dead, fossilized corpse. The religious man must tell his countrymen that they must be more practical and feel for others. There is no virtue in complacency or stagnation.

It must be clear now that religion in India has a very definite and important role assigned to it. Through its sympathetic understanding of human weaknesses and its well-directed galvanizing power it has to enlist each and every one to its cause of world-regeneration. By laying bare false pretences and extricating eternal verities from adventitious excrescences it has to

liberate men's aspirations from the trammels of false ideologies. By laying greater stress on positive efforts and the dynamic character of social movements it has to pave the road to our cherished goal. By insisting on the recognition of the divinity of man and the value of selfless effort it has to keep men's attention riveted upon actual achievements rather than imaginary accomplishments. By laying greater emphasis on unity than on disharmony it has to preserve human energies from being frittered away in vain quarrels. And by providing unlimited scope to the unfoldment of goodness lying dormant in man, it has to keep things constantly moving on. It is a stupendous task. But nothing less than this can justify religion's claim to be the prime consideration of humanity. The cause is noble enough to demand the highest possible sacrifice: 'This is the utmost limit of the usefulness of embodied beings, that everyone should sacrifice his own life, wealth, thought, and word for the constant promotion of the general weal.' (*Srimad Bhāgavata*, X.xxiii.35).

THE HINDU OUTLOOK ON THE UNIVERSE

BY PROF. AKSHAYA KUMAR BANERJEE

RELIGION—WHAT IT IS

Religion essentially consists in the progressive realization of Divinity in humanity. It implies the realization of the Universal in the individual, the Infinite in the finite, the Eternal in the temporal, the Absolute in the relative, the Supreme Spirit in the physical and moral order, and the ultimate merging of the ever-changing experiences of the finite, temporal, relative existences in

the supremely blissful experience of one, infinite, eternal, absolute, spiritual Being. It demands a systematic course of physical and mental discipline, a proper regulation of all thoughts, feelings, imaginations, desires, and actions,—a progressive elevation of the ideas, emotions, standards of judgement, centres of interest, and angles of vision to higher and higher planes,—with that spiritual end in view. The quest of

truth in science, the pursuit of beauty in art, the search after the true moulds of good character in ethics, the investigations into the proper modes of the production, distribution, and enjoyment of wealth in economics, the organizations of family, society, and State,—all these should be subordinated to and governed by the supreme divine ideal of human life. They should be cultivated as means and necessary conditions in the different stages of human life for its progressive approach towards the realization of Divinity. Religion should be at the centre of all human organizations—at the centre of all intellectual, aesthetic, moral, social, political, and economic cultures of the human race. This is the eternal claim of religion upon man, or speaking more deeply, the eternal claim of the Divine upon the highest order of His creation or self-manifestation.

SPIRITUAL URGE—THE ULTIMATE SPRING OF ALL HUMAN ACTIONS

Religion alone can organize and unify all the departments of the mundane life of man,—all the avenues of his self-expression in the world, all the diverse channels through which the spiritual energy inherent in the human soul flows in its worldly course. It is the inherent urge within the human soul for its self-fulfilment in the realization of Divinity in itself, that is the ultimate spring of all human ambitions and actions. The human soul seeks for Truth, Beauty, Goodness and Bliss, for the Infinite, the Eternal, the Absolute, and the Perfect, through all its knowledge, feeling, will, power, and action, and enjoyment. It cannot rest satisfied till it attains the Supreme Truth, the Supreme Beauty, the Supreme Goodness, the Supreme Bliss. It is this search for the Supreme that takes

diverse channels, assumes different names, and appears as different departments of human endeavours under various kinds of limitations. This ultimate spring of all intellectual, emotional, moral, social, political, and economic activities of man is veiled from his phenomenal consciousness in the lower planes of its development. He goes on acting, without knowing the spring of his actions and the goal of his self-exertions. When the ultimate source of the diverse courses of his activities, the ultimate ideal of his restless life is revealed to his consciousness, religion at once occupies the central position in his life and exercises supreme governing authority upon all the departments of his mental and physical activities. His life, which was so long disorganized on account of his different desires and actions being directed towards different ends and his consciousness being the battlefield of conflicting ambitions and mutually antagonistic standards of value, becomes at once organized and unified, harmonious and peaceful.

TRUE RELIGION ALONE CAN GIVE PEACE TO HUMANITY

Not only does religion establish peace, harmony, and unity in the individual life of a man, but it is the sovereignty of religion over the different departments of man's collective life that alone can establish real and permanent peace and harmony in the domestic, social, national, and international relations of mankind by awakening the consciousness of unity between man and man. Religion, of course in the true sense of the term, keeps constantly before the mind of every man the idea that all domestic, social, communal, national, and international organizations and all economic, industrial, commercial, political, and other mundane interests are subordinate to

the supreme spiritual ideal of life and must, therefore, be regulated in accordance with the demand of that ideal. The spirit of unhealthy competition, devilish rivalry, brutal hostility, the Satanic spirit of self-aggrandizement at the expense of others, the unholy ambition of enslaving and exploiting other people, and the vicious tendency to practise untruth, hypocrisy, conspiracy, organized robbery, mass massacre with murderous weapons in the names of national interests, etc., which originate from the worship of mundane interests and which vitiate human nature and destroy peace, harmony, unity, and beauty, of the human society, are and can be kept under powerful restraint by religion and religion alone, i.e., the dynamic consciousness of the supreme spiritual ideal of human life, the ideal of the realization of Divinity in humanity through the proper organization and spiritualization of all the concerns of this life.

Religion, when truly understood and sincerely practised, spiritualizes even man's physical nature and his entire outlook on the world and the worldly interests and the worldly relations. When religion reigns in the social, political, and economic atmosphere, when laws and regulations for governing the different departments are codified and administered in accordance with the principles of true religion, and men and women are educated in the right line from their childhood, all the aspects of man's individual and collective life are progressively spiritualized, and order and harmony and peace prevail throughout the world.

INDIAN RISHIS PUT RELIGION AT THE CENTRE OF HUMAN LIFE

The original founders of the Hindu society were called Rishis (seers), because they had *seen* the deepest signifi-

cance of human life in this world. The innermost spiritual meaning of the world order and the supreme spiritual ideal immanent in the human soul were unveiled to them. The true life of the universe with the countless finite spirits participating in this life and the diverse kinds of forces and phenomena contributing to its majestic order and harmony revealed its essential character to their disciplined and purified eyes. With their enlightened outlook on the human life and the universe these Rishis sought to enlighten the outlook of their fellow beings by various educative means. They gave sublime and beautiful descriptions of the universe and the striking phenomena within it from that spiritual point of view. They deified the sun and the moon, the sea and the mountain, fire and water, thunder and lightning, cloud and storm, etc., and pointed out how the Supreme Spirit,—the Soul of the universe—exhibited Itself in and through them and how their operations contributed to the grand harmony and progress of the universe. They interpreted the history of mankind and the rise and fall of races and communities from that angle of vision. They formulated the fundamental principles for the domestic, social, political, and economic organizations of the self-conscious and self-determining finite creatures with the supreme spiritual ideal in view and with a keen eye upon the limitations of their knowledge and power and the diverse worldly circumstances in which they were pleased.

The home, the community, the State, the production and distribution of wealth, the arrangement for mutual co-operation and service among individuals and classes,—all these were placed by them on a spiritual basis. They took the help of poetry and music, historical facts and imaginary

tales, painting and sculpture, science and philosophy, religious ceremonies and social festivals and all other possible means for inspiring the minds of the educated classes and the ignorant masses alike with the spiritual conception of the universe and the spiritual ideal of human life. They sought to make every individual feel every day and every moment in course of the performance of his normal duties and the enjoyment and suffering of the normal pleasures and miseries of life that he lived in a divine world, was performing the divinely appointed duties, was enjoying the divine gifts, of which he made himself worthy through his meritorious actions, and was suffering the divine punishments, which also he deserved on account of his sins of omission and commission. All men and women in all conditions of life were taught to think that there was a divine plan in the universe, that all the phenomena of the world—all the creations and destructions, all the upheavals and catastrophes, ~~all the~~ enjoyments and sufferings,—took place in accordance with that plan and contributed to the realization of the divine ideal immanent in it, that all of them were born in this divine world to accomplish some divine purpose and ultimately to attain unity with their divine source and enjoy divine bliss.

CONTRIBUTION OF THE PURANAS

The principles taught by the earliest Rishis or truth-seers were expounded and amplified and various rules and practices were deduced from them for their application to various conditions of life by an unbroken line of enlightened teachers. Poets and philosophers, scientists and politicians, artists and economists, idealists and practical men, Sannyāsins and Grihasthas,—all played their parts in and contributed their

shares to the advancement of this spiritual outlook on life and the world in the Hindu society. The Purānas are one of the most notable productions of Hindu genius, inasmuch as they demonstrate how the highest truths of philosophical speculation and religious inspiration can be made intelligible and appealing to all grades of men and women, how the thought-atmosphere of even the lowest strata of the human society can be saturated with the highest conception of the universe and the noblest ideal of human life by suitable means of mass education, how the domestic, social, political, and economic education can be made inseparable parts of moral and religious education and imparted together in the most attractive and enchanting form to all classes of people. The Puranas made a great contribution to the development of the God-centric view of life in the Hindu society and to the carrying of the message of the Rishis and the philosophers and the greatest teachers of Hindu culture to the doors of the poor and the illiterate, the *outcastes* and the *untouchables*, the people who were considered unworthy of receiving education side by side with the children of the higher castes. The Puranas helped considerably in the breaking of the artificial compound walls of Hinduism and in making it a universal religion. The religious teachers of the middle ages owed their inspiration to and based their preachings on the Puranas and the two immortal epics of India, the *Rāmāyana* and the *Mahābhārata*. The domestic, social, and national festivities of the Hindus,—which are all religious in their essential character and are meant to impress deeply upon the mind and heart of every man and woman and child on every suitable occasion the spiritual scheme of the universe and the spiritual

ideal to be realized in and through the home, the society, the State, and all other human institutions,—are mostly inspired by the teachings of the epics and the Puranas.

These literary products of the Hindu spiritual genius have brought the Supreme Spirit,—the Creator, Sustainer, Ruler, and Destroyer of the universe,—the Absolute One who has been pointed to by the philosophical sages as beyond the reach of speech and thought,—very near to the heart of the most ordinary man and woman. They have presented the Supreme Lord of the sun and the earth, the seas and the mountains, the cyclones and the earthquakes,—the Master of undisputed authority over all the gods and men, all the beasts and demons, all the *world-conquerors* and *empire-builders*,—as the most kind-hearted and tender-minded, loving and lovable friend of the poor and the downtrodden, of the weak and the helpless, of the simple and unsophisticated men and women and children. The Highest of the high has been brought down to the humble cottage of the lowest of the low, not only as their protector and saviour, but as their *very own*, as their most intimate *kith and kin*, as their father and mother, brother and sister, son and daughter, husband and wife, friend and playmate. He comes down to share their joys and sorrows and thereby raises their joys and sorrows to a higher spiritual plane and makes them equally enjoyable. He feels for them and feels with them. They are shown the way to receive their joys and sorrows, their fortunes and misfortunes, from His loving hands as His blessings. He creates dangers and difficulties for them for their purification, for the expiation of their sins, for drawing out the inner beauty and goodness of their souls, for the

ennoblement and enlightenment of their minds and hearts, and brings relief to them just at the proper time and demonstrates to them His eternal love and mercy. This is the consciousness which the Puranas awaken in the minds of all classes of people in India.

Thus in the light of the epics and the Puranas the Hindu mind learns to feel the benevolent touch of the Infinite and Eternal in all the finite and transitory affairs of the world, to perceive the pulsation of the Universal Life in the home life and the social life, to be in communion with the Supreme Spirit in and through all the normal duties of practical life and all the enjoyments and sufferings through which it passes. The apparently insurmountable walls between the Infinite and the finite, the Eternal and the temporal, the Spiritual and the material, between religious discipline and worldly duty, disappear from the scene, when this outlook on life and the world takes possession of the consciousness.

THE CONCEPTION OF DURGA PUJA

The Durgâ Pujâ, which is celebrated by the Hindus in general and the Bengali Hindus in particular with great enthusiasm in the bright fortnight of the beautiful season of autumn, is a splendid example of the Paurânic way of infusing the spiritual outlook on life and the world into every home and making every man and woman feel that he or she is of the universe and the universe is of him or her. The Durga Puja is regarded as a substitute for the ancient Ashwamedha and Râjasuya sacrifices, which were great Vedic national festivals in India and could be celebrated only by perfectly independent sovereigns, who thereby made themselves worthy of the King-

dom of Heaven. The Pauranic Durga Puja has been conceived as a worthy substitute for the great Vedic Yajnas in this Kaliyuga. Various Pauranic legends of deep spiritual significance have been blended together with wonderful harmony in the conception of the form of the Deity and the mode of worship. The splendour and beauty of the image quite in keeping with the splendour and beauty of nature, the legends and traditions which are awakened in the memory of the people by the very sight of it, the grandeur of

the mode of Puja in the arrangement for which men and women of practically all the communities engaged in different occupations are invited to play their parts and perform their appropriate functions,—all these make a fervent appeal to the domestic, social, national, and religious sentiments of all classes of Hindus. They feel the pulsation of a new life. They appear to be newly born children of the same Divine Mother. With new garments on, they stand before the Mother and surrender themselves to Her feet.

SRI RAMAKRISHNA AND OUR MODERN TORTURED WORLD *

BY PROF. HENRY R. ZIMMER

To speak of Sri Ramakrishna's teaching with regard to our present world-situation means, as the wicked jester-king in *Hamlet* puts it, 'in equal scale weighing delight and dole'. It means putting the question, What can the spiritual forces of the enlightened and perfect, of the teacher who embodies the Divine, effect in the world-wide struggle and suffering, caused by the demoniac forces of man's nature; or, in Hindu terms, what can pure Sattva achieve against Rajas, reckless lust for power, aggressive selfishness, triumphant tyranny, and against Tamas, bestiality and sloth of man's animal nature?

Among Sri Ramakrishna's *Sayings* we read the allegory of the 'Pillow-cases': 'Men are like pillow-cases. The colour of one may be red, that of another blue, and that of a third black;

but all contain the same cotton within. So it is with man; one is beautiful, another is black, a third holy, and a fourth wicked; but the Divine Being dwells within all.'

The divine seed of potential perfection, Buddhahood in the germ, is with all and everybody; this Indian truth is the highest democratic principle of man's inborn aristocratic, virtually divine, nature. We are all Bodhisattvas, that is, capable of enlightenment saving mankind; nevertheless the world and its history have had their way marked by blood and tears, in the past, much as they have to-day.

We must look at Sri Ramakrishna's wisdom as at a crystal with countless facets, reflecting the paradoxical truth of reality in its various, seemingly conflicting aspects. Next to the allegory of the 'Pillow-cases', on the same page we read the allegory of the 'Three Dolls': 'There are three dolls,—the first made of salt, the second made of cloth, and the third of stone. If these

*Address delivered at the dinner in celebration of the one hundred and sixth birthday anniversary of Sri Ramakrishna at New York City.

dolls are immersed in water, the first will become dissolved and lose its form, the second will absorb a large quantity of water and retain its form, while the third doll will be impervious to water. The first doll represents the man who merges his self in the universal and all-pervading Self and becomes one with It; he is a liberated man. The second represents the Bhakta or the true lover of God who is full of divine bliss and knowledge, and the third represents the worldly man who will not admit even a particle of true knowledge into his heart.'

The unsatisfactory state of world-affairs at all times largely springs from the percentage of these three types among all dolls existing: it seems, salt-dolls, at all periods, formed the infinitesimal minority. That is what Indian cosmology and psychology acknowledge in dealing with the proportions of the three Gunas, the qualities or aspects of the world-substance, Rajas and Tamas outweighing Sattva, especially in our age, the Kaliyuga. That is what the Supreme Being, Vishnu, predicts in the myth of the beginning of the universe, when temporarily He stops the two demons Madhu and Kaitabha, impersonating Rajas and Tamas, in their assault to tear Brahmâ to pieces who represents pure spiritual Sattva. In withdrawing both, for a while, from the stage of world-evolution, he comforts them by promising, that they will be the motor-forces in the drama of world history in ages to come, increasing in strength.

This ascendancy of the two demons is expressed through man's reluctance to enter the path. Sacraments are dispensed most widely and lavishly. The holy mass is celebrated all over the continents from morning to evening; the redeeming avatar of Christ in the earthly matter of bread and wine is accom-

plished every day, for God's sake and for all beings. He is ever ready to enter the matter of the soul, but this matter is resistant, impermeable, resilient to His impress. The supreme devotion of the Gopis, the cowherd-maidens in the Krishna-legend, would not be such a model and marvel, celebrated in songs without end, be it otherwise. The indolence and remissness, the sloth of man's heart, the isolationism of the individual are the inborn vital elements of world-substance and world-affairs.

That is testified by the enormous variety of pious techniques and institutions to fight this state, by all the prayers asking for strength of faith and love, by devotional Yoga and exorcism to make melt the stony matter, by the surrender to the guidance of the Guru and to the image of the Godhead inside man, by all the sacred Indian ways to bring man's nature to the melting point, to soften its metal, to turn by an alchemical process of miraculous transformation the doll of stone into the doll of salt, or, at least, into a figure which can imbibe the enlivening essence of God.

In the present situation Western man's hope is built on collective progress through planning, compromises, mutual acknowledgement and resignation. There is no other gospel than secular humanitarian melioration, based on reasonableness and rationalization. But man, as yet, is a rather unreasonable and irrational being; primitive urges and desires, the gifts of nature, keep the individual afloat along the stream of cherished Samsâra.

In Western civilization, which is responsible for the present world-situation, we are watching a definite shifting from Christian transcendental asceticism to a faith of earthly well-being, a religion of health and longevity,

a narcissistic cult of beauty, to adoration of all kinds of symbols of energy and power-control: stows and bridges, high-tension, increased output, giant concerns and unions, regimented masses. On the other hand we expect everything from humane procedure, decent self-government as it grew up in homogeneous small rural communities with a balanced sense of freedom and authority among the members,—we do so in the same moment, when we have to think in continents and even wider terms; we do so, while we submit spell-bound to the colossal, infra-human structures we achieve, and worship the titanic, demoniac power-accumulations of our own making.

That is one of the paradoxical tensions of antagonistic tendencies or conflicting ideals in which we are caught up. We step on the gas-pedal of revolutionizing technology, and, at the same time, we pull the brake of conservative democracy, and pin our hope for a better future on the co-operative effort of all peoples in this simultaneous questionable gesture.

The India which Sri Ramakrishna's teaching stands for, believes, instead, in the unique value of co-operative melioration, in the paramount power of the individual, of the lonely man who, through his being, sanctifies and enlightens his environment,—a solitary beacon, shining forth with a steady light over the rocks and the stormy sea of history with its shipwrecks of nations and civilizations. }

After the end of the Hindu feudal age in the eighth and seventh centuries B.C., the Brahmin priest, the all-knowing ritualistic wizard, and the Aryan feudal chieftain, the knight-like warrior, recede from the first rank in the Hindu social system. The solitary ascetic, striving for enlightenment and freedom, the lonely Yogi, the

fervent devotee, like Sri Ramakrishna takes the lead with the figures of the Jinas and Buddhas. He, conquering himself and freeing men from bondage by his example and teaching, is looked upon as the true hero, the Vira. The anonymous saint, in his own right, the mendicant beyond caste, becomes the highest type of man. The homeless messenger from the higher sphere, the 'highest swan' (Parama-hamsa), the Self incarnate, assumes infallible authority, not because he has learned for years and years traditional knowledge,—he is omniscient by having pierced through and attained at the fountain-head of supra-personal existence, where wisdom wells up ever-fresh at its deepest well, where he has identified himself with life's supra-phenomenal paradoxical reality.

Hindu civilization and what it stands for, its humane values, its gentleness, tenderness, and meekness, are largely due to the teachings of this type of spiritual guides. India, exceeding even China in this respect, represents the only civilization in which spiritual values and spiritual men naturally, automatically rank supreme; while more materialistic civilizations, in paying lip-service to spirituality, practically prefer research that pays dividends. In Sri Ramakrishna's India the gods have not only temples, the Divine is actually present in the atmosphere of daily life, is honoured in the garb of the beggar, the saint, the teacher and the pupil, the mother, and the husband.

The future goal, the dream of dreams of mankind, would be a miraculous coalescence of this Indian ideal with Western efficiency and realism. It may be more easily brought to life in India than in the West. Much that the West has to offer, can be learnt by perseverance and brains. The Hindu has got both on a large scale. The Western

attitude can be integrated far more easily than the sublime mellowness of the heart and the ingrained spirituality which carried India through grim sufferings of her history similar to what humanity is facing in these years. This coalescence, however, is scarcely to be hoped for as the imminent result of a swift transformation in the West, though for humanity's sake this reconciliation of the opposites is devoutly to be wished.

The reconciliation of opposites ranks among the most arduous and final achievements of the soul. In Hindu mythology only the highest gods attain this highest fulfilment, and that only under the high pressure of cosmic emergencies to rescue the universe from lasting disaster. Then, but only then, the antagonistic principles of growth, maintenance, that is Vishnu, Hari, and the principle of death, destruction, that is Shiva, Hara, abdicate their independent existences and melt into one organism, into the figure of Hari-Hara, to free the universe from the tyranny of demoniac powers. Then, but only then, they become capable of exchanging their respective weapons, that means their particular nature and attitude, thus recognizing the paramount value of the antagonistic principle which is excluded from their own inborn character.

This merging, this unity of conflicting opposites, for ever exists on the supra-phenomenal or transcendental plane; it is attained by the individual through spiritual growth and transformation.

The actual task of the individual of to-day, in so far as he can perceive this problem at all, could be, to become, in the Hindu style, a permanent inmate of both spheres, of this phenomenal world and the supra-phenomenal reality, and 'render to Caesar the things that are Caesar's and to God the things that are God's'.

The Hindu attitude of reconciling the antagonistic twofold existence of man, in his human garb and environment and rooted as he is in the supra-phenomenal essence of the transcendent Self, is voiced by the Gita, the Upanishads, and Vedanta throughout. I need not dwell on it here and now, before you who all are familiar with its meaning and implications. It is, moreover, expressed by the Bodhisattva ideal of Mahâyâna Buddhism through the inspiring model figures like Avalokiteshvara or Kwanyin: out of the fullness of compassion and sublime indifference they dedicate their immortal existence to the infinite task of rescuing the beings through teaching the enlightening wisdom, fully aware, at the same time, of the basic fact that on the supra-phenomenal plane in which they abide, there are no beings to be rescued, fundamentally there is no teaching, no enlightenment or bondage, no Bodhisattvas, no Buddhism.

This is, however, an esoteric insight, not to be pondered over, not to be dwelt upon by talking; for it sounds like sheer insanity, when expressed in terms of logic and language. It is to be experienced by spontaneous acts of self-abnegation, to be realized by almost involuntary gestures and attitudes. It deals with the supra-phenomenal aspect of reality, hence it has to remain incompatible with logic and language which are valid only on the plane of our tangible phenomenal existence. Whoever enforces it on the worldly mind, will be called insane, and is deserving of abuse, for it is not sane to disclose the secret which transcends mind and reason and chooses by itself those to whom it will disclose its truth. Yâ nishâ sarvabhûtânâm, says the Gita, 'What is night for all beings, in that is awake he who is master of himself. That in which the other beings are

wakeful, is night for the wise who beholds Truth.' (II. 69).

These two realities bar each other,—the phenomenal tangible, and the supra-phenomenal intangible; they are as if two sides of the same and only coin. They preclude each other logically, but they are meant to be reconciled through life by each of us. That is Sri Ramakrishna's message on the lines of India's perennial wisdom.

This actual reconciliation of conflicting opposites through an attitude of enlightened acceptance is old Mother India's advice to modern man in the present situation. It offers the key of understanding to the fulness of life and its dynamism.

The pious Hindu, though he be illiterate, is possessed with this key, if only he be a devotee of the Divine Mother, the Goddess. In the prayer-book, called *Altar Flowers*, are assembled popular devotional hymns. In some of them, by the great Sri Shankaracharya himself, the Mother of the universe is addressed as 'She, the Goddess, who takes abode in all perishable beings under the form of life-energy.' She says, 'By Me he eats food whoever eats; he who looks forth from his eyes and whoever breathes forth, verily whoever listens to what is said,—he does so by Me.'

She is abundant with food (Annapurnâ). With Her right hand She holds a golden ladle adorned with strange jewels; in Her left hand She holds the vessel of abundance from which She deals sweet milk-rice to all Her children in the universe. But in the next stanza She is described with four hands, holding not the symbols of life and abundance, but of death and destruction, and of renunciation and the spiritual path of devotion: the noose, the lasso, catching and strangling the victim, and the iron hook, dragging the victim to its doom,

and in the other two hands the rosary and the text-book of prayer and revelation. Shankara addresses Her: 'Who art Thou, O Fairest One! Auspicious One! Whose hands hold both delight and pain!' (Sukha-duhkha-haste)—'Both, the shade of death and the elixir of immortality are Thy grace, O Mother!'

The creative and the destructive principles are one and the same, they are at unison in the divine cosmic force which manifests in the process of history and the universe. India's wisdom, full of acceptance, submission, and unwavering faith, addresses this sublime dialectic principle 'Mother',—Vande Mâtaram.

In watching what is happening around India now and what the near future has in store for India, this great view of the dialectic principle of life and history, working creation through destruction, assumes an almost tangible reality. Travail and pains are the prize for birth and rebirth; transformation is gained through suffering. China has gained a new national soul, confidence, and fighting spirit through immeasurable sufferings inflicted by destructive Japanese aggression; the giant pincer-movement of totalitarian powers from Libya to Rangoon is actually speeding up the hour of decision, of the deliverance of India, in which the Hindu people will offer thanks to its tutelary maternal Divinity by intoning the sacred hymn Vande Mataram on a free soil.

If this comes to pass, thanks to the political wisdom and co-operation of the great Asiatic peoples with the Allied Nations, it, evidently, could not be achieved at a lower price than the terrible toll of blood and tears which the forces of evil are raising, the demons of egoism, aggression, and deafness, the manifestations of Rajas and Tamas.

The forces of evil, more often than

we mortals are willing to accept, in their blind fury eventually promote the evolution of what is to be fulfilled in the course of time.

Aghast at the misery entailed by the temporary triumph of demoniac self-centred forces, spreading tyranny and starvation, we should also look at the other scale of the balance in which are visible some telling results of the dolorous alchemical process of history which, through death and putrefaction, works resurrection, integration, new life.

I wonder, if there ever was an anniversary of Sri Ramakrishna, the devotee and messenger of the Divine

Mother, as ours is to-day, so fraught with meaning in every respect.

Let us hope, nay pray, that India's perennial wisdom, her ancient virtues of patience, unselfishness, and sacrifice which guided her through the dark period of sufferings and rebirth, will lead her to the hour of liberty, an hour which might symbolize the dawn of a new period for humanity at large,—a New Dawn, for as the Vedic sage and seer sings :

Avyushtâ in nu bhuyasir Ushâsah (*Rigveda*, II. 28.9)—'More numerous forsooth are those dawns that have not yet dawned.'

THE PHILOSOPHY OF THE VEDAS AND THE UPANISHADS*

BY PROF. JADUNATH SINHA, M.A., PH.D.

The *Rigveda* is the oldest book of the Aryan race. There are four Vedas : *Rik*, *Yajuh*, *Sâma*, and *Atharva*. Each Veda consists of three parts : Mantras, Brâhmanas, and Upanishads. The Mantras are hymns in verse composed in praise of gods. The collection of hymns is called the Samhitâ. The Brâhmanas are prose texts which teach ritualistic religion. They discuss the sacrifices to be observed by householders. The Âranyakas and the Upanishads are the concluding portions of the Brâhmanas. The Aranyakas discuss the duties of the persons in old age who retire to the forests. They inculcate meditation upon the symbolical and spiritual aspects of sacrifices. They form the intermediate link between the ritualism of the Brâhmanas and the philosophy of the Upanishads.

Mr. Bal Gangadhar Tilak dates the Vedic hymns about 1500 B.C., the Brâhmanas 2500 B.C., and the early Upanishads 1600 B. C. .

The Vedic hymns are the spontaneous effusions of the hearts of the Vedic poets thrilled with joy at the sight of the wonderful aspects of nature. These inspired songs give us a glimpse into the religion and philosophy of the Vedic age. The gods addressed in the Vedic hymns are the presiding deities of the diverse powers of nature. The Vedic poets were children of nature. They personified the beautiful and mighty aspects of nature which had a direct bearing upon their simple agricultural life. They personified the earth, the heaven, the sun, the moon, the stars, the dawn, the fire, the wind, the rain, and the like and peopled them all with gods. They endowed the gods with physical powers and moral attributes. They looked upon them as omniscient,

*A broadcast speech from the All-India Radio Station, Delhi.

beneficent, and righteous. Some examples will make it clear.

Surya is the sun-god. He is the creator and governor of the world. He is the moral governor of men: Savitri also is the solar deity. He forgives the sins of the penitent sinners. Pushan is a pastoral god. He is the god of farmers and the guardian of cattle. Agni is the fire-god. He resides on earth, in the sky, the sun, the moon, and clouds. He is the mediator between gods and men. Indra is the god of rain. He is the most popular god of the Vedas. Gradually he becomes the ruler of all the world and the inner controller of human souls. Vishnu pervades the earth, the heaven, and the highest worlds. He is not yet a supreme god. Varuna is the god of the sky. He pervades the whole sky. He is the supreme god. He is just and merciful. He is the chastiser of sinners. He forgives sins of the penitent. Mitra is his constant companion. He also is omniscient and truth-loving. Mitra and Varuna are sometimes invoked together. They jointly uphold the Rita as the physical order and the moral order. This belief in many gods presiding over the diverse powers of nature may be called naturalistic polytheism.

Gradually a hierarchy was introduced among the gods and organized polytheism arose. For example, Earth and Heaven were regarded as the parents of gods. They were conceived as intimately related to each other. They were conceived later as emerging out of the creative power of Agni-Indra, or Soma. Other gods also were conceived as creative powers. We have already seen how Mitra and Varuna were conceived as joint custodians of the physical and moral order. This phase of thought may be called organized polytheism.

But polytheism cannot satisfy the intellect of man, which hankers for unity and order. So, gradually, polytheism gave place to monotheism. But there is an intermediate stage between them. Henotheism forms the transitional link between polytheism and monotheism. It is the belief in one god as supreme for the time being. It is the tendency of the worshipper to extol his deity and exaggerate his greatness, and worship him as the only god, the highest and the greatest. Henotheism is the temporary exaggeration of the powers and greatness of one of the gods without discarding belief in other gods. This belief can neither be called polytheism nor monotheism, but it is a half-way house between the two with a monotheistic bias. Thus, sometimes Varuna, sometimes Agni, sometimes Indra, are conceived as greater than other gods. This phase of thought is called by Max Müller henotheism.

Henotheism gradually gave rise to monotheism. The conception of the Rita helped the emergence of monotheism. The Rita is the physical and moral order. Varuna is conceived as the upholder of Rita. He is the supreme god. He is obeyed by other gods. He is the God of gods. Similarly Prajapati, the lord of all creatures, is recognized as the highest and greatest deity. Vishwa-karmā (all-creator) also is given the highest position. He is the creator of all beings, though himself uncreated. He is omnipresent, omniscient, and omnipotent. Brihaspati also, sometimes, claims the supreme position among gods.

Monotheism failed to satisfy the spiritual cravings of the later Vedic thinkers. They were convinced that the different gods were manifestations of one Supreme Reality. The Reality is one impersonal Spirit that is immanent in the entire universe. 'Verily in the

beginning this universe was *Brahman*.' It is the ultimate being in the universe which is Its name and form. It is the inner soul in all the creatures which subsist in It. It is one, though the learned call It by various names. It is one being above all the conditions and limitations of personality. It is Absolute Spirit above the distinction of self and not-self. The hidden Reality is one, though poets and priests describe It as many in words. This phase of thought is monism. Thus the Vedas gradually passed from polytheism to monotheism, and from monotheism to monism.

The Upanishads developed the monism of the Vedas. Their teachings may be summed up in the equation: *Brahman = Atman*. Brahman is the absolute ground of the universe. The Atman is the inner self in man. Brahman is the infinite and eternal Spirit in the universe. The Atman is the infinite and eternal spirit in man. Brahman is identical with the Atman.

Brahman is conceived in two ways: as an acosmic ideal and a cosmic ideal. Brahman is conceived as unconditioned and indeterminate. Determination is negation. Brahman is devoid of all sensible qualities. 'It is devoid of sound, devoid of touch, devoid of colour, devoid of taste, and devoid of smell.' 'It is neither thick nor thin, neither short nor long, neither red nor liquid, neither airy nor ethereal; It is without eye or ear, without speech, without understanding, without vital force, without inner or outer divisions.' It is beyond the mechanical, biological, and psychological categories. Matter, life, and mind cannot express It. It is beyond the categories of space, time, and causality. It contains space but is not spatial; It contains time but is not temporal; It contains causality, but is not subject to the law of causality. It

is spaceless, timeless, and causeless. It is the Ultimate Reality. It is beyond the categories of the phenomenal world. It is the all-comprehending Ultimate Reality. It is one and without a second.

But Brahman is not a negative blank. It is the transcendental Reality. It is not an empirical reality, which is an object of our experience. It is transcendental consciousness beyond the distinction of self and not-self. It is transcendental bliss beyond empirical pleasure and pain, joy and sorrow. Transcendental Reality, Consciousness, and Bliss constitute the essence of Brahman. It cannot be apprehended by the intellect. It is ineffable and indescribable. But It can be realized by ecstatic intuition. This is the conception of Brahman as an acosmic ideal—the unconditioned and indeterminate, transcendental Reality.

But Brahman is also conceived as a cosmic ideal. Brahman is described as the creator, the preserver, and the destroyer of the world. The world emerges out of Brahman. It is maintained by Brahman. And it is absorbed in Brahman. The universe is the unfolding of Brahman in name and form. The Brahman is the immanent essence of the universe. It is both transcendent and immanent. It is external to the world. It is also immanent in the world. It is the conditioned and determinate Brahman. It is the ruler and governor of the world. It is God—the supreme God—the infinite Person. The omnipresent, omniscient, and omnipotent ruler of all creatures, the inner controller of the world and finite spirits, the refuge of all creatures, the moral governor, the giver of fruits of actions, the lord of the law of Karma is the determinate Brahman. This qualified Brahman is the cosmic principle in the universe and the psychic

A principle in man. It is the world-soul. The soul of the universe is related to the body of the universe as the individual soul to its body.

Brahman is identical with the Atman. The subtle essence in the universe is the same as the subtle essence in man. 'That thou art.' 'I am Brahman.' These texts show the identity of the Absolute with the self. Thus the Upanishads laid the foundation of absolute idealism in the history of thought of humanity. The conception of the Atman is gradually reached. First, it is identified with the body and the sense-organs. It is the bodily self (Annamaya Atman). Within it is contained the vital self (Prānamaya Atman) made by vital forces within the organism. By stripping off the bodily and vital sheaths we reach the conception of the empirical self (Manomaya Atman) constituted by mind or will. Deeper still we find the intellectual self (Vijnānamaya Atman) constituted by the understanding or intellect. It is the thinking self dependent on knowledge. Deeper still we find the intuitive self (Ānandamaya Atman) constituted by bliss. It is the innermost self in man. Thus the Upanishads clearly distinguished the bodily self, the empirical self, and the spiritual self from one another.

The Atman is the knower of all things, and as such cannot be known by anything. How can you see the seer of seeing? How can you hear the hearer of hearing? How can you know it through the mind, which impels the mind to know? How can you comprehend it through the intellect, which makes the intellect comprehend? The Atman is the seer but is not seen; it is the hearer but is not heard; it is the comprehender but is not comprehended; it is the thinker but is not ~~thought~~.

The subject can never be an object of knowledge. The Atman is unknowable because it is the eternal subject that knows.

The Atman is all-comprehending. It comprehends all relations. It can never be a term of any relation. It embraces the distinction of subject and object; knower and known. How, then, can it be an object of knowledge? The distinction of subject and object is within it; it is not subject to the distinction. The Atman is one infinite Reality. It is beyond distinction. So it cannot be an object of knowledge. This conception of the Atman as beyond the distinction of subject and object is higher than the conception of the Atman as the eternal knower or subject.

But though the Upanishads make the Atman absolutely unknowable as the unconditioned Brahman, they do not make it unknowable as the inner self of man. The Atman which is hidden in the heart of man as the inner self is apprehended by ecstatic intuition. The Atman can be realized by one in meditation through the pure, enlightened heart, where there is the illumination of spiritual vision. The Atman can be realized by supra-intellectual intuition. It is inaccessible to the outer and inner senses, the mind, and the intellect. It is only an object of higher intuition, which is above intellect.

Ignorance is bondage. So long as the self identifies itself with its desires, it wills and acts according to them and reaps the fruits of its actions in a cycle of lives. But when it realizes the highest truth about itself—that it is the essence of the universe, the infinite and eternal Spirit—it attains liberation. Liberation is a state of infinite and eternal Being, Consciousness, and Bliss.

SWAMI BRAHMANANDA

BY SWAMI PAVITRANANDA

(Concluded) ~ ~ ~

After the passing away of Swami Vivekananda, the first thing that Swami Brahmananda gave his attention to was the consolidation of the work at the head-quarters. After about two years, when he had put the day-to-day work of the organization in the hands of Swami Saradananda, and the management of the Belur Math in charge of Swami Premananda, Swami Brahmananda left for Benares. In Benares at that time there was a centre of the Ramakrishna Math, called Advaita Ashrama, meant exclusively for meditative life, and there was also a philanthropic institution started by some young men under the inspiration of Swami Vivekananda. When Swami Brahmananda reached Benares the committee of the latter institution formally handed over the management to the Ramakrishna Mission. The Swami stayed at Benares for about a month and improved the management of both the institutions. Some years later, on another visit, the Swami laid the foundation-stone of the Ramakrishna Mission Home of Service on a new plot of land. Some of the buildings that have been constructed there were according to his own plan and design.

From Benares he went to Kankhal near Hardwar, where Swami Kalyananda, a young disciple of the Order, had started a medical work for the sick and the needy. In the quiet of the calm atmosphere at Kankhal, Swami Brahmananda remained day and night absorbed in divine commu-

nion, his very look would indicate that here was one whose mind rested on the Self and whose thoughts were centred in the Atman. Here as elsewhere his silent presence gave impetus to the work of the institution, and the Ashrama began to improve after he had been there. From Hardwar the Swami went to Brindavan where Swami Turiyananda was practising Tapasyâ. Arriving at Brindavan, Swami Brahmananda again felt an urge to devote himself exclusively to Tapasya. He stayed at Brindavan for a period, along with Swami Turiyananda, spending his time in hard spiritual practices. He would at that time get up regularly at midnight for meditation. It is said that one night he was fast asleep and the time to get up was almost over when he suddenly felt a push. He woke up to find a good spirit beckoning and reminding him to meditate.

From Brindavan the Swami went to Allahabad, where one of his brother disciples was staying and building up the nucleus of the future Ramakrishna centre. He next went to Vindhyachal, a sacred place of pilgrimage associated with the memory of the Divine Mother. At this place the Swami was in a highly ecstatic mood. It is said that at the temple of the Divine Mother one night he asked an attendant to sing some song. As the Swami stood before the Divine Presence listening to the song, tears flowed down his cheeks, and soon he was so much absorbed in communion that he lost all outward consciousness and the bystanders had to take care of

him. He had a similar experience in another temple at Vindhyachal. After staying at this holy place for a few days, the Swami returned to the monastery at Belur.

In the middle of June 1906 he went to Puri in order to recover his health which had been seriously impaired by an attack of typhoid. The climate as well as the spiritual atmosphere suited him exactly. Of all the holy places he liked Benares, Brindavan, Puri, and Hardwar most. When at Benares he would be full of the thoughts of Vishwanâtha and Annapurnâ, the presiding deities; at Brindavan, the association of Sri Krishna would throw his mind into ecstasy; at Puri his emotion would be stirred by the remembrance of Chaitanya and Jagannâtha; whereas at Hardwar his mind would be absorbed in contemplation of the all-pervading Presence. At different places he would be in different moods—every one as inspiring as another.

In October 1908, at the earnest request of Swami Ramakrishnananda, head of the Ramakrishna Math at Madras, Swami Brahmananda started for South India. With his wonderful devotion Swami Ramakrishnananda considered Swami Brahmananda as a veritable representative of the Master on earth. So when Swami Brahmananda arrived at Madras, Swami Ramakrishnananda told the innumerable devotees who came to see the new Swami, 'You have not seen the Master. Just make your life blessed by seeing his beloved son.' The child-like simplicity and very unassuming nature of the Swami hiding within an extraordinary spiritual personality made a wonderful impression wherever he went. If anybody would approach the Swami with a question, he would now and then say with his inborn humility, 'Just go to Sashi (meaning Swami

Ramakrishnananda). He is a great scholar. He will solve your question.' But if the inquirer persisted and could persuade the Swami to speak, his words would remove a heavy load from the mind of the aspirant.

In those days the gulf of separation in the social lives of the Brahmins and the non-Brahmins was much greater in South India. The Brahmins were more rigidly orthodox and the non-Brahmins were kept at a greater distance. When Swami Brahmananda was staying at the Madras Math, a non-Brahmin devotee invited him to his house. The Swami accepted the invitation readily. And in the house of that devotee, along with the Swami, Brahmins, non-Brahmins, Christians, Brâhmos, all took their meal together. There was no fuss about social reform in this inter-dining. It was inspired by a spontaneous feeling that arose in the presence of the Swami: that there was no distinction of caste or creed in the soul, that in the eye of God every one was equal.

From Madras City he went on a pilgrimage to Rameshwaram and Madura. It is said that as the Swami entered the temple of Minakshi at Madura, he began to utter the name of the Mother like a child, and he soon lost all outward consciousness. Swami Ramakrishnananda, who accompanied him, immediately took hold of the Swami lest he should fall down. It was nearly an hour after when he came down to normal consciousness. Swami Brahmananda usually had a great control over his religious emotion. Rarely could a person detect what was going on within him. His spiritual experiences, of which he had a great many as circumstantial evidences indicate, are a sealed book to the outside world. But now and then a flood-tide of feeling would break down all barriers of control even in such a powerful personality as that of Swami

Brahmananda, and the bystanders could see outward signs of his spiritual experience. Two or three other similar incidents can be counted in the life of the Swami. But as soon as he would come to the ordinary plane he would betray signs of embarrassment at not having been able to keep his spiritual experience shut out from public view.

From Madura he returned to Madras and from there went to Bangalore to open the new building of the monastery in Mysore State.

It was in July 1916 that the Swami went to visit the South for the second time. During this visit on August 4 he laid the foundation-stone of the new building of the Ramakrishna Math at Madras and after a week went to Bangalore. At Bangalore an incident happened which indicates how wide and deep was the sympathy of the Swami. At the monastery at Bangalore many untouchables would meet in the main hall for prayer and worship. Swami Brahmananda was especially pleased at this sight. One day, of his own accord, the Swami suddenly visited the quarters of the untouchables, saw the shrine room they had built, and encouraged and blessed them. It was beyond the farthest limit of their imagination that the Swami, whose presence had created a stir amongst the elite of the town and to see whom even the big people of the place were very eager, could feel so interested in them as to go to their place unasked and to mix so freely with them.

This time the Swami visited many sacred places in the South, including some in Malabar and Travancore. On 6 May 1917 he laid the foundation-stone of the new building of the Ramakrishna Mission Students' Home in Madras and soon after left for Bengal. During this visit he was very pleased to see that

the number of persons who showed interest in the message of the Master was rapidly on the increase. Even in distant Malabar and Travancore centres were growing and the devotees of the Master and of Swami Vivekananda were becoming innumerable. Swami Brahmananda in this visit laid the foundation-stone of an Ashrama on a beautiful spot on the top of a hill in Trivandrum overlooking the sea.

The Swami went to the South for the last time in 1920. This time he opened the new spacious building of the Ramakrishna Mission Students' Home in Madras.

In the meantime in 1916 he went to Dacca in East Bengal to lay the foundation-stone of the local Ramakrishna Mission on a new site. He took advantage of this occasion to visit the holy place at Kamakhya. The Swami went to Mymensingh and visited Narayangunge as also Deobhog, the birth-place of Durga Charan Nag, a great devotee of the Master.

Wherever the Swami went, there was unusual enthusiasm, and people showed spontaneous expression of great devotion to the cause of the Mission. Thus these visits of Swami Brahmananda always laid the foundation of the future activity and expansion of the work of the Mission. But he himself was unconcerned about these things. He simply depended on the will of the Master and felt glad, with the naïveté of a child, that the message of the Master was spreading like a wild fire.

It has been mentioned that he went to North India several times. He would usually stay at Benares or Kankhal and visit other sacred places occasionally. Whenever he visited a sacred place or a temple, a large number of monks and devotees would accompany him, for it was a sight to see his reaction in such circumstances.

On such occasions he would sometimes take with him those who could sing and ask them to sing devotional songs in the presence of the deity. The combined effect of all these was simply marvellous. Those who were present on such occasions would feel an experience which they could never forget. They would be lifted up to a plane beyond the reach of any earthliness. And the one who was the centre of all this would remain absorbed within himself almost oblivious of the surroundings. Once while he was hearing devotional music in Ayodhya standing in front of the deity there came a downpour. The Swami stood steadfast almost unconscious of the rains. Others came hurriedly and took care of him. It was long after the rains had ceased that the Swami came back to the conscious plane.

He had a great love for music. Latterly, wherever he would be there would be devotional music in the evening. The Swami would sit quiet in the midst and his very serenity would create such an atmosphere that nobody would dare whisper a word lest there should be disturbance. On such occasions the listeners enjoyed the blessings of a spiritual bath, as it were.

With respect to Swami Brahmananda, Sri Ramakrishna used to say in his inimitable homely way, 'Rakhal is like a mango which does not give any outward indication when ripe.' He meant that Rakhal had within him great spiritual potentiality which he would always keep hidden from the outside world. But in spite of all the attempts of Swami Brahmananda to keep his powers hidden, when his spiritual personality began to unfold itself people in larger and larger numbers began to flock to him. And they were of all classes—actors and dramatists, lawyers and doctors, boys and

young men. They all wondered what was the cause of so much attraction in him, but they could not help going to him. He would not necessarily talk of spiritual things with them. As a matter of fact the Swami was very taciturn in that respect. He would talk of all sorts of things, but if any spiritual question was put to him he would look grave, and the questioner would not like to press his point. But still there were many who would feel miserable if they had not seen the Swami at least once in the course of the day.

Perhaps one of the secrets of this magnetic attraction was his deep love for one and all. But there was hardly any sentimental expression of his love. He would say, 'The love that expresses itself outwardly is not sufficiently deep.' Behind his silence, people could not gauge how great was his love for them. They would feel drawn by a strong current, as it were, but they could not understand the why and wherefore of it. Innumerable were the lives that were changed by his touch. Many would come, with whom he would crack jokes and make funs, but afterwards they would find to their great astonishment that their lives had taken a new turn. There were persons who thought no sacrifice too great to fulfil his slightest wish. Many young men gave up the world and worldly prospects, caught in the current of his love. They felt that in comparison with the love they got from him, the love of their very parents dwindled into nothingness.

For a long time the Swami would not make any personal disciple. It was very hard to get initiation from him. He felt himself too humble for that. But later he was more liberal in this respect. The method of his giving initiation was wonderful. Once he said that in giving initiation he had to

find out through deep meditation, the exact Mantra and the Chosen Disciple of the disciple. Unless he could do that he would not give initiation. He was conscious of the fact that to make a disciple is to take upon oneself the spiritual responsibility of the disciple. And until the disciple gets his salvation the Guru willingly forgoes the desire of his own salvation. Naturally, he was careful to give initiation to only those who were really earnest about their spiritual life. That was also the reason why he would not easily talk about spiritual things. Those who were genuine seekers would get proper, nay tremendous, guidance from him. But those who were half-hearted and dilittante would find no response from him in this respect.

His human relationship was wonderful. We have seen how everybody felt the touch of his infinite love. From the leaders of thought and of society down to a humble servant every one was the recipient of great consideration from him. His courtesy and dignity were wonderful and betrayed more a prince than a monk, or do they not apply equally to both? He had actually the majestic appearance of a prince. If nothing else, his mere appearance compelled reverence from others.

But when he made fun or played with children, who would take him to be Swami Brahmananda, the head of the Order, before whom the monks bowed and big men felt themselves small? He was then just like a child and the children considered him as surely one of them. His fund of humour was great, and no less was his capacity for mischief-making. One of his Gurubhais wanted to leave him and go to his field of work when there was urgency. Swami Brahmananda reluctantly agreed to the proposal. A

palanquin was engaged which would carry the Gurubhai to the railway station for the night train. Before the palanquin started Swami Brahmananda whispered something to the bearers. The bearers instead of going to the station walked and walked throughout the whole night to the tune of their droning sound of 'hoom, hoom', and returned with the inattentive Gurubhai at sunrise to the same place they had started from. Swami Brahmananda came out and greeted his brother there gravely. Then the Gurubhai realized the mischief. The condition of his mind can well be imagined; but he did not know whether to get angry or to admire the cleverness of his brother. It was difficult to cope with Swami Brahmananda in such matters. He was without a parallel.

The last important act of Swami Brahmananda was to build under his personal supervision an Ashrama at Bhuvaneshwar, some miles from Puri. He was of the opinion that Bhuvaneshwar had such a spiritual atmosphere that progress would be very rapid if Sādhana was performed there. He saw that many monks of the Order had to work so hard that they did not find sufficient time for spiritual practices. And those who went to Rikhhikesh and other places exclusively for Tapasya ruined their health by too much hardship. He desired very much that there should be a place where the monks could get proper facilities for spiritual practices. The Ashrama has a big compound with well-laid gardens and a vast open space around. He had an idea of personally carrying out the development of the place according to his plan and desire; but he was not able to see his dream fulfilled.

After his last Madras tour he went to Bengal stopping for some time at Bhuvaneshwar. While at the headquarters he sometimes went from

Belur to the house of Balaram Bose in Calcutta and stayed there. The house of Balaram Bose is a place of pilgrimage to the devotees of Sri Ramakrishna; for to his house the Master went many, many times. The place was just like a second home to the monks of the Ramakrishna Mission. In the last week of March 1921, Swami Brahmananda went to stay at the house of Balaram Bose. Suddenly on the 24th March he had an attack of cholera. The best doctors were called in, the best attendants were engaged. But he had hardly recovered from the attack when symptoms of diabetes developed which took an alarming turn. Out of sheer anxiety different kinds of treatment were tried, different physicians were called in, but there was no sign of any improvement. He had great suffering attended with various ailments. But even in that state he began to talk of high spiritual things punctuated with masterly strokes of sudden humour. In a great spirit of compassion he began to bless one and all. The devotees were alarmed lest this should mean his bidding farewell. One day Sri Ramakrishna had had a vision that floating on the waters of the Ganges there came a thousand-petalled lotus illumining the whole surrounding. On the lotus stood a boy holding the hands of Sri Krishna. When the Master first met Rakhal he identified him as that boy. But he kept that vision secret giving it out only to a select few; and said that if Rakhal knew this fact of identity he would give up his body. Now Swami Brahmananda in a semi-conscious state of illness, began to refer to just such a vision as that of the Master. People grew more alarmed at this. Another day passed. The following evening on April 10, Swami Brahmananda closed

his eyes in deep Samâdhi, and the spirit which had put on mortal flesh for the benefit of humanity fled away.

Indeed, to see Swami Brahmananda was tangibly to feel that he did not belong to this world. He belonged to a separate plane of existence. He was in a class by himself. He was far above the level of humanity, but still he lived and moved with it as if to fulfil a divine purpose. Even a sceptic would feel this, and even a person knowing nothing about him would realize it. Those who had known both Sri Ramakrishna and Swami Brahmananda used to say that Swami Brahmananda represented some of the characteristics of the Master; there was some similarity even in physical appearance.

So long as the devotees and disciples lived with the Swami they were enveloped in ceaseless bliss. The thought never came to them at any time that there would be an end of it. But when the biblical 'bridegroom' was taken away, they suddenly came to the sense of from what a great height they had fallen. As far as the organization was concerned, its main pillar was removed, its very foundation was shaken. By his silent and imperceptible influence he had raised the organization to such a height of prestige and standard of perfection that to the public eye it had become almost synonymous with infallibility. But now everybody felt as if a great Himalayan peak had suddenly been bodily removed. Everyone began to ask himself, 'Now, what about the future?' And those who had moved with him closely thought within themselves, 'Was it a fact that we had lived with a soul like that of Swami Brahmananda? Indeed, what have we done to deserve that blessed privilege? A great dream had faded away all too suddenly.'

KALI'S WAYS

CHICAGO,
26 January 1900.

Dear Miss M.,

I am finding daily that Kali's ways are not as ours, if one may put it so. She puts one person out of the way, only to discover someone else standing ready where one had no more dreamt of help than of flying.

Did I tell you, at the last centre how my most blessed helper was the thorniest of all thorns at the beginning of the week? And here it is just the same; two or three of the strongest workers are the most unspeakably unexpected. I find, too, that the marks of a great Renunciation are very different from those of a small, and I laugh daily at our common friend's blindness about Swami's. Why that way he has of finding himself in any company, of holding or withholding light indifferently, of caring nothing about people's opinions of him, is simply gigantic. I only realized when, after all the love and warmth I had in one town, I reached another and found myself fuming and chafing against the artificiality of people about me, what Swami's greatness really was, in this respect! And it was these very people, from whom I would have escaped at once if I could, who proved Mother's appointed instruments—thus setting the seal on Swami's ways. That irresponsibility of his is so glorious too. Nothing is more enticing than to put oneself into the attitude of generalissimo of the forces, and make splendid plans, compelling fortune; but Swami just waits, and drifts in on the wave. And so on. I am just beginning to understand his bigness.

Now I want you to see Swami about the following, and send me the answer.

The great educationist here offers to educate and maintain S. for me, if I can get her here by next October. He is enthusiastic about my plans, and would in this way give S. the manual training necessary to enable her to come back and teach the art-work—including textile, metal, wood, pottery, and other things. It is a *great* opportunity. What does Swami say about the possibility of bringing the Child? There is a Theosophical lady here, who is a vegetarian, with whom she might be placed, if the difficulty of her coming can be got over. I do hope something may be allowed to come of this.

This man has just had a million dollars given him to found an ideal school. He has sixteen teachers now in Europe studying methods. He is trying to get 'great men' in every department. For instance, he may very likely get Mr. Cooke for a summer school course! And he says, his is to be a world-school, and if I will bring him a good strong healthy Indian girl, he will train her for her country. Now you see what it means, and I can assure you that only American schools have the methods that we need for India, and I have been breaking my heart over the fact that I would have to get a salaried American teacher, and never know how long she would stand by us, when once the difficulties were broken through. Do you see how in this other way the instrument would be preparing at the very time that the need was ripening?

Love.

M. (SISTER NIVEDITA)

THE FAITH OF THE ARTIST

BY DAYAMOY MITRA

Professor James H. Cousins' *The Faith of the Artist*¹ adds another to his well-known and valuable series of writings in the sacred cause of art. It has all the merits of a mature production and has undoubtedly that 'clarity of expression' which he hopes it has. In it he analyses the nature of art-impulse and establishes fully the close relationship of art to the individual and to the general life of the community. Too often we forget that art implies the 'spiritual dynamic of hope' with its perpetual pull on the aspirations of humanity towards that which is beyond the limited horizon of immediate attainment. Mr. Cousins has entered deeply into the spirit of the Hindu theory as formulated in the famous *Vishnudharmottaram* which characterizes the central motif of art to be a power unto liberation, Moksha. Art implies freedom from things which drag us down. By conferring on us unfettered liberty of the soul it frees us from the tyranny of the present and everyday matter-of-factness of life. It is that 'where tireless striving stretches its arms towards perfection', says Tagore. Man's true means of fulfilling his real nature as creator lies through the arts. These put him in contact with the creative life of the universe. It is no passive acquiescence to creeds. It is the power that makes us go forward and accept the rhythmic order of the universe as the law of our innermost being.

We usually understand by faith some

kind of belief in creedal dogmas. The world at large is now showing a growing distaste for these. Matthew Arnold in the nineteenth century sang dolefully of the departure of religious faith. That was in the early days of scientific progress which brought doubt and disbelief in its train. Much water has flown down the rivers of the world since those days and now we are gradually entering into a period of more illumined scientific understanding which is conscious of its own limits. Arnold prophesied that, more and more, as days pass by, men will lean on poetry which will be a substitute for faith. Poetry is the art of emotional expression, the vehicle of man's inmost longings of the heart which will help him to tide over the crises of his soul. To a very great extent Arnold was right. All our creedal shibboleths failing, faith still remains, but it is the faith of the artist, who, in a way, is now seen restoring even religion to its proper place. Our author is of opinion that much may yet be done for religion if the scriptures of the world are released from the chains of literalism into the freedom of poetry (p. 11). Even if this cannot be done, those who believe in poetry will at least have the assurance that 'if all the scriptures of the world were burnt or lost, the essential truths of life which are the essential truths of religion could be restored from the vision and utterance of the poets'. Incidentally, the author gives us much that is interesting about poetry and acquaints us with some unrecognized forces in poetical creation in the second chapter of his book. One reads with a thrill the point which he

¹ Published by Kalakshetra, Adyar, Madras.
Pp. 218. Price, not mentioned.

makes about the continued connection of poets with their poetry, even after their death. The sacredness of the task of teaching poetry and its interpretation after the Masters themselves as they wrote it, is powerfully illustrated.

What is true of poetry, again, is true of all the other arts. Philosophers and psychologists of the West, even those who base their beliefs primarily on biologico-materialistic grounds have long realized the importance of artistic imagination for the proper ordering of human life. John Dewey's *Art as Experience* is perhaps the most important recent contribution made in this direction. Mr. Cousins' approach is from the Indian aesthetic point of view; Mr. Dewey's from a characteristic Western one. And it is noteworthy that both of them have come to very nearly the same conclusions with regard to the educative aspect of art, though Mr. Cousins' theories are based deeper on metaphysical grounds. Dewey holds that aesthetic experience instead of being a thing far off or mystical or something in the nature of an exclusive possession of artistic temperaments, is rooted in the normal life of everyone. The essence of consciousness according to him, is imagination, not logic, and art, the supreme expression of heightened consciousness; and imagination is present in germ wherever consciousness is present. Dewey argues that 'the true work of art is not the coloured canvas, printed page or contoured marble but the recreation through these in the beholder of something analogous to the original aesthetic experience of the artist.' Art has, necessarily, the special function of sharpening the perceptions and educating the imagination. In fact, respect for intrinsically human values can only be properly inculcated through art. Thus far the West. The East goes further in its belief that the joy

of art corresponds to the joy of the original act of creation, of Divine Ananda, which is the essence of humanity at bottom.

A comprehensive view of art, like that of our author, cannot restrict itself to its higher idealistic aspect only. In the chapter on *Practical Art* he shows how art can easily help us in matters purely utilitarian, acting even as a therapeutic agent. The Hindu theory of art is wide enough to include a pragmatic view of it. We require the artist's eye everywhere. The homes we live in, the pictures that decorate our walls, the furniture, the domestic utensils we use, the costumes we wear, the work of the common craftsmen, our temples and Maths, our civic architecture, municipal buildings, theatres, streets, public thoroughfares,—all insistently call for that trained vision of beauty, the lack of which is responsible for the want of taste they now evince.

He claims for art, therefore, a rightful place in the present system of education and very justifiably so. Without it man's civilization grows stunted with the tendency to relapse into crude interludes of bestiality such as the one we are in the midst of to-day; in fact, these are not so much interludes as a habitual state of affairs with us where the beast is only cleverly concealed under superficial elegance and a veneer of idealism. The cultivation of arts so far has been parochial, accidental, narrowly national, commercial, or confined to groups and cliques only. It has not yet been allowed to colour or influence the whole of our lives.

Since art is creation, it matters much what motives impel us to it. Our motives in general are at present commercialized, industrialized, militarized, brutalized. Emphasis on creation in the right sense will annul war and destruction. Art pursued in the right spirit.

will make munition factories yield place to sanctuaries of the soul. True human reality has to be called forth from its obscure depth by the artist's faith in creation. Echoing Tagore we say: there was a day when the human reality was the brutal reality. That was then the only capital we had with which to begin our career. But age after age there has come to us this call of faith, the faith of the artist which said against all the evidence of gross fact, 'You are more than you appear to be, more than your circumstances seem to warrant; you are to attain the impossible. You are immortal.' It is time now we should pay heed to this message.

'Art as a symbolical spectacle' is illustrated through a detailed description of the Dashera festival of Mysore. Hindu festivals comprising elaborate rituals are looked down upon by the uninitiated and by a set of fanatical puritans, still among us, for whom art and religion perpetually cancel each other. Mr. Cousins' deep insight into the soul of beauty in such celebrations reminds us of the late Sister Nivedita who combined in herself a scientist's power of observation, an artist's imaginative subtlety, and the reverential faith of a devotee, a Bhakta, the lack of any of which three elements precludes a proper assessment of such festivals as these in which the high and the low in India enjoy equally alike.

The last three chapters with their details contain much food for thought. Mr. Cousins has given us a very valuable summary survey of different theories of beauty held by Western thinkers, Plato downwards, and weighed them in the balance vis-a-vis the Eastern theories of art. His discussion of 'classic' and 'romantic' and the alleged

grotesqueries of Hindu art is illuminating. The present reviewer is of opinion that the eccentric lines of development that art in some of its forms is taking in the West, typifies at best an eager grouping for the Beyond. The bizarre or the unconventional is the standard there. To express the inexpressible is what they demand, though that is not a clear or conscious motive yet with most of the artists. They are eccentric because they lack such 'centric' soul-visions as made even the over-elaborate and unconventional in art-forms deeply significant to the Hindu mind linking up manifest higher visions with reality as grasped by the senses. Art-criticism, purely Western in its outlook, can never do full justice to Hindu art and iconography. For Hegel orientalism implied the dark night of the spirit and its uncouth 'myriad-handed' gods and goddesses mere nightmarish visions. The West in general still sticks to that view.

An education in the proper perception of the world's works of art is our great desideratum. Art-critics like Professor Cousins who combine both the East and the West in their outlook merit to be the pioneers of the future reconstruction of the world which will have to be built on saner and more informed lines than ever before. We are living now in a broken and mentally impecunious society controlled by industrial ideals of specialization, exploitation, and material prosperity—all of them fatal to the life of the soul or the 'basic human values' that are the life-blood of art. Mr. Cousins has defined his faith in a pointed, forceful manner; and though his book will have to wait yet a while for the better accomplishment of its mission, it is undoubtedly a soul-searching, stimulating, and salutary product of our time.

THE SPIRIT OF SCIENCE

BY DR. N. R. DHAR, D.Sc., F.I.C., I.E.S.

When I was a student in the Sorbonne (the University of Paris) in 1917-1919, during the last European War, I had the pleasure of knowing intimately the great French orientalist—the late Professor Sylvain Levi, the eminent professor of College de France. He told us that he was completely at a loss to understand the present position of our country,—why the Indian nation, which was so great both morally and materially in the past, came down to such a low level not only from the material but also from the moral point of view. I have pondered over this matter for a quarter of a century and I shall try to state the position in this article.

Through the personal charm and influence of the greatest Indian, Gautama Buddha, and through the teachings of him and his disciples, a new life and ardour for the improvement of suffering humanity was created in our land. This great man, in his acts, speeches, and discourses insisted on doing good to others, and this was regarded as the greatest virtue and morality. He never bothered very much regarding what happened to humanity after death but he inculcated the doctrine of removal of human suffering as of paramount importance. This doctrine of service gave a tremendous practical impetus to the creation of new knowledge and its application for the benefit of humanity and its regeneration. In his teaching kindness to animals was also inculcated.

A tremendous step was taken in the development of practical sciences and medicine for helping men and animals. Perhaps, the great sage was lucky in

his followers. Notably, the great King Ajatashatru, King Bimbisara, and the merchant princes of Northern India were the true disciples of Gautama Buddha. These well-to-do people were followed by generations of princely Buddhists who readily supplied the means and wealth for creating practical steps in the fulfilment of their Master's teachings. With the wealth of his disciples universities for the highest form of education and learning and hospitals for the alleviation of suffering men and animals were created throughout the whole country. Big seats of learning were established where new knowledge was created and its application utilized for relief of suffering beings. In hospitals treatment of a very high order was available. As a consequence of these creative influences India produced first-class scientific work, for example, preparation of caustic alkali from lime and mild alkali, preparation of the best quality steel, and the medicinal application and internal use of mercury and iron compounds. These discoveries were adopted in European countries *in toto* much later. The great French scientist Professor Le Chatelier in his public lectures in the University of Paris declared that the quality of steel used in the Ashoka pillar at Delhi and its forging were an achievement of the highest importance and its rustless properties still cause wonder to the steel industry of Europe. I consider that the Buddhist period, in which our country made such a tremendous progress in science, medicine, and industry, was the brightest chapter in the history of our land.

The votaries like Nagarjuna and others pursued science and applied it with great zeal and devotion and with a true scientific spirit. In this tremendous progress of our country the Buddhist kings and merchant princes played a very important role and this was a most happy association. I have always felt that the great progress of Christianity and its humanitarian applications have been made possible chiefly because of the fact that Europe with its creative civilization and wealth adopted the Christian religion. Similarly Mahatma Gandhi has also been lucky in his disciples and his doctrine has been given effect to by his disciples, the great merchant princes. After the overthrow of Buddhism the scientific spirit and the tremendous effort for alleviating human suffering and the pursuit of science and its application were almost given up in this land. The intellectuals gave up experimental pursuits and those requiring manual training and dexterity turned to more abstract thinking and discussion. In this way the material prosperity which is due to science and its applications declined considerably. With the lack of material prosperity true intellectual progress became difficult and India became poor and helpless both morally and intellectually. Although the country is producing first-rate thinkers and religious men, and practically-minded people like Raja Ram Mohan Roy, Ramakrishna Paramahansa, Swami Vivekananda, Dr. Rabindra Nath Tagore, Mahatma Gandhi, Sir J. C. Bose, and others, in average standard of efficiency it is lower than Europe.

In Europe, however, there has been steady progress of science and its application and consequently of material prosperity for over 500 years since the time of Bacon, who was the first to recognize clearly that science and its ap-

plications should be studied and investigated from the experimental point of view. In order to arrive at a correct scientific conclusion accurate experiment has to be performed. This is the basic principle of scientific methods. The pursuit of science in a true scientific spirit has been steadily advanced in Europe, and this has led to the harnessing of the forces of nature and the development of material resources leading to the creation of wealth and material prosperity. The experimental method is the background of the European civilization. Unfortunately for India, this wonderful method and its application which achieved important results during the Buddhist period when Europe was steeped in darkness, were not followed in this land as in Europe.

To illustrate the true scientific spirit in Europe we may take the case of the Hon'ble Mr. Henry Cavendish (1731—1810) who was described very aptly by the French scientist Biot in the following words: 'He was the most learned man among the rich men and the most rich among the learned men.' He carried out scientific researches of first-rate importance both in physics and chemistry to satisfy his curiosity regarding nature, but was very reluctant to publish his results. He was the richest man in England of his time but he led a simple and solitary life, though he served science with great devotion and ardour.

Faraday, who was a bookbinder's assistant, the son of a blacksmith, and wedded to the daughter of a silversmith, had no opportunity of entering the portals of a high school or university but instructed himself with zeal and perseverance and became the greatest Englishman of his time by his discoveries in science and its applications. He brought electricity to the door of everybody by his discovery of the laws of

electro-magnetic induction in 1831. When Faraday was at the height of his name and fame and was drawing a salary of only £400 a year in the Royal Institution, tempting offers were made to him by industrialists of England for his services in the industrial field, but he refused steadily these offers and preferred to continue as a professor and died a poor man, but he made the name of England great by his discoveries.

Faraday wrote: 'I do think that the study of natural science is so glorious a school for the mind . . . that there cannot be a better school for education.' Such passages admirably express the views of those who appreciated the ethical and educational value of natural science. Faraday stated again: 'To me it appears an extraordinary thing that our present educational system is based on a study of the works of man rather than those of the Creator.' 'It is strange that so much attention should be concentrated on the failings and foibles of the human side and nature, so little about the majestic and inexorable laws of the physical side.' 'The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself.' He has not been biassed by appearances, has no favourite hypothesis; he of no school, and in doctrine have no master. He should not be a respecter of persons but of things. Truth should be his primary object. If to these qualities he added industry, he may indeed hope to walk within the veil of the temple of nature.' Of Faraday the couplet runs:

Take him for all in all, he was a man;
We shall not look upon his like again.

The year 1931 saw the centenaries of the discoveries of two great English scientists, Michael Faraday and James Clerk Maxwell. In the centenary celebrations there was a service in the

Westminster Abbey on 30 September 1931, and the Dean began his sermon with the following words: 'Men and brethren, we are met together in the house of God, surrounded by the memorials of many great men who through the centuries have served their generation with all their powers. Here are the monuments of kings, of statesmen, of warriors, of judges, of explorers, of philanthropists, and of men whose names are honoured for all time in literature, science, and art. It is fitting that in such a place and in such surroundings the names of Michael Faraday and James Clerk Maxwell should find a permanent place. Before the memorial inscriptions are unveiled and particular mention is made of the services rendered to humanity by these two distinguished men, let us thank God for His manifold gifts and for His use of man's intellect for the good of humanity, the development of knowledge, and the enrichment of the life of men.'

'Life in the midst of danger is the life, the real life, the life of sacrifice, of example, of fruitfulness,' wrote Louis Pasteur, the greatest benefactor of humanity, who was a poor man like Faraday and was a tanner's son; but by dint of his native intelligence and perseverance he gave a sound basis to medicinal science by the discovery that diseases are caused by bacteria or micro-organisms. Thus he laid the foundation of modern medicine. He also served science with great devotion.

Speaking of Pasteur's researches in cholera, Saint Claire Deville said, 'Courage is needed for this sort of work.' '*Et le devoir*', Pasteur answered simply.

Pasteur wrote, 'You bring me the deepest joy that can be felt by a man whose invincible belief is that science and peace will triumph over ignorance

and war, that nations will unite not to destroy, but to build, and that the future will belong to those who will have done most for suffering humanity.' 'Young man, have confidence in those powerful and safe methods, of which we do not yet know all the secrets. And, whatever your career may be, do not let yourself become tainted by a deprecating and barren scepticism, do not yourself be discouraged by the sadness of certain hours which pass over nations. Live in the serene peace of laboratories and libraries. Say to yourself first, "What have I done for my instruction?" and as you gradually advance, "What have I done for my country?" until the time comes when you have the immense happiness of thinking that you have contributed in some way to the progress and to the good of humanity. But, whether our efforts are or are not favoured by life, let us be able to say, when we come near the great goal, "I have done what I could."'

II. C. Oersted, the celebrated Swedish physicist, was a true devotee of science. He also expressed the same sentiment in these words: 'Nothing but the conviction that our love of knowledge is an endeavour after a true reality, and that it is true life and true harmony, can give you a genuine enthusiastic love of wisdom. The conviction that when you diffuse knowledge you are instrumental in the consolidation of God's Kingdom on earth can alone give you a true and unalloyed desire to lead those around you towards a higher light and higher knowledge. This is the important vocation for which you have begun to educate yourselves. Continue your endeavours with holy seriousness, and you will become capable of participating in a joy which the world cannot bestow, and your works will be a blessing to your fatherland;

yes, and will confer a benefit on the whole human race.'

Elie Metchnikoff, the Russian biologist, was also a great devotee of science and carried on researches at the Pasteur Institute at Paris for the last twenty-five years of his life without receiving any remuneration either from the French or Russian Government.

C. W. Scheele, the greatest Swedish chemist and chemical discoverer of his time, pursued science under tremendous difficulties but used to consider science as the apple of his eye.

Shall we soon forget the glowing pages of Buckle wherein this truth finds such impassioned expression? 'The actions of bad men produce only temporary evil; the actions of good men only temporary good; and eventually the good and evil altogether subside, are neutralized by subsequent generations, absorbed by the incessant movement of future ages. But the discoveries of great men never leave us; they are immortal, they contain those eternal truths which survive the shock of empires, outlive the struggle of rival creeds, and witness the decay of successive religions. All those have their different measures and their different standards; one set of opinions for one age, another set for another. The discoveries of genius alone remain, it is to them that we owe all that we now have; they are for all ages and all times; they are essentially cumulative and give birth to the additions which they subsequently receive; they thus influence the most distant posterity, and after a lapse of centuries produce more effect than at the moment of their promulgation.'

The great French chemist Berthollet said, 'If each of us adds something to the common domain in the field of science, of art, of morality, it is because a long series of generations has lived,

worked, thought, and suffered before us.'

Count Rumford stated: 'It certainly requires some courage and, perhaps, no small share of enthusiasm, to stand as the voluntary champion of the public good. The enterprising seldom regard dangers and are never dismayed by them, and they consider difficulties but to see how they are to be overcome. To them activity alone is life and their glorious reward the consciousness of having done well.'

So little done, so much to do, is the first and last thought of the man of science. A short time before his death, Sir Isaac Newton expressed the memorable sentiment: 'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.'

Huxley was a warrior of science throughout his life. When he was thirty-one years of age, whilst awaiting the birth of his first child, on 31 December 1856, he entered in his journal his ambitions for the future: 'To write all humbugs, however big; to give a nobler tone to science; to set an example of abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done—are these my aims!'

The incomparable French naturalist J. H. C. Fabre, whose writings on biological and scientific subjects are considered as classics in French literature and which have been translated into all European languages, was a great devotee of science. He watched the habits of insects and animals for days

together steadily and he pursued this subject for nearly fifty years, although he was a poor schoolmaster. Asked when an old man if he believed in God, he answered, 'I can't say I believe in God; I see Him,—without Him I understand nothing; without Him all is darkness. Not only have I retained this conviction; I have . . . aggravated or ameliorated it, whichever you please. Every period has its manias. I regard atheism as a mania. It is the malady of the age. You could take my skin from me more easily than my faith in God.'

John Dalton, the great English chemist, the founder of the atomic theory, was a schoolmaster all his life drawing a pittance of £200 a year and teaching mathematics and other subjects to boys and girls of about twelve years, but he loved science and steadily carried on in the midst of poverty.

In the realm of applied science the name of Bernard Palissy is immortal for his discovery of enamel-making. The story of his sacrifice and the burning of his best furniture to heat the furnace at the moment when coal supply failed and at the right time when enamel would be ready, is an example of noble effort of human beings for creating applied science.

When Dr. E. Roux, the late director of Pasteur Institute, the worthy disciple of Pasteur and famous for his researches in diphtheria, was awarded one of the biggest prizes of the National Academy of Sciences of France, he devoted the whole amount to the development of scientific researches of the Institute although he himself was a poor man; for he felt that the resources of the Institute were not adequate. Such sacrifices are badly needed in this country, and they make a country great in the end.

Roughly, the scientific workers may

be classified into three categories. First of all is the naturalist who seeks knowledge for its own sake for the joy of making discoveries, irrespective of personal gain. He is patient, hard-working, and entirely devoted to work. He is of the opinion that no sacrifice of time and money is too much if he can discover a scientific truth. In these days of materialism, such lovers of truth may be regarded as human beings who are to be pitied by an average man who cannot understand why any one should devote oneself to an object which does not bring personal or public gain.

The second class of scientific workers is well described by Sir Richard Gregory in the following words: 'Of a different type is the iconoclast--the breaker of images--rebellious against authority, impetuous to prove that old idols are false, impatient with the world because of its indifference to the new gospel he has to teach. This man is not content to see things revealed to him, and single-handed he is prepared to storm the citadel of traditional belief. In all ages he is a disturber of peace and is as unwelcome in scientific circles to-day, as he was to the contemplative philosophers of the middle ages or before. But be assured of this: You may crucify the body of such an apostle or you may visit him with the despair that follows upon neglect, but if his torch has been lighted from the divine flame of truth and righteousness, it cannot be extinguished.'

Most men of science steer a middle course in their attempt to discover truth. From whatever side nature is approached for a true understanding of her, obstacles arise which check a clear vision. A great deal of patience and labour is necessary to go one step further than the existing knowledge.

Sir E. Ray Lankester stated thus the ethical value of a scientific training:

'We believe in the great importance of science and the scientific method not merely for the advancement of the material well-being of the community, but as essential to the true development of human mind and spirit. It is only by early training in the natural sciences that a true outlook on the facts of existence can be secured. It is only by them that the supreme value of accuracy of thought and word and the supreme duty of intellectual veracity can be learned. In no other way can that complete independence of judgment in moral, as well as in intellectual subjects be established and justified in those who faithfully adhere to them.'

In India facilities for scientific work for the creation of new knowledge and its application have been made available for nearly a quarter of a century. I am of opinion that these facilities are better than those available in smaller European countries like Italy, Switzerland, Norway, etc. But unfortunately, due to the lack of true scientific spirit and devotion, not much progress has been achieved so far. On the other hand, notably in Russia and U.S.A., due to the existence of a true scientific spirit among the people, tremendous progress has been made during the last quarter of a century. Not that our people are averse to sacrifice; as a matter of fact, our people as a group are more sacrificing in their habit than the average Westerners. Due to the present tradition which has arisen from the giving up of experimental method in our country there is no scientific spirit in this land.

In the realm of politics great sacrifice has been made for the improvement of the political status of our country by great patriots like Surendra Nath Banerjee, B. G. Tilak, B. C. Pal, Aurobindo Ghose, Mahatma Gandhi, J. L.

Nehru, Mrs. Naidu, and others. Court-
ing of imprisonment for freedom of
speech and writing is an everyday affair
in this land due to the sacrifices of our
national leaders. But the scientists of
our country have not yet largely emu-
lated the noble examples of these
leaders regarding sacrifice, nor have
they shown the zeal and enthusiasm of
the early makers and pioneers of science
in Europe and undergone the priva-
tions and sacrifices for the pursuit and
development of science undergone by
such scientists, e.g., Lavoisier, Priest-
ley, Scheele, Galileo, Bruno, Febré,
and other great leaders of science.

Moreover, due to a lack of training
in general science and due to want of
opportunities of coming in contact with
industrial and commercial pursuits, our
people are less practical and more aca-
demic in everyday life. We are fond
of discussions and arguments rather
than doing a thing practically and find-
ing out its difficulties. We are apt to
miss realities and pursue shadows in
every walk of life. Training in scien-
tific methods would make us more
practical in seizing opportunities and
grasping realities of life when the
country is industrialized.

In our schools and universities also
the experimental method and scientific
spirit are not inculcated in the minds
of the students and consequently
science and its applications are not
pursued in the way they should be, and
thus we are both morally and materi-
ally backward. There is no royal road

to the creation of wealth and making
India prosperous through industrializa-
tion. What is eminently desirable is
to follow the traditions of the Bud-
dhistic period and pursue science and
its application with great ardour, zeal,
and steadiness. A superhuman effort
is necessary in this direction, and then
India can be morally and materially
strong and respected by other nations.

Great men of our country like Sir
J. C. Bose, Sir P. C. Ray, Swami
Vivekananda, Dr. R. N. Tagore, Sir M.
Visvesvaraya, Pandit Jawaharlal Nehru,
and others realized long ago that 'pro-
gress of this country was possible only
through the pursuit of science stead-
fastly and steadily. Through science
and its applications we must bring
back to this land the days of Ashoka
in which period there was a harmonious
blending of material prosperity and
progress with moral and religious fer-
vour. We must not be like the Euro-
pean nations who are chiefly concerned
with material prosperity. But in this
great land we must work up our system
by which a marked material prosperity
and wealth would go hand in hand with
moral and religious fervour amongst
our fellow men and women. This
should be the spirit of the future India
if it is to be honoured and respected
by other nations.'

The task is arduous and a slow one,
and it requires remarkable effort, toil,
sweating, and sacrifice but it is certain-
ly worth while and has to be achieved
for making India great.

'Manifestation, and not creation, is the word of science to-day, and the
Hindu is only glad that what he has been cherishing in his bosom for ages is
going to be taught in more forcible language, and with further light from the
latest conclusions of science.'

—SWAMI VIVEKANANDA

NOTES AND COMMENTS

TO OUR READERS

In the present issue the *Teachings of Sri Ramakrishna* inculcate the need of passionate and sincere aspiration for spiritual progress. . . . The Editor opines that under the present circumstances, Hindu religious leaders should be more in touch with social life without at the same time uprooting themselves from their spiritual moorings. . . . In Prof. Akshaya Kumar Bauerjee's article, *The Hindu Outlook on the Universe*, will be found a confirmation of the view that the Hindu society envisaged a close collaboration between religion and society. . . . Dr. Henry R. Zimmer, formerly professor of the Heidelberg University, Germany, sets forth in brief what Sri Ramakrishna can teach to our *Modern Tortured World*. The reader need not agree with all the views of the writer in order to appreciate the beauty of this study. . . . Prof. Jadunath Sinha summarizes, from the modern point of view, the history of the development of *The Philosophy of the Vedas and the Upanishads*. . . . Swami Pavitrananda presents in this last instalment of the life of Swami Brahmananda an account of the last twenty years of the Swami's life. . . . Sister Nivedita revealed her mystic nature only to close associates. *Kālī's Ways* presents such a mystic mood. . . . Mr. Dayamoy Mitra of the Lucknow University gives us a glimpse of *The Faith of the Artist*. . . . Our readers will certainly enjoy a presentation of *The Spirit of Science* by such an eminent scientist as Dr. N. R. Dhar.

TWO TYPES OF SHAIVA DISCIPLINE

Mr. N. N. Sen Gupta writes in *The Philosophical Quarterly* of July: 'The orientation of mind in the different types of mystic discipline is often described as introvert (Antarmukha). It is also described sometimes as transcendental (Alaukika) inasmuch as it is oriented to a reality that out-reaches the scheme of life and human experience. A third view not so explicit as either of these is often discerned to run through many types of mystic thought. This may be described as the Cyclopean Outlook (Madhyabhava). The conception of the Cyclopean eye is familiar in psychology. Each eye sees an object from a different perspective. When the object is seen with both the eyes, it appears in line with an imaginary point lying midway between the two eyes. This point is conceived as the seat of a third eye, the *Cyclopean eye*. The mystic outlook . . . is conceived as *Cyclopean* in the sense that it does not seek an object in the inner personality or in the outer world. The reality is supposed to be on a plane midway between a fully awakened state of mind and one in which the awareness of all external objects has lapsed. The following verse will illustrate the point: "When sleep has not yet settled upon the mind and the sense of the world outside has been lost, the mind attains a state to which the supreme reality may present itself." A second type of spiritual technic employed by Shaivism is that of cultivating the notion of an expansive consciousness.' Such expansiveness 'may be achieved by contemplating the whole universe as a phase of the self'.

or 'by a process of projection of personal consciousness to everything else'.

SEMITISM AND RELIGIOUS EXCLUSIVENESS

In *The Maha-Bodhi* of July-August Mr. Sukumar Haldar writes: 'Some members of a Semitic race exercised their ingenuity in producing a religion which conceived a God living in the high heavens, thinking, 5,945 years ago, of creating the earth and of bringing man into existence. . . . At a later time another Semitic race, in the same neighbourhood, produced another religion which was based on an inspired book. . . . Each of the two religions referred to depends absolutely upon the authority of its own holy book; and each claims the high privilege of exclusive salvation.'

The same writer contrasts these religions, or rather cultural traits, with Buddhism and shows that the latter gave fuller play to ethics and reason. The universalism of Buddha as well as of Krishna is well known. 'The same am I', said Sri Krishna 'to all beings; there is none hateful to me nor dear.' And Buddha said, 'Those persons who revile me or do me harm, or scoff at me, may they all attain enlightenment.'

In this connection we are put in mind of the theory of Sir Radhakrishnan that in the New Testament the two tendencies of Semitic exclusiveness and universalism were at conflict, though in the end the latter predominated, and that for this universalism the credit is due to other sources than Semitism. In any such consideration, a religion must be distinguished from its original cultural associations. For we know that though Semitism may be exclusive, the religions that grew in semitic lands are not necessarily so at least under other cultural conditions. They have shown a great degree of tolerance

both in the East and the West. Nevertheless, it would appear that in the minds of some students of comparative religion the doubt still lingers as to whether these religions have been able completely to dissociate themselves from their adventitious trailings, which hamper their free association with other systems of religion since they can hardly get over their superiority complex.

INDIAN UNITY

Writing editorially *The Guardian* has some important things to say about Indian Unity: 'In the Indian attempt to solve the problem we have committed two serious errors for which we are now paying our penalty. First, we have conceived Indian unity as a fact existing in the obscure depths of social consciousness and not as an object to be accomplished by realizing a new ideal. Secondly, we have fallen into the illusion that the communal problem can satisfactorily be solved by political methods in the Legislative Councils. Before any advance could be made, we have to acknowledge the inadequacy of our past methods and boldly seek a new approach.' The diagnosis so far as it goes is substantially correct, though we are not ready to admit that our past methods were quite inadequate. We are rather of opinion that the Indian society was proceeding on right lines, when communal self-seeking was fanned into a huge flame by designing people, so that the best efforts of the most well-intentioned people were bound to be scorched before they could get any hold on the minds of our people.

The paper then goes on to say that the Indian unity is to be brought about by a twofold revolution—social and religious. 'In the social field, caste, and in the religious field, idolatry stand as permanent obstacles prevent-

ing social unity.' This line of argument would seem to lay the responsibility for India's unity or disunity entirely on the Hindus, for caste and idolatry are supposed to be peculiarly Hindu institutions. But what about the religious intolerance, fanaticism, and iconoclastic zeal of the other communities? When other religions decry the Hindus as heathens and Kafirs and believe that their salvation lies in conversion, can there be any lasting union? Besides, the Hindus are not idolatrous, though they worship images, and take recourse to symbolism in common with other communities. If image-worship and symbolism are factors of disunity, how can catholics and protestants pull on together? And caste is only a domestic problem for the Hindus. The Christians and Mohammedans, too, have it in some degrees. But does that prevent them from having common political aspirations? By referring constantly to the defects of the Hindus, for which they are paying a heavy price, we do not really work for unity. Better would it have been if we could boldly point out the defects of all the communities. But the best thing would be to emphasize the points of similarity rather than the points of difference and inspire each community to make sacrifices for a common cause.

INDIA'S DESTINY

'There is a just God', writes Mr. K. M. Munshi in *The Social Welfare* of 27 August, 'who looks after the innocent. India has been harmed, but has never harmed anyone. She has been

robbed, and yet she has not robbed anyone. She lives by and through the Moral Order. Her sons, as you see all around you, have learnt the art of dying for their Motherland. Why should God forsake her or leave her a plaything of other people's wrongful ambitions?' 'Yes, why should He?' —we, too, ask. The Gita stands for the worship of God through selfless work, and the Lord promises that He will take full care of such practical devotees. Nothing can be more fruitful than whole-hearted work inspired by such a sublime message. When India's sons follow His lead unquestioningly, her destiny is doubly ensured.

In the same number of the *Welfare* Mr. Cyril Modak writes: 'India is destined to be Madar-i-Hind, the proud and happy Motherland of *All* her children, holding them equally dear and giving them equal protection, equal freedom, equal rights, and equal obligations. To work for anything else is high treason against the Nation.' The writer might substitute 'sin' for 'treason', as those who work for disruption do not seem to recognize their 'equal obligations' as clearly as they clamour for 'equal', or even disproportionately greater, 'rights'. We share the writer's belief that despite such self-seeking and bullying tactics, India will soon reach her destined goal, though our belief is not based on any assumption of inexorable historical tendencies, but on the practical form that the Divine call to duty and service is taking in the hearts of those selfless Indians who are consciously working for the well-defined and worthy end of cultural integrity and spiritual regeneration.

REVIEWS AND NOTICES

OCCASIONAL ESSAYS AND ADDRESSES. BY AMARNATH JHA. Published by *Kilab-Mahal, Allahabad*. Pp. 234. Price Rs. 2-8.

Pandit Amarnath Jha is well known as an educationist of great eminence who has devoted a lifetime to the cause of education in India. The book under review presents for the first time in a nicely got-up form his writings and addresses dealing mainly with problems of education the solution of which is of utmost importance to India. Many of the defects from which our educational system suffers have been laid bare by the author in a convincing manner and the book, therefore, deserves a careful perusal.

It was pointed out by Aristotle long ago that the education a country should have, must be determined by the social structure it has got. Most of the modern States of Europe have based their education on that principle. But unfortunately for India, placed as she is under the yoke of foreign rule, the education imparted to her is devoid of all connections with the past traditions of the land and has no bearing on the present needs and aspirations of her people. The result, points out the author, is that Indian universities 'produce men whom the society cannot provide for'. He clarifies the position further: '72 per cent of the Indian population are engaged in Agriculture; 11 per cent depend on industries of one kind or another; 7 per cent depend on trade; and 10 per cent on the professions, liberal arts, administration, and domestic service. It is for society so distributed that education has to provide.' But our universities have so far failed to meet even an infinitesimal fraction of this demand. The author's hints at the remedy and the mild note of warning sounded therein deserve careful attention. Says he, 'In India a careful survey of the country's needs and a clear view of the social structure of the future must precede the educational planning which is necessary and indeed urgent. This careful planning will prevent the revolution which is inevitable if there is a large number of dejected, hopeless, hungry intellectuals.'

The call of hunger in India has become

more insistent than the call of culture. Higher education has been subjected to much criticism on the ground that it is only swelling the ranks of 'learned beggars', and movements are afoot that seek to divert the attention of the nation to the 'bread-and-butter' aspect of education even at the cost of its cultural side. The author considers such moves as fraught with serious consequences and puts up a vigorous defence for the cause of higher education. According to him 105,000 university students are not too numerous in a country with a population of more than 350 millions. He deplores that such an antagonism between the cultural and economic aspects of education should exist in India and shows beyond doubt that if we are to make real and lasting progress on the path of culture and civilization we can ill afford to neglect higher education. It has only to be nationalized and harmoniously blended with its technical counterpart.

Spirituality forms the bed-rock on which stands the age-old edifice of Indian civilization. Once that is undermined no power on earth can save the Hindu race from complete annihilation. The author's exhortations to the youth of the land to preserve that spiritual heritage at all costs will be hailed with approbation by all. The author's plea for a manual of the main tenets of every religion to be studied as a compulsory subject by every student of an educational institution represents a novel idea that may lay the basis of a better understanding among the members of different communities. Observes he, 'If the main principles of Christianity, Hinduism, Islam, Buddhism, Zoroastrianism, and the other faiths are collected together, not only would much religious bitterness and misunderstanding disappear, but every young person would learn to have a wide, catholic, and tolerant outlook which would augur well for the future of mankind.'

WORLD WAR AND ITS ONLY CURE—
WORLD ORDER AND WORLD RELIGION. BY DR. BHAGAVAN DÁS, M.A., D.LITT. Published by the author from Benares, Cantt. (U.P.). Pp. 544+xiv. Price Rs. 2-4 or 3s. 6d.

Dr. Bhagavan Das is a distinguished

scholar and profound thinker of our country. He is the well-known author of more than a dozen of thoughtful books, some of which have undergone several editions as well as, have appeared in French, Dutch, Spanish, and Norwegian translations.

The voluminous book under review, which is the latest of the learned author, is a veritable encyclopaedia of interesting ideas and informations on the subject. It is a revised and enlarged reprint of a series of articles which were published in the *Leader* of Allahabad and some other Indian dailies towards the end of 1940. Sufficient additional matter pertaining to the topic has been put in the footnotes and appendices also. An index of books and journals as well as an index of proper names quoted or referred to and a detailed table of contents will be very useful to both general readers and critical students. It is really difficult to appraise the proper worth of such a book in the short compass of a review.

As the title suggests, this book of fifteen chapters analyses with great insight the root causes of the present world war in which the nations are involved, describes the awfully chaotic conditions of the human society created by the war, and discusses the ruinous consequences it will lead us to. Dr. Das, true to his idealistic vision, thinks that the only cure of this world-wide cataclysm is a new world order and a world religion, which are, in his opinion, interdependent. He believes sincerely that the foundation of a new international order is spiritual unity which is possible and practicable only through religious understanding and adds that the Theosophical Society of which he is a veteran leader, is eternally wedded to this ideal. He, therefore, appeals to the thinkers, writers, scientists, rulers, dictators, and religious leaders of all lands to realize the dire need of a new world order which has become indispensably necessary for the preservation of civilization and culture. He also pleads for the establishment of a world organization for the achievement of world reconstruction and world peace on the basis of traditional Indian principles of social organization. Dr. Das is right when he remarks that the Indian scheme of 'individual-social organization' has this unique feature that it aims at granting all proper rights to man and ensuring permanent peace for society. With this end in view the pious author addresses a whole-hearted prayer to the warring nations to 'make peace, desire

friendship and not victory'—which has evidently fallen flat on the deaf ears of the belligerents. The grand scheme outlined in chapters XIII and XIV of this book is certainly applicable to all mankind without distinction of caste, colour, or race.

As a member of the Central Legislative Assembly of India, the author had formerly to study the Indian problem very carefully and has, therefore, thrown a flood of light on the matter. He rightly exposes the utter artificiality and hollowness of the causes of the sordid Hindu-Muslim squabbles whose latest by-product is the cry for a separate Pakistan, and observes that the ruling third party is mainly responsible for the failure of Hindu-Muslim unity. He suggests the two following remedies for the Indian problem. His first suggestion is to the British Government of India 'to declare dominion status for India, now, at once with certain conditions' and the second suggestion is to Mahatma Gandhi and the Congress to 'call all belligerents to announce an armistice and place their respective schemes of a "better world" before the world and before a representative international committee and to appoint a committee to draft a scheme of Swaraj for India embodying a comprehensive social structure'.

The book bears the stamp of the maturity of age and experience of the erudite author and gives carefully considered views on the present problems of India and the world. It holds the balance evenly between the belligerents as also among the Hindu Mahasabha, Muslim League, and the Congress in his estimation of merits and demerits. The remedies suggested in this book are worth thoughtful consideration.

S. J.

PALI—BENGALI

MAHAPARINIBBANA SUTTANG. WITH TEXT IN PALI. BENGALI TRANSLATION BY RAJAGURU SRI DHARMARATNA MAHASTHAVIRA, VINAYA VISHARADA. To be had of *Srimat Prizadarshi Bhikshu, Saddharmodaya Pali Tol, Rajanagar, P. O. Rajabhuwan, Chittagong*. Pp. xvi+265. Price Rs. 2.

The *Mahāparinibbāna Suttang* forms one of the most important sections of the Pali *Dighanikāya*, recording as it does with faithful details the moving events of the last one and half years of Buddha's life. The historical setting arrests the attention of students of research, the social environ-

ment depicted therein is extremely revealing, —and all these form a lurid background for the closing months of a life that charms the heart by the expression of its sweet relationships with the Sangha and the world at large, its depth of spiritual insight, and its unparalleled solicitude for the uplift of all hankering souls. The spiritual disquisitions are at once inspiring and life-transforming. The political insight as expressed in Buddha's estimation of the strength of the Vajjis, the prophetic vision about the greatness of Pataliputra and the causes of its ultimate ruin, the large-heartedness in accepting Ambapali's invitation in preference to those of the princes, are some of the facts that make every page of the book interesting. Of course there are difficult philosophical terms; but these have been ably explained and amplified by the learned translator in the footnotes and the elaborate index which runs to no less than fifty pages. Facts and events referred to in the text have also been similarly treated for the convenience of uninitiated readers. In short, the translator has spared no pains in making the translation lucid and the book a self-contained whole. Such a book was greatly in need and we heartily congratulate the writer and expect that he will bring out similar volumes of the Pali canon in future.

SANSKRIT—ENGLISH

UPAKHYANAMALA. CONDENSED BY
●PANDIT A. M. SRINIVASACHARIAR AND
TRANSLATED IN ENGLISH BY V. NARAYANAN,
M.A., M.L. Published by Messrs G. A.
Natesan & Co., Madras. Pp. 376. Price
Re. 1-4.

The book is the sixth in the series of condensations and selections from ancient Sanskrit classics which Messrs G. A. Natesan & Co., have been publishing for the last few years. The text is given in the poets' own words in Devanâgarî type. The English rendering has been done very carefully preserving the spirit of the original as far as possible. The book, as its name signifies, is really a garland of stories collected from the different Purânas. The Paurânîc stories have wielded a tremendous influence in shaping and moulding the character of our people. They represent the noblest ideals that the Hindu race has tried through ages to realize. In these days of great social turmoil and confusion of ends and values the publishers have done well in bringing out in such a compendious form some of the choicest stories of our ancient epics that will remind us once again what is the aim of our life and what virtues we are to practise.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION IN MAURITIUS

The Ramakrishna Mission in the island of Mauritius was incorporated by an Ordinance in March last. On the 5th of April a public meeting was held at Port Louis, the capital of the island, to formally inaugurate the Mission and thank His Excellency Sir Bede Clifford, the retiring Governor of Mauritius for having passed the Incorporation Ordinance. The meeting which was attended by His Excellency and the elite of the town, was presided over by Swami Ghanananda, representative in Mauritius of the Ramakrishna Mission. The Swami in addressing the meeting heartily thanked His Excellency and the Council of Government for having passed the Ordinance, and then narrated in

brief outlines the history of the growth and development of the Mission in the island and the ideas and ideals that govern its activities. He concluded by reading a letter from Srimat Swami Virajananda, the general President of the Ramakrishna Math and Mission, in which the latter expressed his delight in the progress of the Vedanta work in Mauritius and conveyed his thanks to the friends and sympathizers of the Mission and His Excellency Sir Bede Clifford. There were another two speakers who addressed the meeting on the *Ideals and Activities of the Ramakrishna Mission*. His Excellency who spoke last prefaced his address with the following words: 'I take this opportunity to ask you to give the necessary assistance for carrying on the work of the Ramakrishna Mission in

this island. The Swami came here nearly three years ago, and some months after his arrival I received a letter from Lord Lytton who was formerly Governor of Bengal, in which he had told me of the excellent charitable work done by the Ramakrishna Mission in India, and recommended the Mission and the Swami to me. Recently we passed an Ordinance to incorporate the Branch, and it was a pleasure to me to have to do what little I could for the Ramakrishna Mission.' In reference to the Seva-work carried on by the Mission as viewed from the standpoint of Christianity, His Excellency said: 'It is a Christian doctrine that God made man in His own image, and thus it transpires that the work of the Mission is to maintain the health and well-being of bodies and minds made after God's life which has always been represented in human form. We have, therefore, to minister to the needs of weaker people who require help. It is a sacred duty to help them.' After dwelling on the problems of health, sanitation, and education in the island and the contemplated measures for their solution, His Excellency concluded his speech with the following remarks: 'All those who came into contact with Sri Ramakrishna, the inspirer of the Mission, found in him a rare soul who was always in a state of bliss and made others happy. He was also one who was noted for his good humour. The Mission is a great movement and has millions of followers in India and elsewhere. If you follow the work of the Ramakrishna Mission here, you will soon see something being done, some institutions springing up in a short time, resulting in great benefit of the community. I very earnestly recommend the Mission to your support and assistance.'

FAMINE RELIEF WORK IN TRAVANCORE

The President, Sri Ramakrishna Ashrama, Trivandrum, has issued the following appeal:

Shertalai, a coastal region of Travancore, is the seat of coir industry, which is the only means of subsistence for its large

population. The decline of export trade, owing to war conditions, has brought this industry to a standstill, causing famine among large sections of people. Sri Ramakrishna Ashrama, Trivandrum, has been doing relief work in an area of seventeen square miles in this region, in co-operation with a State-aided relief organization. The following is a brief account of the relief and reconstruction work that has so far been done:

1. A course of four months' training in cotton-spinning was given to 35 children from famine-stricken houses. They were given small wages during the period of training, and are now in a position to earn about 2 as. a day. The centre arranges to sell them cotton and purchase the yarn spun by them.

2. Alternative crops have been introduced by distributing seeds and maintaining a small demonstration station. About 250 families have been helped in this way.

3. A public tank has been excavated, giving work to 1,240 persons.

4. About 1,400 pieces of cloth and blouses have been distributed to the famine-stricken families.

5. A limited number of sick and indigent people has been given food or sent to the hospital.

6. Cocoa-nut husks have been distributed among spinners of cocoa-nut fibre, and the yarn spun by them has been purchased. In this way 161 poor families are being helped.

7. The repair and thatching of 200 houses have been taken up.

Till June 1942, Rs. 2,513 has been received, and Rs. 1,656 has been spent.

Only limitation of funds stands in the way of our expanding this work further. In spite of the improvement of the price of cocoa-nuts, the poor and the famine-stricken have not benefited by it. We appeal to the generous public to come to the help of the unfortunate people of this region. All contributions may be sent to Sri Ramakrishna Ashrama, Trivandrum (Travancore State).

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Purity of thought and action—Scriptures help only in the early stages—Vanity dies hard—Power manifests variously—Free will and God's will—The Master in ecstatic mood—God with form and without form.

Saturday, April 7, 1883. Sri Ramakrishna was visiting the home of Balaram in Calcutta, with Narendra, Bhavanath, Rakhal, M., and others. At the Master's bidding, Balaram had invited some of the young devotees to lunch. Sri Ramakrishna often said to Balaram, 'Feed them now and then; that will confer on you the merit of feeding holy men.' The Master looked on his young disciples, yet untouched by lust and greed, as the very embodiment of God.

A few days earlier Sri Ramakrishna had been to Keshab's house with Narendra and Rakhal to see a performance of the play entitled *Nava-Brindavan*. Narendra had taken part in the performance, in which Keshab had played the role of Pavhari Baba.¹

¹ An ascetic and Yogi of great distinction, who was a contemporary of Sri Ramakrishna.

Master: 'Keshab entered in the role of a holy man and sprinkled "holy water". But I didn't like it. The idea of sprinkling "holy water" on a theatrical stage after a performance !

'Another gentleman played the part of Sin. That is not good either. One should not commit sin, nor should one even feign it.'

The Master wanted to hear Narendra sing. The young disciple was not feeling well, but at the Master's earnest request he sang to the accompaniment of the *Tāṇpurā* :

Sing, O bird that nestles deep
within my heart !

Sing, O bird that sits on² the
Kalpa-tree of Brahman,

Sing God's everlasting praise. . .

* * *

And he sang :

Brahman, Joy of the whole
universe, Supreme Effulgence;
God beginningless, Lord of the
world, the very Life of life !

* * *

Narendra said to the Master with a smile, referring to Bhavanath: 'He has given up fish and betel.'

Master: 'Why so? What is the matter with fish and betel? They aren't harmful. The renunciation of lust and greed is the true renunciation. Where is Rakhal?'

A devotee: 'He is asleep, sir.'

Master (with a smile): 'Once a man went to a certain place to see a theatrical performance, carrying a mat under his arm. Hearing that it would be some time before the performance began, he spread the mat on the floor and fell asleep. When he woke up it was all over. (All laugh). Then he returned home carrying the mat under his arm.'

Ramdayal was very ill and lay in bed in another room. The Master went there to inquire about him.

At about four o'clock that afternoon some members of the Brâhmô Samâj arrived. The Master talked with them.

A Brahmo: 'Sir, have you read the *Panchadashi*?'

Master: 'In the beginning one should hear such things and discuss philosophical problems. But later on,

Cherish my darling Mother Shyâmâ
Tenderly within, O mind;
May you and I alone behold Her,
Letting no one else intrude !

* *

'One should hear the scriptures during the early stage of spiritual dis-

¹ Hindu religious aspirants often renounce these, since they are considered luxuries and detrimental to spiritual progress.

² A book on Vedanta philosophy.

cipline. One doesn't lack in knowledge after the attainment of God. Then the Divine Mother supplies it without fail.

'A child spells out every word as he writes, but later on he writes fluently.

'The goldsmith is up and doing while melting the gold. As long as the gold hasn't melted, he works the bellows with one hand, moves the fan with the other, and blows a pipe with his mouth. But the moment the gold melts and is poured into the mould, he is relieved of all anxiety.

'Mere reading of the scriptures is not enough. One cannot understand the true significance of the scriptures if one is attached to the world.

Though with intense delight I
learned many poems and dramas,
I have forgotten them all, en-
tangled in Krishna's love.

'Keshab enjoys the world and practises Yoga as well. Living in the world, he has directed his mind to God.'

A devotee described the Convocation of the Calcutta University, saying that the meeting looked like a forest of human heads.

Master: 'The divine feeling is awakened in me when I see a great crowd of people. Had I seen that meeting, I should have been overwhelmed with spiritual fervour.'

* * *

Sunday, April 15, 1888. Surendra, the Master's beloved lay disciple, had invited the Master to his house on the auspicious occasion of the Annapurnâ Pujâ. It was about six o'clock when Sri Ramakrishna arrived with some of his devotees. The image of the Divine Mother was installed in the temple. At Her feet lay hibiscus flowers, and Bilwa leaves; from Her neck hung a garland of flowers. Sri Ramakrishna entered the temple and bowed down

before the sacred image. Then he went to the open courtyard, where he sat on a carpet surrounded by his devotees and disciples. On the carpet which was covered with a white linen sheet, lay a few bolsters. He was asked to lean against one of these, but he pushed it aside.

Master (to the devotees): 'To lean against a bolster! You see, it is very difficult to give up vanity. You may discriminate, saying that the ego has no foundation; but still it comes, nobody knows from where. The head of the goat has been chopped off, but still its limbs jerk about. Or, perhaps, you are frightened in a dream. You shake off sleep and are wide awake, but still you feel in your heart the palpitation. Egotism is exactly like that. You may drive it away, but still it appears from somewhere. Then you say with a sullen face, "What! I have not been shown proper respect!"'

Kedar: 'One should be lowlier than a straw and patient as a tree.'

Master: 'As for myself, I consider myself as a speck of the dust of the devotee's feet.'

Vaidyanath arrived. He was an educated man, a lawyer of the High Court of Calcutta. With folded hands he saluted the Master and took his seat at one side.

Surendra (to the Master): 'He is one of my relatives.'

Master: 'Yes, I notice that he has a fine nature.'

Surendra: 'He has come here because he wants to ask you a question or two.'

Master (to Vaidyanath): 'All that you see is the manifestation of God's Power. None can achieve anything without this Power. But you must

'Rich and aristocratic persons seeking comfort generally sit in that fashion.

remember there is not the same manifestation of power in all things. Vidya-sagar once asked me whether God endowed some with greater power than others. I said to him, "If there are no greater and lesser manifestations of power, then why have we taken the trouble to visit you? Have you grown two horns? Therefore, it stands to reason that God exists in all beings as the All-pervasive Power, but that there is a difference in Its manifestation.'

Vaidyanath: 'Sir, I have a doubt. People speak of free will. They say that a man can do good or bad according to his will. Is it true? Are we really free to do whatever we like?'

Master: 'Everything is subordinated to the will of God. It is all His play. He has created various things—great and small, strong and weak, good and bad, virtuous and vicious. This is all His Mâyâ, His sport. You must have noticed that all the trees in a garden are not of the same kind.

'As long as God is not realized, one thinks one is free. It is God Himself who keeps this error in man; otherwise sin would have multiplied. People would not be afraid of sin or be punished for it.

'But let me tell you the attitude of one who has realized God. He feels, "I am the machine and Thou, O Lord, art the Operator. I am the house and Thou art the Indweller. I am the chariot and Thou art the Driver. I move as Thou movest me. I speak as Thou speakest through me."

(To Vaidyanath): 'It is not good to argue. Isn't that so?'

Vaidyanath: 'Yes, sir. This desire to argue disappears when one attains Wisdom.'

The Master, out of his stock of a dozen English words, said, 'Thank you!' in the most charming way, and they all laughed.

Master (to Vaidyanath): 'You will make spiritual progress. People don't trust a man when he speaks about God. If a great soul affirms that he has seen God, still the average person will not accept his words. He says to himself, "If this man has really seen God, then let him show Him to me." But can one learn to feel a person's pulse in one day? One must move in the company of a physician for many days; only then can one distinguish the different pulses. One must be in the company of those with whom the examination of the pulse has become a regular profession.

'Can anyone and everyone pick out a yarn of particular count? If you are in that trade, you can distinguish in a moment the forty-count thread from a forty-one.'

The Kirtan was about to begin. Some Vaishnavas were seated at one side with their Mridangas and cymbals. The drummer began to play on his instrument preparatory to the singing. The sweet and melodious sound of the Mridanga filled the courtyard, recalling to one's mind the ecstatic Kirtan of Sri Gauranga. The Master passed into a deep spiritual mood. Now and then he cast his glance on the drummer and said, 'Ah me! Ah me! My hair is standing on end.'

The singers asked what kind of song they should sing. The Master said humbly, 'Something about Gauranga, if you please.'

The Kirtan began. They sang about the celestial beauty of Sri Gauranga:

The beauty of Gauranga's face
Glows brighter than the brightest
gold;
His smile illumines all the world.
Who cares for even a million moons
Shining in the blue autumn sky?

The chief musician added improvised lines as they sang: 'O friend, His face shines like a full moon!' 'But it does not wane nor has it any stain on it.' 'It illumines the devotee's heart.' Again he sang: 'His face is bathed and made beautiful with the liquid beauty of a million moons.'

At these words the Master went into deep Samâdhi. After a short while he regained consciousness of the sense world. Then he suddenly stood up, overpowered by his spiritual mood, and sang improvised lines with the professionals, thinking himself to be a milkmaid of Brindavan gone mad with the beauty of Sri Krishna's form: 'Whose fault is it,—that of my mind or that of His beauty?' 'In the three worlds I see nothing but my beloved Krishna.'

The Master danced and sang. All remained spell-bound as they watched the scene. The chief musician sang the words of a Gopi: 'O flute, please stop. Can you not go to sleep?' One of the musicians added a new line: 'How can it sleep? It rests on Krishna's lips.'

The Master sat down. The music went on. They sang, assuming the attitude of Râdhâ: 'My eyes are blinded; my ears are deaf. I have lost the power of smell. All my senses are paralysed. But alas, why should I be left alone?'

At last the musicians sang of the union of Radha and Krishna:

Radha and Krishna are joined in
the Nidhu grove of Brindavan;
Nothing can equal their beauty;
no end there is to their love.

As the music came to a close, the Master said, 'Bhâgavata—Bhakta—Bhagavân', and bowed down touching

'Literally: 'Gospel, devotee, God'.

the ground with his forehead. He bowed down to the devotees seated on all sides and took on his head the holy dust of the ground where the sacred music had been sung.

It was about half past nine in the evening. Surendra entertained the Master and the devotees with a sumptuous feast. When it was time to take leave of their host, the Master, the devotees, and Surendra entered the temple and stood before the image.

Surendra (to the Master): 'No one has sung anything about the Divine Mother to-day.'

Master (pointing to the image): 'Ah! Look at the beauty of the temple. The light of the Divine Mother seems to have illumined the entire place. Such a sight fills one's heart with joy. Grief, agony, and desire for pleasure disappear.

'But can't one see God as formless Reality? Of course one can. But not if one has the slightest trace of worldliness. The Rishis of olden times renounced everything and then contemplated Sachchidânanda, the Indivisible Brahman.

'The Brahmajânîs of modern times^a sing of God as "immutable, homogeneous". It sounds so dry to me! It seems that the singers themselves don't enjoy the sweetness of God's bliss. One

doesn't care for a cold drink of refined sugar-candy if one is satisfied with coarse treacle.

■ 'Just notice how happy you feel when you see the external image of the Deity. But those who always cry after the formless Reality do not get anything. They realize nothing either inside or outside.'

The Master sang a song to the Divine Mother:

O Mother, ever blissful as Thou art,
Do not deprive Thy worthless child
of bliss!

My mind knows nothing but Thy
lotus feet.

* * *

Again he sang:

Repeat, O mind, my Mother
Durgâ's hallowed name;
Whoever travels the path, repeat-
ing, "Durga! Durga!"

Shiva Himself protects with His
almighty trident.

•

The Master saluted the divine image. As he came down the steps he called softly to Rakhal, 'My shoes—are they missing?'

As the Master got into the carriage, Surendra and the other devotees bowed down before him. Then the carriage started for Dakshineswar. The moonlight lingered on the house-tops.

^a A reference to the members of the Brahmo Samaj.

SONNET SEQUENCE TO SRI RAMAKRISHNA

I

How came You, Godhead, the epitome
Of Knowledge, Bliss, Existence, first to be
Conceived in Spirit and personified—
But by the tears the desolate long cried?

How came You, patient Lord, to bring Your voice
 To earth again flesh-borne—but for Your choice
 To sing and stir in man the strength to break
 Into his hostile body for the sake
 Of bliss inside his heart, to sing him of
 The joyfulness of soul afloat in love?
 For when death came, thrush-like through bleeding throat
 You sang the Self, full note on fuller note,
 Nor left behind the frame of flesh until,
 Not death's it was, but Your own Lordly will.

II

You came to man, the fettered, desolate,
 Half buried in the bed of sensuous mire,
 And called on him to rise and liberate
 Himself from nets self-woven of desire.
 You called on him to rise to wind and sun
 And couch in calmness on the grassy leaves,
 And learn of You the knowledge of the One
 By knowing which a man no longer grieves.
 Through You his senses were all made to kneel
 Before man in the service of his soul,
 And joy welled up in him and he could feel
 The mind uprising towards the God-lit goal;
 For You were born for this, and were before,
 And shall be times to come—how many more?

III

Râma You were, the Buddha, Krishna, then
 The Christ and Ramakrishna, through whom scores
 On scores of men are lifted to the shores
 Of deathlessness, to live in God again.
 Out of Existence—how, no mind can know—
 Men fall to earth and pleasure, and grow blind,
 Until Your shining hand leads them to find
 The upward arc where freedom-bent they go.
 For men shall ever rise on faith and rest
 In Knowledge, Bliss, Existence, finally;
 But not until all creatures born shall be
 Beyond the gross conception, by You blest,
 Shall You have freedom from their constant call,
 Nor lose Yourself in the Impersonal.

—DOROTHY KRUGER

LEST WE VEGETATE

BY THE EDITOR

What they discussed was only work, and what they praised was only work. Therefore, one indeed becomes good through good work and evil through evil work.—*Bṛihadāranyaka Upanishad*, III. ii. 18.

I

A Brahmachârin, passing through a wood, came at evening across a poor wood-cutter bending under the weight of his burden of fuel by selling which he hoped to procure the bare means of subsistence for his family. Taking pity on him the Brahmacharin said, 'Proceed farther than you usually do.' Next day the poor man went deeper into the forest, and what was his joy when he came to a sandal-wood forest! 'But', cogitated the poor man, 'the Brahmacharin asked me to move on.' So next day he went still farther and reached a mine of silver. Not stopping with this, he continued his exploration with the result that he next obtained some gold and at last an inexhaustible mine of diamonds.

This spirit of being constantly on the move pervaded Indian life in all its ramifications,—in religion, arts, sciences, and material achievements,—till at last a time came when India became the centre of a dynamic civilization. Then all roads of cultural progress emanated from India, or rather, they all led to India.

But things have changed. An India that was once in the vanguard of civilization, finds herself beaten hollow; and theories of the innate inferiority of the East are formulated to be thrown at her face to make her ignoble discomfiture more intolerable. Who knows if these theories of racial superiority are not born of an unconscious desire for

silencing the uneasy conscience of the West, and if this narcotic of inferiority complex is not injected through the veins of the East with a view to perpetuating the otherwise unbearable ignominy? Be that as it may, the East has, strangely enough, submitted herself to these none the very praiseworthy soporific influences, and the literatures of the countries east of the Suez complacently re-echo the strange slogans manufactured by the intellectuals of the West.

Take, for instance, the idea of evolution. It is argued that Europe and America have reached the pinnacle of modern civilization through a process of evolution that works for the survival and uplift of the best. If the East has fallen back it is because of this natural process of evolution. This pet word meets one in all historical writings, where it is taken almost as a gospel truth. Nay, the gospels may prevaricate, but not this scientific verisimilitude! Darwin, perhaps, never foresaw such a wide application of a biological theory that in his days was at best only an imperfect collation of certain biological data. Nevertheless, Herbert Spencer proceeded at once to build a stupendous sociologico-philosophical structure on it; and taking the cue from him, subsequent imperialist writers have now discovered in this theory an ample justification for continuous domination over the so-called backward peoples of Asia, Africa, and America. It is so natural for men to

accept a theory that at once titillates their national vanity and supplies a moral background for a palpably immoral act. But what is not equally obvious is that the nations which ere-long led others, should be willing partners in such an ignoble game.

II

Let us take a few instances of such absurd generalizations of the evolutionary sociologists from the pages of history. H. R. Hall in his *Ancient History of the Near East* writes: 'Greece alone, . . . with a brain many times more intelligent than those of the Easterners, resisted successfully. The barbarian recoiled: Greece had saved the West, and with it the future civilization of the world.' The same writer then goes on to speak about 'certain natural causes which have influenced the History of the East'. As for these natural causes, any one will come across quite a lot of them in the opening pages of Indian and Asiatic histories, where the climatic influences, the geographical limitations, and the other-worldly philosophies are pilloried successively, till the virus of a racial inferiority complex takes firm possession of the unsophisticated young brains of the students.

That Persia was defeated at Salamis is an indisputable historical fact. But it is hardly sober history to claim that the Greeks are many times more intelligent than the Easterners. Equally stupid is the theory that Greece saved the future civilization of the world. And one reaches the limit of one's patience when the highly civilized nations of the East are branded as barbarians. A Leonidas or an Alexander cannot prove the absolute superiority of a race; nor can the defeat of a Xerxes or a Porus discredit a whole nation. For were there not Attilas, Chengis Khans, and

Chandraguptas to pay back the West in her own coins? And what is this Western civilization if not an adaptation of and improvement on that of the East? Who can forget the indebtedness of Greece and Rome to Egypt, and of Eastern Europe and Spain to the Arabs? Through all these channels, again, percolated the imperceptible but irresistible influence of India, Persia, and China.

The course of the world's history lends very little colour to such a crass theory of inherent racial superiority. Even with our own eyes we can see how low Greece has fallen. Besides, should we now believe that Western nations like the English, the Germans, or the French are intrinsically more intelligent than the Greeks? If this line of argument is followed, the Western evolutionists will be forced to eat their own words. For, so far as material civilization is concerned, North America will, perhaps, at this stage, carry away the palm. And what position will be allotted to the uncanny intelligence of the Japs?

The fall of the East is comparatively a recent event compared with her long history extending over millenniums of fruitful creativity. India's medicines and surgical knowledge were sought for by contemporaneous foreign nations who had the requisite intelligence to appreciate their value, and that at a time when the barbers of Europe were the surgeons and the English people sought for the magic touch of the king for curing physical ailments. Hospitals existed under Ashoka, but were unknown in Europe before the fourth century A.D. The ships of India supplied models to those of Europe, and Indian textiles were the envy of Lancashire.

True, the India of old is gone. But is she lost for ever? Are not the births of geniuses like Ramakrishna and Vivekananda in religion, Bankim and

Tagore in literature, Bose and Raman in science, Seal and Radhakrishnan in philosophy, Tata and Walchand Hiranandani in industry, C. R. Das and Mahatma Gandhi in politics, indicative of the high intellectual, practical, and moral acumen of the nation and suggestive of the bright days ahead?

Considered thus from every point of view it would appear that progress seldom lies in a straight line. A theory of uninterrupted evolution has no legs to stand on. At best social progress is in jumps or cycles, though that, too, is a highly disputable thesis. There is no fear, therefore, that a race once fallen is bound to remain ever so. There is still hope for India unless she prefers to vegetate. Racial progress is a matter of deliberate choice followed energetically and persistently. Our success lies in constant activity and movement. Inertia stops where action begins. The task ahead is stupendous and the problems baffling. But move we must. Success favours the brave. We must put our shoulders to the wheel.

Kali he becometh who lieth,
Dvâpara when he riseth.
Tretâ when he standeth erect.
And Krita when he moveth.
Do thou move.'

III

It is only the ignorant who think that India's philosophy acts as a clog to her wheel of progress. Truer it is to say that she had a very positive outlook on life, which is still the marvel of the unsophisticated intelligentsia of the West. It was not a vain phantasy that led Nietzsche to speak so rapturously of Manu's sociological thoughts:

'It is replete with noble values, it is filled with a feeling of perfection, with a saying of yea to life and a triumphant sense of well-being in regard to itself and to life,—the sun shines upon the whole book. All those things which Christianity smothers with its bottomless vulgarity, procreation, woman, marriage, are here treated with love and confidence.'

As it is with Indian sociology, so is it with her philosophy—it is full of positive energism coupled with unending progress. We learn from the *Aitareya Brahmana* (XII. 10) that in days of yore, Indra, after his victory over Britra and attainment of excellence in every respect, told Prajâpati, 'I shall become just what you are. I, too, shall be great.' What was Prajâpati's perplexity at this intrepidity! 'What (Kah) shall I then be?' asked he. Nothing daunted, Indra replied, 'You will be what you have described yourself to be.' So Prajâpati or the Creator of all beings became Kah (who?), an eternally unanswerable query; but Indra became Mahendra, the Great Indra.

Thus moves the Indian world towards a goal of perfection that is ever an unknowable and unrealizable entity. The social progress towards absolute perfection is but asymptotic. The quest can never stop; for then the demons will get the upper hand and disintegration will set in. Individuals may stop after attaining perfection in spite of this flux. But society goes on merrily for ever and for ever.

The body of this Kah, this Prajâpati, is, however, a changeable factor, depending, as it does, on the sum total of the activities of beings, and more so on that of men. According to Indian philosophy, all other births are chiefly for enjoying the fruits of action accumulated in previous births; but human beings have the freedom and

* Stanzas at the ends of sections are from A. B. Keith's translation of *Aitareya Brâhmana*, XXXIII. 3.

privilege to acquire new merits or demerits as they choose. These bits of accumulated tendencies born of human action are so powerful that they may even lead to successive creations and dissolutions. At the end of a cycle Prajapati comes with a new body evolved from the fine Karmic germs repositied in God's hands. Nay, even during a cyclic existence, Prajapati's body is undergoing constant changes through human action. Men individually and collectively thus forge their own destiny. 'In the beginning this world was but in the form of water (or oblations offered in the preceding creation). The water produced Satya, Satya is Brahman. Brahman produced Prajapati.' (*Brihadaranyaka Upanishad*, V. v. 1). The existence of God's grace is not denied; but oftener it elects to depend on positive human effort. The immutability of God is not incompatible with the transmutability of Prajapati's body; for there can be no cosmic play unless God sustains it. 'It is because of His existence, that Cosmic Vitality holds in Itself the fruits of all actions.' (*Ishopanishad*, 4).

India's ideology does not stand in the way of her progress. On the contrary, it postulates that her fortune and honour are in her own keeping. She can either act and change herself, or sit and rot.

The fortune of him who sitteth also
sitteth,

But that of him who standeth,
standeth erect;

That of him that reclineth lieth
down;

The fortune of him that moveth
shall move indeed.

Do thou move.

IV

We are not unaware of the impediments on the way. One of these is

our extreme conservatism which is the result of many contributory factors. It is a common human weakness to rest on one's laurels, and the case with nations is not otherwise. A high state of culture carries within itself the seeds of its own disruption, giving scope, as it does, to luxury, relaxation, sense of security, loss of individual initiative, and stereotyped group activity. A second contributory factor in India's case was an unthinking prescription of ascetic virtues for all and sundry, which followed on the wake of the Hinayanic Buddhism of the Indian type. The third factor was a constant flow of foreign barbarian hordes, against whom the Indian society had to adopt certain measures of self-protection with a consequent loss of mobility and adaptability. The fourth was the aggressive Islamic faith, which, proud of its achievements elsewhere, and convinced, on the one hand, of its own faith as the last word of God and, on the other hand, of that of the Hindus as heresy which it was meritorious to put down, forced Hindu society to be permanently on the defensive. The last stroke was delivered by European subjugation. And as it happens in the case of slaves, the Hindus are often the worst tyrants in intra-social dealings, while in the world forum they are the worst cowards, shrinking at the slightest demand for meeting others on equal terms through social energism, fresh adjustments, adaptations, and progress.

How glibly we talk about our Sanātana Dharma, and how hypocritical we are all the while! We can write volumes supporting on scientific grounds the inhuman treatment meted out to our less fortunate co-religionists, we cling doggedly to time-worn customs in the name of the Sanatana or everlasting Dharma, and we wallow in our manifestly abject, present condition lest

we be accused of falling down from our national excellence, scarcely realizing that real Sattva (goodness) consists not in an innocent passivity but in a righteous activity that does not quail at the risks involved. Our conception of Sanatana Dharma is so queer indeed!

We have to look behind mere forms, and read our history afresh. What is everlasting and all-pervading in Hinduism, is not a bundle of rituals, creeds, and dogmas, but the universal spiritual principles that supply a stable background for all the changing social phenomena. Prajapati changes but not so the immutable Brahman. No particular custom can have this stability, nor can any be demonstrated to be universally acceptable. The customs of the South vary from those of the North. Vedic rituals are seldom in evidence in modern India. Historically considered, the society of old changed, and the Rishis taking due note of this fact prescribed new formulae of social conduct, which became embodied in the respective Smritis of different ages. We do not deery rituals, symbols, images, or mythologies, since they are necessary for translating into practicable and comprehensible forms the ultimate truths. 'They are our nurse and as such indispensable in youth.' But on that score they should not be elevated to the high position of the spiritual verities themselves. The Hindus must get over their fear complex, and taking their stand on the real Sanatana Dharma, must find out ways and means for dragging out society from its present welter through a steady process of internal growth and evolution. The world is in a perpetual flux. Time and tide wait for nobody. Those who fall back and fail, have only themselves to blame. But those who have the temerity to do and dare, standing on first principles and waging a war of attrition

against opposing forces, are crowned with success.

Wandering one findeth honey,
Wandering the sweet Udumbara
fruit;

Consider the pre-eminence of the
sun,

Who wearieeth never of his peregrination.

Do thou move.

V

Our little successes here egg us on to higher achievements by creating self-confidence and self-mastery. There is no virtue in mere passivity. Success is not for one who counts the waves of the sea, and wants to bathe when they will all subside. Spirituality evades one who is not ever alert and does not give proper play to his energies. Stagnant water emits a stench, but a flowing stream is ever sparkling and delightful. Inaction, as such, is deprecated by all. It is the slothful who make a virtue of their extreme aversion for action. But we do not blame them, since 'even sages are bewildered as to what is action and what is inaction.' The truly wise are those 'who see inaction in action, and action in inaction'. Passivity must not be allowed to ingratiate itself into our favour under the guise of virtue. The *Ishopanishad* is very positive on this point: 'Should one wish to live a hundred years in this world one should do so by performing sanctimonious deeds alone. There is no other alternative than this, O man, by which thy work will not bind thee.' And the *Gita* points out that even such a simple problem as keeping the body and soul together cannot be solved without work.

It is activity, then, that makes for the welfare of mankind as a whole. Particularly have we to remember this in India where millions spend their time idly, taking shelter in a false philosophy

of inactivity. It is this torpor, more than anything else, that keeps India down and adds daily to her cup of extreme misery. In the light of this, one easily understands the apparently ungodly instruction that gushed forth from the lacerated heart of Swami Vivekananda, the patriot-saint of India: 'You will be nearer God through the football than the Gita.' He, an world-renouncing monk, merged in Beatitude, would even go to the length of crying out, 'Can you steal?'—when faced by extreme laziness masquerading as religiosity. It was only by such rude shocks that India could stop from her day-dreaming and develop and divert her energies into creative channels. Truth to speak, we are all steeped in Tamas, in extreme inertia, and cannot all on a sudden jump on to the height of undisturbed equipoise. Surely, we have to launch on a long period of mobile life that will by its energism sweep away the dirt and sloth of hundreds of years and make the national temple fit for God. Before that no amount of talk and vaingloriousness will help us. This reminds us of a parable told by Sri Ramakrishna. In a village lay a temple in a dilapidated condition and full of thick dirt. The rats and bats had made it their home. One day Podo, a veritable Rip Van Winkle, began blowing a conch from the temple attracting by the sound the villagers, who came flocking under the impression that somebody had taken the pain of cleansing the temple and installing an image there. What was there dismay when they found that it was all empty sound! They then castigated Podo by saying, 'There is no god in your temple, O Podo; then, why this blowing of conch that only disturbs the placidity of the countryside?' We wax eloquent talking about India's greatness and past

achievements, only to invite the ridicule of more successful nations thereby!

The remedy lies in activism, in a more intense determination not to be satisfied with things as they are. There must be a frantic effort for remedying the existing evils without caring for ought. It is in action that the secret of success lies. It is action that transforms misery into happiness, dependence into self-mastery, and this abject earth into a smiling paradise.

Flower-like the calves and loins of
the wanderer;

His body groweth and is fruitful;
All his sins disappear,
Slain by the toil of his journeying.
Do thou go about.

VI

God-fearing souls will hesitate at this teaching of a goalless activism. But why should one care so much for a goal when one is so deeply in indolence as to be unable even to have an intellectual grasp of it? When the Gita along with the other scriptures says that action is better than inaction, and saints like Sri Ramakrishna and Vivekananda lay the greatest emphasis on this, may we not shake off our hypnotism and begin doing the piece of work nearest at hand? When asked about metaphysical truths, Buddha retorted by saying, 'If a man is stung by a poisoned arrow, should I wait to answer his silly questions about the enemy, the structure of the arrow, or the quality of the poison, or should I extract it forthwith?' This is how a realist will look at the problem. And yet the idealist need have no qualm of conscience. For men are often inherently much better than we think them to be. 'God is in everybody's heart,' and good sense will ultimately prevail when one is put on the way of progress, though there may be a few initial lapses and false

steps. Our first care is to see to it that society and along with it its individuals begin to move.

But our programme need not after all be quite aimless, nor can it really ever be so if it is to be effective. True, in his *Karma-yoga* Swami Vivekananda gives clear hints of a man's stumbling on the highest realization through selfless work, even though God's presence is not clearly kept in view. Read between the lines, the Gita, too, would yield such a meaning. But the better and easier path is certainly the path of faith and service. Indian religions differ from Western thoughts in this that while the West lays undue emphasis on progress envisaged as a constant move from evil to good, where the latter categories remain gloriously vague, Indian religions are more positive in their definition of the ideal and more careful in chalking out the path fully in consonance with the goal adumbrated. An Indian is not satisfied with the vague theory of God's omnipresence and the ultimate goodness of things. He wants to realize that presence and that goodness in this life, since 'if the Beatific Vision is vouchsafed here, then is real existence ensured, otherwise there is a great destruction in store'. For setting India on a career of fresh achievements, we need not lose sight of this national characteristic, since otherwise there may be ruin in store for us, as an aimless progress seems to be bringing it already to the West. Uncharted seas may often be crossed without the aid of a compass or a guiding star. But when we have everything ready at hand, why should we unnecessarily run risks? God is our guide, and it is towards Him that we have to move. Our duties are but consecrated services to

Him. Such is the greatest motive power discovered by the sages of old, and we shall not willingly by-pass it. All our national endeavours must crystallize round that one idea of service to God in His multifarious forms.

We realize that all cannot have such a clear vision of ultimate principles, nor can they keep their gaze ever fixed on God,—selfishness is such a powerful and disturbing factor! This consideration should not, however, congeal our springs of action. We cannot afford to be ever reconciled to our present stupor. Move we must. For has not the Lord exhorted us to be always working under all circumstances?—'If thou art unable to fix thy mind steadily on Me . . . be thou intent on doing actions for My sake.' And how compassionately He promises, 'Even a little of this practice saves one from deadening fear'!

God is ever eager to help us. 'If one proceeds but a few steps towards Him, He comes forward a thousand steps more.' He befriends men of action like Arjuna. He opens the inner vision to dutiful people like Dharmā-vyādha, a butcher though he was. But He seldom deigns to disturb the self-satisfied placidity of the slothful, who fret and fume when perturbed from their stupor. He helps only those who help themselves and know how to use the little they have to the best advantage.

Manifold is the prosperity of him
 who is weary from toil,
 So have we heard, O Rohita;
 Evil is he who stayeth idly among
 . . . men;
 Indra is the comrade of the man of
 action.
 Do thou move about.

HOW TO GET RID OF DESPONDENCY

BY SWAMI TURIYANANDA

Self-praise is no doubt bad; none the less, continuous harping on depressing thoughts like, 'Our lives are in vain,' 'we are failures,' etc., are also not conducive to the best results. Our Master hated pride, but he also would not put up with despondent, self-deprecating, abject attitudes. Rather he would ask us to be proud of our relation with God and would say, 'I am His child, what fear can be mine?' He would ask us to summon great strength saying, 'I shall be easily delivered, thanks to His grace.' The following attitude is always there in the songs of Ramprasad too: 'Of whom is he, whose Mother is the Divine, afraid?' He is not even afraid of quarrelling with the Mother. There are many songs like, 'I shall no more call on the Mother', in which all kinds of sulks are being indulged in against the Mother. The Master also tried to drive home this idea into us. So you will have to reject this feeling of despondency. Are you nobody? Manage to find time for the contemplation of God even in the midst of this great activity. Spend all your leisure on it. Why only noons and twilights—all time is His. The whole life is His alone. Besides, it is necessary to have the faith that if one can take refuge in Him giving up everything else even for a moment, life becomes blessed and pure and all sins and suffering flee.

It is true that without love of God and Guru there can be no fitness for understanding the Divine, but God is nowhere but in the heart. If he is not

there, there is no hope of ever finding Him anywhere. He, too, is the Guru. 'My Lord is the great Lord of the world, my Guru is the Guru of the world.' If this is not so what special need is there for such a God or Guru? If this was not so how could we live? Who is always protecting us? Whose mercy is sustaining lives? He is merciful to all. Whoever seeks Him finds Him. The tame cat turns wild by living in the forest. This eye, this skin, and this arm turn supernatural and divine after finding Him. There is no use in merely learning words; it is because of His presence in the beginning, the middle, and the end that words are with meaning.

Shridhara Swami has told the greatest truth—the Master used to say that all jackals have the same cry: 'Those men who have known Brahman and are without attachment and who always remember Nārāyan, the Guru of the gods, have all their pain of sin allayed by meditation, and they do not any more have to be suckled by mothers.' (*Prapanna Gita*).

His feet are holy and extend everywhere. The universe is a quarter of Him. We are sheltering in those feet. Whom else shall we worship except those feet? He is the 'life of our life, the eye of our eyes.' There is not a shadow of doubt that He is our all in all whether we know it or not. May we, then, dedicate ourselves heart and soul to Him and depend on Him entirely. May we not see anything but Him.

LIMITATIONS OF PHYSICAL SCIENCE

BY PROF. D. N. SHARMA, M.A.

Materialism draws its inspiration mainly from physical sciences. Before subjecting it to a critical scrutiny on other grounds it would be worthwhile boiling down the hypotheses of physics to a few salient facts, the rejection of which would prove fatal to the materialistic outlook on life. The most important contentions of scientists on which I shall base my subsequent criticism, when expressed in unambiguous language, clear even to a lay man, may be summed up as follows :

(a) Natural phenomena are the only real facts—noumena have no existence and, therefore, no reality.

(b) The scientific method is to proceed from certainty to certainty or from the known to the known and not from the known to the unknown or *vice versa*.

(c) The structure of the universe can be explained, rather it is explicable only on mechanistic basis and there is no room for Intervening Purpose (God) in the scheme of physical causation or mechanical law. God is a superfluous entity.

(d) That which cannot be perceived cannot exist.

To the scientist the universe is a 'fortuitous collocation of atoms', an 'incidental by-product of material processes', a mere 'eddy in the primaeval slime'; to a philosopher, on the other hand, it is an embodiment and expression of design and purpose. The entire process of evolution is not a haphazard affair, and humanity is destined to carry life to higher levels than what have yet appeared. Man is free to make his life as he pleases and his will is not determined by bodily reflexes and un-

conscious impulses. 'The mind is a unique and independent activity and not a mere function of bodily processes which have produced consciousness as a kind of glow surrounding the brain like bright colours on an oil-film.'

'Nineteenth-century physics was essentially materialistic. Under its influence physicists until recent years have been dominated by the notion that to be real a thing must be of the same nature as a piece of matter. Matter was something lying out there in space. It was hard, simple, and obvious; indubitably it was real, and as such calculated to form an admirable foundation upon which the horse sense of the practical man could base his irrefragable convictions. Now matter was something one could see and touch. It followed that whatever else was real must be of the same nature as that which one could theoretically see and touch.' (Joad : *Guide to Modern Thought*, p. 16).

Ethical and aesthetic values, religious experiences and divine vision, philosophical insight and poetic inspiration, are either explained away or are at best regarded as constituents of a world of shadows due to the simple fact that they have a doubtful existence in the sensible world. This view appeals to common sense which is always less revolutionary and adventurous, which is always slow of apprehension and lags behind times. It takes long to grasp a fact and even a still longer time to throw off the yoke of an exploded theory. That explains the devotion of the unphilosophic mind to the now defunct scientific principles so eagerly

and ardently upheld and noisily trumpeted fifty years back but looked with doubt and suspicion in the presence of revolutionizing discoveries by the present-day scientists. The house that was assiduously built on the doctrine of the 'solidity' of matter, seems to be crashing and is being mercilessly pulled down by the modern scientists. Let us see what one of the eminent scientists of world-wide reputation has to say on this vital point.

'Owing chiefly to two German physicists, Hensenberg and Schrodinger, the last vestiges of the old solid atom have melted away, and *matter has become as ghostly as anything in a spiritual sense*. . . . The main point . . . in the modern theory is the *disappearance of matter as a "thing"*. It has been replaced by emanations from a locality—the sort of influences that characterize haunted rooms in ghost stories. . . . All sorts of events happen in, the physical world; but tables' and chairs, the sun and moon, and even our daily bread, have become pale abstractions, mere laws exhibited in the succession of events which radiate from certain regions. . . . A string of events connected in this way (by a law of succession from next to next), by an approximate intrinsic law of development is called one piece of matter. . . . *The theory of relativity leads to a similar destruction of the solidity of matter*, by a different line of argument.' (Russell: *An Outline of Philosophy*, pp. 104-119).

This statement coming from the pen of an illustrious physicist stands unchallenged. Professor Stace is not unnaturally led to the other extreme when he declares: 'I do not believe that electrons and protons are real. I believe they are fictitious or hypothetical entities.' None the less they are real, for, though they are not even microscopie 'things', without them the struc-

ture of the atom cannot be precisely understood. How can then they be both real and unreal? They are unreal in the 'scientific' sense inasmuch as they cannot be perceived (to science to see is to believe); they are real in the 'philosophical' sense, since their existence can be 'inferred' from the construction of the atom and from the fact that in their absence phenomena cannot be adequately explained. Physical science then cannot without fatalistic results to the fair field of its 'discoveries' and 'explanations' deny existence to objects or events that cannot be ordinarily perceived. That is why 'physics to-day is not likely to be attracted by a type of explanation of the mind which it would scornfully reject for its own æther'. (Eddington: *Science and the Unseen World*, p. 21).

The question cannot, however, be summarily dismissed. The orthodox school of scientists tenaciously clings to the mid-Victorian conception of the universe, according to which reality was synonymous with the 'world there out in space'. It consists of 'objects perceived.' We are directly aware of 'what is in the head', i.e., the sense-data. Our knowledge is limited by these sense-data; beyond them or behind them nothing exists that we can know of. Sense-data are the only source of our knowledge of the outside world. To deny this obvious fact is to posit the existence of a reality that is extra-sensuous and whose knowledge can be derived only from inference. For the orthodox scientist to concede this much would amount to losing ground from under his feet. But in the attempt to defend his position one is at once confronted with serious obstacles that make the position of the physicist at once contradictory and untenable. If our knowledge is limited to sense-data alone, are we to believe that they are

either the (a) objects that we call 'physical things', or they are (b) mere 'clues' of physical things which are only indirectly known to us through these clues? (a) If they are the things perceived how does it happen that the sense-data of two people create a common world for them? It is inconceivable. We must accordingly fall in line with Russell's thought when he says, 'It is plain that if we are to know anything about the table, it must be by means of the sense-data, . . . but we cannot say that the table *is* the sense-data. . . . The real table, if it exists, we call a physical object.' (*The Problem of Philosophy*, pp. 17-18). The sense-data are signs of the existence of *something* independent of us. The 'one great reason why it is felt that we must secure a physical object in addition to the sense-data, is that we want the *same* object for different people. . . . There is a permanent public object which underlies or causes the sense-data of various people and various times.' (*Ibid.* pp. 31-33). But nobody can contradict the statement, that we can never *prove* the existence of things other than ourselves and our experiences. This existence, then, owes its validity either to 'instinctive beliefs' or 'inferences', both of which are beyond the scope of science. (b) If sense-data are mere clues, they cannot be the objects themselves—the clue of a criminal is not the criminal himself. Sense-data are 'pointer-readings' that point to an order of things other than and different from themselves. The modern physicists are accordingly led to the conclusion that the scientific view is that 'our problem starts from data which are contained in the minds of conscious beings, and that all we assert of a physical world external to ourselves must necessarily be derived by indirect inference.' (Sir Arthur Eddington: *Philosophy*, Janu-

ary 1933). Sir Arthur makes a distinction between (a) the 'physical world' that stands 'revealed by investigation' (both practical and theoretical) according to the recognized methods of physical science', and (b) the 'familiar world' with its 'illusions and subjective interpretations which come spontaneously into the mind as the result of habitually using our eyes and other sense-organs.' Sir Arthur goes on to affirm that 'the physical world and the familiar world have been becoming more and more dissimilar, but it is only in the present century that the difference has become radical. As the result of two great theories—the relativity theory and the quantum theory—the familiar world and the physical world have become entirely distinct. Those mental impressions of things, which form themselves into the familiar world, provide the *clues* which we weave together so as to arrive at inferences about the physical world. *A priori* we have no more expectation of finding resemblances between objects in the familiar world and objects in the physical world than of finding a resemblance between a criminal and a clue.' (*Philosophy*, January 1933).

Without committing ourselves to the truth or otherwise of the nature of physical reality as described by Sir Arthur Eddington we can safely assert that this clear admission by a scientist of no mean reputation, supported, as it is, by the unimpeachable authority of the latest scientific theories, brings science nearer to philosophy which has primarily to deal with the vital problem of the relation between 'appearance' (the familiar world of the scientist) and 'reality' (the physical world of the scientist). The last word on the subject must in the fitness of things rest with the philosopher who does not work under any such limitation as the exclu-

sion of all data of knowledge except the sense-data. 'But the invocation of Reality seems to imply some higher censorship than the scientific method itself can supply.' (Eddington).

The scientist feels his position invulnerable when he asserts that phenomena can be explained in terms of mechanical causation, which is the indispensable foundation of all science that claims to step beyond the descriptive stage. Undoubtedly, we daily come across a 'causal process' which involves no reference to purpose or to future happenings; yet we are perfectly familiar with events of a type in which reference to the future seems to play an essential role, namely, all our deliberately planned actions, every action in which we achieve some results which we have first conceived as a possibility of the future and have desired and striven to bring about or realize. All such successful actions are clear instances of purposive causation. They are the only kind of teleological events of which we have direct and intimate knowledge.

But are we justified to conclude from human purposive activity that there is a divine purpose behind the twist and dance of electrons and protons, the elements that compose atoms? The world-famous scientist, Professor Arthur H. Compton of the Department of Physics in Chicago and a Nobel-prize-winner states: '... to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. . . . This strongly suggests that the evolutionary process is not a chance due but is towards some definite end. If we suggest that evolution is directed we imply that there is a directive intelligence direct-

ing it.' (Quoted in *Prabuddha Bharata*, July 1981).

It will not be out of place to give a few more extracts from the writings of some other world-renowned scientists to bear out the fact that the trend of modern science is to show that purposivism and not mechanism provides a more correct and satisfactory interpretation of the universe.

'I believe, many will discover in themselves a longing for mechanical explanation which has all the tenacity of original sin. The discovery of such a desire need not occasion any particular alarm, because it is easy to see how the demand for this sort of explanation has had its origin in the enormous preponderance of the mechanical in our physical experience. But, nevertheless, just as the old monks struggled to subdue the flesh, so must the physicist struggle to subdue this sometimes nearly irresistible, but perfectly unjustifiable desire. One of the large purposes of this exposition will be attained if it carries the conviction that this longing is unjustifiable.' (Bridgman: *The Logic of Modern Physics*, New York, 1928).

'Although we are still far from any positive knowledge, it seems possible that there may be some factor, for which we have so far found no better name than fate (why not "purposive activity"?) operating in nature to neutralize the east-iron inevitability of the old law of causation. The future may not be as unalterably determined by the past as we used to think. . . . We are compelled to start afresh. Our difficulties have all arisen from our initial assumption that every thing in nature, and waves of light in particular, admitted of mechanical explanation; we tried in brief to treat the universe, as a huge machine. As this has led us into a wrong path, we must look for some other guiding principle. . . . The

picture of the universe presented by the new physics contains more room than did the old mechanical picture for life and consciousness to exist within the picture itself, together with the attributes which we commonly associate with them, such as free-will and the capacity to make the universe in some small degree different by our presence. For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds (our purposive strivings) may perchance affect the motions of our bodies and so the state of the world around us. To-day science can no longer shut the door on this possibility; she has no longer any unanswerable arguments to bring against our innate conviction of free-will.' (*The Mysterious Universe*, New York, 1930).

'His (the physicist's) first step should be to make clear that he no longer holds the position, occupied for so long, of chief advocate for determinism, and that if there is any deterministic law in the physical universe he is unaware of it.' (Presidential Address to the Mathematical Association by Sir Arthur Eddington, 1932).

'Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe could not have originated by chance out of its present ingredients, and neither can it always have been the same as now.' (Sir James Jeans: *Eos*, p. 52).

'Any science which denies that the world is purposive is, in my opinion, stupid and dogmatic. But science has long ago decided that the question of purpose lies outside its scope. Perhaps it is a question for philosophy.' (Stace: *Philosophy*, Oct. 1935).

Modern science has become less dogmatic and the modern scientist is more humble in his professions. The old theories of mechanical causation and blind determinism have seen their bottoms knocked out of them. The very outlook of life has changed. There is a large measure of truth in the conviction of Sir James Jeans that 'the teachings of astronomy and physical science are destined to produce an immense change on our outlook on the universe as a whole, and on our views as to the significance of human life. The question at issue is ultimately one for philosophic discussion, but before the philosophers have a right to speak, science ought first to be asked to tell all she can as to ascertained facts and provisional hypotheses. Then, and then only, may discussion legitimately pass into the realms of philosophy.'

The chief aim of science is the description and not the explanation of facts; the how and not the why of things. If it attempts the latter it is likely to find itself in troubled waters; it must not aim at the impossible and undesirable task of usurping the place of philosophy. Undoubtedly science attempts at 'making the world seem more homely and familiar, instead of strange and alarming'. The genesis of philosophy is a desire to know the truth, just as that of religion is a yearning for perfection, that of art, a craving for beauty, and that of science, to move about freely and comfortably in the world around us. If it transgresses its bounds and wilfully ignores its limitations it not only stupifies and bewilders the inexperienced but also misleads and betrays humanity. Let it be satisfied with its descriptions and analyses of the phenomena and leave it to philosophy to explain the why of things. In its attempt to offer explanations science falls back on reality, but cannot realize

its nature since it is not amenable to its methods. Analysis and selection study things piecemeal and in their static aspect; the flow and flux of life lie outside their scope. Scientific observation is too limited and helpless to understand the nature of such values as beauty, art, and humour; only direct or intuitive knowledge can come to our aid in this realm forbidden to ordinary perception. We conclude :

(1) The study of science is confined to some aspects of reality and not to the totality of things; there are things, for instance, beauty, music, humour, of which science can give no account.

(2) It is a *description* and not *explanation* of facts. It aims at making us

familiar with the phenomena around us so that we may be assured of a *comfortable* life free from fear and risk.

(3) Science studies the 'familiar' world and not the 'real' world. The method of science—observation—is not the only method of knowing the reality. Scientific observation has ultimately to fall back upon 'inference' when it comes to the study of 'fundamentals'.

(4) The ultimate reality is the field of intuition and not observation.

(5) It may not yet be safe to assert that science is fairly on the way to spiritualizing itself, but there is little room for doubt that it has almost completed the process of dematerializing itself.

RELIGIOUS SYNTHESIS IN MEDIEVAL INDIA

BY SUPJIANSU* BIMAL MOOKERJI, M.A.

In conflicts of ideas and ideals, or for the matter of that in all conflicts, the weaker are swallowed up, absorbed, and assimilated by the stronger. But when both the contestants are equally virile, the upshot more often than not is a compromise between the two.

The history of India—religious and cultural—affords a commentary on the above statement. The Aryan invasion of India took place between c. 6000 and c. 2000 B.C. Numerous foreign invasions—the Persian, the Greek, the Parthian, the Shaka, the Hun—had since swept over the rich and fertile plains of India and she bowed low before all these blasts, in 'the language of Arnold, 'in patient, deep disdain'. But all these conquerors were within a short time absorbed in the Indian body politic.

The Mohammedan conquest of India began in the twelfth century A.D. India

had already felt the impact of the advancing tide of the arms of Islam. (Cf. the Arabian conquest of Sind early in the eighth century A.D. and the plundering raids of Sultan Mahmud in the eleventh). Following the second battle of Tarain in the last decade of the twelfth century the followers of Islam began to settle in India in gradually larger numbers. A clash between the Hindus, the children of the soil, and the Mohammedans was the inevitable result. Religious toleration was not consciously recognized as a virtue by the conquerors, and in the Turko-Afghan conquest of India temples were "desecrated and pulled down and the Hindus persecuted for their religion. It must, however, be admitted that the Turkish rulers never made any attempt to convert the people wholesale to Islam, but were content with exacting the 'Jizya'. Fiercely bigoted Sultans were

not, however, rare. Firoze Tughlak (1351-88), for example, encouraged conversion to Islam by offers of patronage and equality with the conquerors.

The danger which now threatened Hindu culture and society had a twofold reaction on them. On the one hand, it made society more orthodox than ever, while on the other, a more liberal spirit asserted itself in the society.

The writers and commentators of the Smṛiti works guarded the society against any infiltration of Mohammedan influence by all sorts of injunctions and prohibitions. The best known worker in this field is Raghunandan of Bengal.

Liberal-minded saints and seers, on the other hand, preached the unity of God-head. Differing in details, they were at one regarding the goal of religion—of human life. They preached in unison that caste and creed are no barrier in the path of salvation: faith in and devotion to God alone lead to final deliverance, to the state beyond all speech where sorrow is unknown.

There arose many sects aiming at harmony between the warring creeds—Islam and Hinduism. They tried to bring the followers of the two on a common platform. Differences of dogma and rituals and of external marks of faith were ignored, Kavir and Dudu, Nanak and Chaitanya, to name only a few out of a legion, were all exponents of this school. Their converts were recruited from among the Hindus and the Mohammedans alike, and they accepted the orthodoxy and dogmatism of the Brahmin no more than that of the Mullah. They all made attempts to simplify religion and bring it to the door of the common people. They took their stand on the teachings of Vedānta and preached the brotherhood, nay, the oneness of men.

We shall here make an attempt to give an idea of the teachings of some

of the saints of the Turko-Afghan (so-called Pathan) period of Indian history.

• RAMANANDA (1399-1470 A.D.)

The original name of Ramananda was Ramadatta. The process of religious synthesis had begun in Medieval India even before Ramananda. But from his time onward we can trace an uninterrupted flow of this process throughout the middle ages. Quite early in life he was initiated into Vaishnavism as practised by the sect known as Shri and came to be known as Ramananda. His catholicity was too much for his Order and within a short time he grew tired of its regulations. He could not understand why God should refuse to accept the offerings placed before His image if seen or touched by a non-Brahmin. He saw the manifestation of God in all beings and rose above conventions and formalities. This led to his expulsion from the Order. Raghavananda, the spiritual guide of Ramananda, knew the stuff his disciple was made of and permitted him to found a sect of his own. Ramananda did it and introduced the worship of Rāma and Śiṭā.

Ramananda seized upon the idea of man's equality before God and was not a believer in the caste system. This is why he accepted as his disciples the cobbler Ravidas and the Mohammedan weaver Kavir. The spiritual elevation attained by Ramananda transformed him into a magnetic personality and attracted to him countless men and women. He preached for the common people in their language. An inkling of Ramananda's mind may be had from what he said to Kavir—'Weaving ordinary clothes will not do. You are to take up the Sādhanā of weaving fabric with the essentials of Islam and Hinduism.' Ramananda says, 'I have ransacked the Vedas and the Purāṇas. God is not to be found there. He is

here. . . . I have dedicated myself to my God. Ramananda's God is all-pervading. . . .' Such was the teaching of Ramananda.

KAVIR (1397-1518)

'About 1450, the mystic weaver Kavir assailed at once the worship of idols, the authority of the Koran and the Shastras and the extensive use of a learned language.' (Cunningham's *History of the Sikhs*). Kavir was the son of a Mohammedan weaver of Benares. Tradition however has it that he was the son of a young Brahmin widow abandoned for fear of scandal and brought up by the weaver reputed to be his father. Kavir was a disciple of Ramananda, but not a Sannyâsin.

The two distinct trends of Hindu and Islamic Sadhana united in the life of Kavir. Endowed with a spiritual knowledge of a very high order that he was, Kavir realized the 'essence' of Islam as well as of Hinduism.

The teachings of Kavir are embodied in his Dohâs, one of which says, 'None reads the Vedas in the mother's womb. none was born a Mohammedan. All are descended from the same stock; the same life animates all; the whole earth has been born of the same mother. Is that knowledge which separates man from man?' He says elsewhere, 'We are the progeny of Ali as well as of Rama. The city of Hari lies in the east and that of Ali in the west. Nobody cares to locate the city of heart (Hridaya-puri) where both Rama and Rahim are to be found. . . .'²⁴ Or again, ' . . . the Hindu observes Ekâdashi, the Mohammedan Râfnjan. Are not other months and days God's? If God is confined within the precincts of temples and mosques, to whom does this universe belong? Who has seen Râma in images? In what holy place has He been found? My preceptor is

He to whom this universe belongs, He who is Rama and Rahim in one.' How catholic and unconventional!

NANAK (1469-1539)

Born of Chhetri parents in the hey-day of the Turko-Afghan power in India, Guru Nanak was the founder of Sikhism. Spiritual urge led him to renounce the world in adolescence. A monotheist, he was not a believer in the caste system. His liberal outlook born of intense spirituality of a very high order was intolerant of all current conventions. He realized that Truth cannot be the monopoly of any individual, sect, or book, revealed or otherwise received. The Ultimate Truth is latent in every man. It has to be brought out by sincere, selfless and lifelong Sadhana (endeavour). He said, 'Man becomes man when the Ultimate Truth dawns on him, when he can love Truth sincerely.'

Nanak was a widely travelled man. As a mendicant friar he travelled over the whole of India and Ceylon and even went to remote places like Mecca and Persia. After long wanderings extending over many lands and years Nanak came home, married and settled down as a householder. He said: 'God is to be found neither in the Koran nor in the Puranas. The writers of holy books have flaunted their erudition in their works. The Shâstras are full of errors. To attain God one need not renounce the world. He reveals Himself and is immanent in our everyday life. The anchorite in the cave and the prince in the palace are equal in His eyes. God is concerned not with the caste, but with the doings of man.' Nanak was against the superstitious and image-worship of the Hindus and the intolerance and cow-killing of the Muslims. He tried and tried hard to do away with all these. An idea of the grandeur of Nanak's conception

may be had from the following saying of his: 'Hundreds of thousands of Mohammads, crores of Brahmās and Vishnus, thousands of Ramas are waiting on the threshold of the temple of the Supreme God. They all are mortal, but He is eternal. All sing His glory, but shamelessly quarrel among themselves over Him. . . .' The universalism of Baba Nanak's teachings achieved a fair measure of success in effecting a synthesis of Hinduism and Islam. The burden of his message was the unity of Godhead and the brotherhood of men. True to his teachings Gurr Nanak counted among his disciples Hindus as well as Mohammedans.

CHAITANYA (1485-1534)

By far the most brilliant of these reformers was the Bengali Brahmin Chaitanya. His father Jagannath Mishra was an immigrant from Sylhet into Navadwip, the great cultural centre of Eastern India. He was thoroughly educated in the various branches of learning and quite early in life became known far and wide for his profound erudition. He married twice and till the age of twenty-four years led the life of a householder. But then a change came over him and he renounced the world and dedicated himself to preaching the excellence of Bhakti (devotion). His doctrine was that salvation is attainable through faith, purity, and devotion. He broke himself free from the current social conventions and was not a believer in the caste system. He freely admitted lower-caste people to his fold and counted even a Mohammedan (Yavana Haridas) among his prominent followers. The ideal of purity of conduct, he set for himself and his followers, was very high. His teachings may be summed up as follows: Compassion, selflessness, and faith in God lead to salvation. The tenor of his message

like that of all other reformers of the age was the brotherhood of man. Chaitanya's teachings did much to relax the rigours of the caste system and that iniquitous monster untouchability received a heavy blow at his hands.

Of the other reformers of this age mention may be made of Ballavacharya, Dadu, Ravidas, Ekanath, Khwaja Muinuddin Chishti, Nizamuddin Aulia, Nur Kutub Alam, Shah Jalal, and Namdev. They all attempted to bring about a *rapprochement* between the Hindus and the Mohammedans. The essence of the teachings of them all as well as of those we have spoken of is the same. They all preached that God is one and without a second. He alone is to be worshipped. He is attainable only through faith and devotion. Rituals are superfluous for the realization of the Final Truth. Hindus and Mohammedans have the same God. Caste system is no part of religion and God is the common Father of all.

It is early to speak disparagingly of the endeavours of these great saints and seers. Religion to-day is a declining interest everywhere and it is fashionable nowadays to say that the advent of so many religious reformers in a nation is only a symptom of its intellectual bankruptcy. But when everything has been said the fact remains that men like these have saved the soul of India, oppressed as it was through long centuries of political serfdom.

The teachings of Ramananda, Kavir, Nanak, Chaitanya, and others had the effect of drawing the Hindus and the Muslims closer when the incursion of fresh hordes of invaders from the fertile shores of the Oxus and the Jaxartes upset everything and the gulf between the two communities remained unbridged.

What India needs mostly to-day is a

band of seers fired with the idealism of the mighty minds mentioned above. That and that alone can bring peace and political emancipation to our un-

happy motherland torn asunder by communal hatred and animosity.

Is the fire of the Sadhana of Kavir, Nanak, and their tribe extinguished?

SOCIAL IMPLICATIONS OF HINDU PHILOSOPHY

BY V. R. TALASIKAR, M.A., LL.B.

Inquisitive students of philosophy might be aware of the cardinal principles of Shankara's philosophy, which are by far the most influential in Indian thought. To an Indian mind, a mere academic interest or curiosity in knowing the real nature of the world we live in, has little attraction. It has been taught to think from ages past that a man born in this world, must direct his activities towards the attainment of the fourfold path to liberation called in Hindu sociology, *Purushârthas*. The first and foremost object is 'social liberation' in accordance with religion, which is called *Dharma*. The second object is 'economic liberation' or *Artha*, i.e., wealth. Third comes 'sexual liberation' called *Kâma*. And the last and the most important is 'spiritual liberation' called *Moksha* or final emancipation. It is this *summum bonum* of life to which the eyes of every Hindu should be directed, and it is this end with reference to which every individual or social activity or pattern of social behaviour is primarily determined or judged.

Knowledge, according to Hindu metaphysics, becomes an object of ceaseless endeavour in so far as it leads to *Moksha* or final emancipation.* Hence all the systems of Indian philosophy are unanimous in, at least, one proposition that the highest knowledge leads to final emancipation. Theoretically at least in Indian philosophy, knowledge is a means to an end and hence subservient

to it, although in practice it is knowledge pursued for its own sake; for a true knowledge of the nature of the Ultimate Reality is itself emancipation from the bonds of this illusory world. In modern Western epistemology, knowledge as an end in itself has become a mere slogan; science pretends to be purposeless while in reality it has become the most purposive of all. Very few scientists are concerned with considerations about the Ultimate Reality as such; it is the application of their knowledge from science which seems to be of more value to them. And it is for this reason that advance in modern science brings along with it economic prosperity and an ostensible amelioration of primitive hardships and human sufferings.

Further advance in scientific knowledge is dependent upon economic abundance, and, therefore, it is in the fitness of things that scientific knowledge should leave its high and independent pedestal to subserve the temporary economic interest of certain groups. Thus in Western societies, knowledge has become a handmaid of economics, while in Indian philosophy there is nothing which transcends knowledge. If we bear this in mind, we can at once realize the reason of difference between the social and moral values in the Indian and Western societies. Economics backed by material science is furnishing the criteria for moral values in

Western societies; while in the Hindu society the highest knowledge which can never be divorced from religion, is responsible for laying down *a priori* rules of social behaviour and the consequent moral values.

It is a patent fact that mammon-worship has taken complete possession of men's minds, and that there is a great social premium put on wealth in Western industrial societies. Amenities due to the developments in material science are fast increasing and a rising standard of living has come to be an indication of human progress. An increase in the standard of living brings in its trail, among other factors which disintegrate the institution of the family, an enormous increase in human wants. Economics is concerned with the satisfaction of these wants or human desires; and if the nature of human desires is such as to make their complete satisfaction a sheer impossibility, then obviously economics is reduced to the sad plight of a blind man at the cross-roads. It would be trying to appease human desires which if not checked by some moral value would exhibit a strong tendency to grow more and more, and which cannot be ultimately satisfied. Complete gratification is like a mirage after which Western economics is madly running like a ship bereft of its moorings.

The reason of this economic chaos and the consequent social unhappiness is the total absence of moral values which operate more strongly on men's minds than the secular laws of the State. Economics is not a normative science, and the nature of science is such that it is unable to provide us with the ends of life. Scientific knowledge is like a two-edged sword, it can be used both ways. It all depends upon the user whether to turn it to good or bad account. Those who are spell-bound by

the dazzling achievements of mechanistic science refuse to realize that it is this subjective element in human life which is infinitely of more importance than a supposed objective or inductive knowledge. Nature is always a-moral. It knows neither morality nor immorality which are purely *a priori* conceptions. However intimate be our knowledge of the working of natural forces and nature's laws, it is useless to expect from her the normative type of rules or ought-to-be type of rules of social and individual behaviour. Economics may tell us many things about production and distribution, but it is not its function to lay down that one must not be too much after wealth.

In the absence of moral values, scientific knowledge, in the zealous pursuit of which mankind spent nearly two centuries and which thinks it a humiliation to admit the existence of a soul or a spirit, instead of subserving man is conquering him, and man is falling a prey to it. It is stated above that science cannot furnish us with any eyes of guidance and that scientific knowledge, unless utilized by better-minded persons or societies is by itself powerless to offer any solace to mankind. Strictly speaking, knowledge must transcend man and environment out of which it arose and must subserve some final goal or end. In Western social groups it is again applied to a supposed betterment of the individual or society, thus completing a vicious circle. In Hindu philosophy there is nothing which can be construed as degrading the highest knowledge from its lofty pedestal for harnessing it to the continuous utilitarian processes of the world.

In the foregoing discussion, I have attempted to point out the social implications or reflections of both types of philosophies. In this connection it

must be pointed out that there is a difference between the highest knowledge of Indian philosophy and knowledge about the nature of the world according to modern science, which I have sought to contrast as regards their respective reactions on societies in which they sprang. The nature of this difference and the reasons will be made clear at a later stage. Here it will suffice our purpose if we find out the cause of the difference between the ethical norms or moral values existing in the industrial or aggressive societies of the West and the crystalline and peaceful society under the sway of the Indian philosophy. We have also to remember here that we have to find reasons for this difference with respect to the particular types of metaphysics the respective societies have developed in the course of history.

Many persons and even thinkers of some note are disposed to disbelieve in the relation of philosophy to social behaviour and moral values. They contend that the differences between epistemological or teleological doctrines should have no effect upon individual or social behaviour. Whatever theories we may hold about the existence of God or about the nature of the Ultimate Reality or about the validity of a particular means of knowledge, so long as there exists a standardized pattern of social behaviour, there is no reason why the conflicting metaphysical doctrines should make a difference in social behaviour. We have to admit that such a contingency does arise in the presence of the various militant schools in Indian philosophy. Even though in one and the same society there may be divergent theories about ulterior problems, there can exist standardized patterns of social behaviour called *Āchāras*, according to the cultural level of different layers in the social fabric. To ensure

the stability of the laws of social behaviour there must be moral values of a stable nature to act as a sanction to the written or unwritten code of social behaviour. These moral values are strictly *a priori* and tend to evolve from the particular type of philosophy or outlook on life (*Weltanschauung*) that is generally common in that group. The knowledge with the help of which we look at the Ultimate Reality determines to a much greater extent our attitude towards life. As said by Aldous Huxley, 'It is impossible to live without a metaphysics.'

We have up till now very briefly dealt with the fourfold ideal achievement of human life,—the position of knowledge as a means or as an end, the dependence of scientific knowledge on economic abundance or capitalist groups and hence the domination of economic values in the dynamic societies of the West, the absence of any influence of moral values upon the ever-increasing appetites and desires of the industrial man, and the disharmony between the transcendental knowledge and socio-moral values. We shall now try to trace the origin of the divergence between knowledge which is a-moral and the moral condition or well-being of society.

As stated above, in Hindu philosophy a mere academic knowledge, as is the fashion of the scientists of the West, of cosmic processes is of little avail, unless it is of some use to man's final emancipation. This kind of the highest knowledge can only be attained by the individual as a result of rigorous austerities. Emancipation is not a thing to be obtained by groups of individuals. A man under the sway of Hindu ideology has, at least for the sake of his own soul, not only to acquire knowledge of the world he lives in, but also a superior kind of knowledge which

transcends this transient world and gives him permanent peace. Here the bounds of all objective knowledge must melt away, for it is not the ephemeral and hence unreal knowledge of the world, but the eternal knowledge of his imperishable soul that will show him the light. According to the Upanishadic philosophy this knowledge consists in the realization of the essential unity of the individual and the Cosmic Soul or Brahman. In order to realize for oneself that the individual soul is only a part and parcel of the Cosmic Soul which is the final cause of the world, a mere knowledge of natural or scientific laws is of little use. Control of the senses, purification of the mind and such other things which rescue the mind from the mazes of the world, indifference to happiness or misery, weighing delight and sorrow with equal scale, taking delight in his own soul—in a word perfect non-attachment to the objects of the world—are the requisites of the ideal man according to Hindu philosophy. This is the goal of man, and this is the state of the highest knowledge under Hindu philosophy which is mainly responsible for establishing the moral values and patterns of social behaviour, a peculiar type of culture in the stable and lasting Vedic civilization.

If we look to the materialistic societies of the West we get an entirely different picture. People agree in holding that knowledge from natural science can be the only knowledge worth the name, that philosophy and all that talk about soul is nothing but useless twaddle as it cannot be subjected to observation and experiment, that to cherish materialistic and mechanistic dogmas and propagate them for the enlightenment of the ignorant masses is an indication of social progress, that if there be any ethical system it must be so elastic as to suit the con-

venience of every individual because he has natural rights. It goes without saying that this ethical system should impose no moral restraint and should be Godless. Because science must have the final word, everything is reduced to matter; and this so-called objective knowledge is inferior to none. It is no wonder, therefore, that although the scientifically minded man of the modern era might be knowing a few more important details of knowledge than his brother in other types of societies, so far as the qualities and achievements of the mind are concerned there is hardly any progress at all. A mind free from desires is a thing of rarity in the industrial world which is dangerously tending towards the anti-social. Control of passions, a sort of introverted tendency, non-attachment to all worldly objects of sense, have not been the basis of moral values in Western societies. Their philosophy also lacks these qualities as it seems to be mere arm-chair speculation of some neurotic and abnormal brains and not of supermen, men who have raised themselves by their austerities to the level of seers. The highest knowledge according to Western ideology has no further end to serve and hence it is a knowledge of an ephemeral world without a soul. One who takes delight in knowing the nature of his own soul has nothing left for him in the outside world, and such an orderly system of achievements such as 'Dharma, Artha, Kama, and Moksha' can alone produce peaceful societies and civilizations.

The effect of this bifurcation between the so-called objective knowledge and the knowledge of the subject is obvious and is hastening the world into cataclysmic changes and misery. Man is now possessed by the knowledge from

science which has, because of the moral weakness of man, proved to be an engine of tyranny. We are manufacturing horrible engines of death to effect large-scale slaughters on the strength of the knowledge science gave us. We have progressed so far as to stick to our political opinions rather than be actuated by a sense of justice against blackmailing, racketeering, political intrigues, and all that which party politics requires. If one dares to pronounce that the decline of the West has begun or that we are on the verge of moral bankruptcy, he is at once branded as an alarmist.

Knowledge without moral restraint and moral values is mainly responsible

for creating the 'power civilizations' of the West. The mad scramble for profit, the race of armaments, ballads of nationalism which falsify history, the egoism of political dogmas, are all the indications of a lust for power. It is natural under these circumstances that the moral values should be envisaged from the standpoint of power civilization and not of a peaceful civilization like that of the Hindus. The societies of the West think that it is better to live as a tiger for one day than be a real peaceful man and live eternally. The difference in moral values is due to the difference in the respective philosophies, and hence the divergent pictures.

THE POWER OF WORDS

Miss M.,

CHICAGO,
6 May 1900.

Here I am, looking out on the Lake and down on the tops of trees. For a few days I am staying here. I am alone, and have been sitting in a great window, reading *Paolo and Francesca* for an hour. How wonderful it is! I feel the mood that Swami speaks from when he tells us that we, the Universe, even God Himself, are all 'but the meaning of words'. Some day we shall reach Freedom and then *I know*, I trust, at last *I* shall find a great cry waiting for my voice, and every word, or every sentence, shall be a human life. No more threading of pictures on a string of story, but for every *glimpse* now, a *drama* then, moving swift and sure, with precision to its goal, and then even beyond that a word—some divine, most inward, ancient, and yet prophetic—speaking of an impulse that shall compel and include all dramas within itself.

Still an idolater you see! Seeking for one word that may express to one's sense the Infinite Inexpressible!

I look up and see the restless rippling of this great blue water, as if it were but a few steps off below my window, broken by the bare branches of the tree-tops, just touched here and there with the shimmering spear-like tips of buds, and the white gulls fly north and south across the blue, as if between branch and branch of these gnarled trees.

And I was going to ask you, 'What is it you will want, on that great day of our Freedom?' Not a word, not a cry,—I know that. The right to love *all*, perhaps, or to suffer and heal all, or the gift of unerring vision. These I could imagine your asking, if I could indeed imagine your remembering to ask anything for yourself. It is selfish, perhaps, to dream such a dream. But there is something so mysterious in the power of words, to sway the soul, even as the water yonder and the trees are swayed.

Love.

—M. (SISTER NIVEDITA)

SWAMI SUBODHANANDA

BY SWAMI PAVITRANANDA

The early name of Swami Subodhananda was Subodh Chandra Ghosh. He was born in Calcutta in the year 1867 and belonged to the family of Shankar Ghosh, the founder of the famous Kâli temple at Kali Tala (Thanthania), Calcutta. His father was a very pious man and fond of religious books; his mother also was of a very religious disposition. The influence of his parents contributed not a little to the growth of his religious life. His mother would tell him stories from the *Râmâyana*, the *Mahâbhârata*, and other scriptures, and implant in him, while still very young, love for truth, and devotion to God. From his very boyhood he showed a remarkable spirit of renunciation and had a vague feeling that he was not meant for a householder's life. When pressed to marry, he emphatically said that he would take to the life of a wandering monk, and so marriage would only be an obstacle in his path. As it was settled that on his passing the class examination he was to be married, Subodh fervently prayed to God that the result of his examination might be bad. God heard the prayer of the little boy, and Subodh, to his great relief, did not get promotion. Subodh was at first a student of the Hare School and was then admitted into the school founded by Pandit Ishwar Chandra Vidyasagar.

At this time he got from his father a copy of the Bengali book, *The Teachings of Sri Ramakrishna*. He was so much impressed with its contents that he was very eager to see Sri Ramakrishna. His father told him to wait

till some holiday when he could conveniently take him to Dakshineswar. But Subodh was impatient of any delay. So one day he stole away from the house and along with a friend started on foot for Dakshineswar. There he was received very affectionately by Sri Ramakrishna, who caught hold of his hand and made him sit on his bed. Subodh felt reluctant to sit on the bed of a holy person, but Sri Ramakrishna disarmed all his fears by treating him as if he were his close relation. In the course of conversation Sri Ramakrishna told Subodh that he knew his parents and had visited their house occasionally and that he had also known that Subodh would be coming to him. Sri Ramakrishna grasped the hand of Subodh and remaining in meditation for a few minutes, said, 'You will realize the goal, Mother says so.' He also told Subodh that the Mother sent to him those who would receive Her grace, and he requested the boy to visit him on Tuesdays and Saturdays. The request was difficult of accomplishment for Subodh, as great objection would come from his parents if they knew of his intention.

The next Saturday, however, Subodh fled away from the school with his friend and went to Dakshineswar. During this visit Sri Ramakrishna in an ecstatic mood stroked his body from the navel to the throat and wrote something on his tongue, repeating, 'Awake, Mother, awake!' Then he asked Subodh to meditate. As soon as he began meditation his whole body trembled and he felt something rushing along the spinal column to his brain.

He was plunged into a joy ineffable and saw a strange light in which the forms of innumerable gods and goddesses appeared and then got merged in the Infinite. The meditation gradually deepened and he lost all outward consciousness. When he came down to the normal plane, he found Sri Ramakrishna stroking his body in the reverse order.

Sri Ramakrishna was astonished to see the deep meditation of Subodh, and learned from him that it was the result of his practice at home; for Subodh used to think of gods and goddesses, hearing of them from his mother.

After that meeting with Sri Ramakrishna Subodh would see a strange light between his eyebrows. His mother coming to know of this told him not to divulge this fact to anybody else. But seized as he was with a great spiritual hankering, Subodh promptly replied: 'What harm will it do to me, mother? I do not want this light, but that from which it comes.'

From his very boyhood Subodh was very frank, open-minded, and straightforward in his talk. These characteristics could be seen in him throughout his whole life. What he felt he would say clearly without mincing matters. One day Sri Ramakrishna asked Subodh, 'What do you think of me?' The boy unhesitatingly replied, 'Many persons say many things about you. I won't believe in them unless I myself find clear proofs.' As he began to come closer and closer in touch with Sri Ramakrishna the conviction gradually dawned on him that the Master was a great Saviour. So, when one day Sri Ramakrishna asked Subodh to practise meditation, he replied, 'I won't be able to do that. If I am to do it, why did I come to you? I had better go to some other Guru.' Sri Ramakrishna understood the depth of the feeling of the boy and simply smiled. But this

did not mean that Subodh did not like to meditate—his whole life was one of great austerity and steadfast devotion—it only indicated his great confidence in the spiritual powers of the Master.

Subodh's straightforward way of talking led to a very interesting incident. One day the Master asked Subodh to go now and then to Mahendra Nath Gupta—afterwards known as M.—who was a great devotee and lived near Subodh's home in Calcutta. At this the boy said, 'He has not been able to cut asunder his family tie, what shall I learn of God from him?' The Master enjoyed these words indicative of Subodh's great spirit of renunciation and said, 'He will not talk anything of his own. He will talk only of what he learns from here.' So one day Subodh went to M. and frankly narrated the conversation he had had with the Master. M. appreciated the frankness of the boy and said, 'I am an insignificant person. But I live by the side of an ocean, and I keep with me a few pitchers of sea water. When a visitor comes, I entertain him with that. What else can I speak?' The sweet and candid nature of Subodh soon made him a great favourite with M. After this Subodh was a frequent visitor at the house of M., where he would often spend long hours listening to his talks on Sri Ramakrishna.

Gradually the attraction of young Subodh for Sri Ramakrishna grew stronger and stronger, and after the passing away of the Master in 1880, he left his parental homestead and joined the monastic order organized by Swami Vivekananda at Baranagore. His monastic name was Swami Subodhananda. But because he was very young in age, Swami Vivekananda would lovingly call him 'Khokā', meaning child, by which name he was also called by his brother

disciples. He was afterwards known as 'Khoka Maharaj' (Child Swami).

Towards the end of 1889, along with Swami Brahmananda Swami Subodhananda went to Benares and practised Tapasyā for a few months. In 1890 they both went on a pilgrimage to Omkar, Girnar, Mount Abu, Bombay, and Dwarka and after that went to Brindavan, where they stayed for some time. He also underwent spiritual practices in different places in the Himalayan region, later went to the holy shrines of Kedarnath and Badrinarayan twice, and also visited the various holy places in South India going as far as Cape Comorin. He also went afterwards on a pilgrimage to Assam.

While practising Tapasya at Brindavan, he once undertook to make a circuit of the sacred area round about the town,—a thing considered holy by the orthodox devotees. For that Subodh had to cover a distance of 168 miles. He was all alone, with no belongings except the cloth he had on. One day while he was thus walking, absorbed in his own thoughts, a youthful woman suddenly clasped him in her arms from behind. Subodh was startled at this unexpected situation and began to pray loudly to the Lord. At this the woman let go her hold and fainted; perhaps, the pricking of conscience was too much even for this unfortunate woman when she saw how pure and innocent the young monk was. Afterwards he would say that much useful experience could be gained by wandering alone, but it also involved grave risks.

When Swami Vivekananda, after his return from the West, appealed to his brother disciples to work for the spread of the Master's message and the good of humanity instead of living in seclusion, Subodhananda was one of those

who placed themselves under his lead. After that he worked in various capacities for the cause of the Ramakrishna Math and Mission. When the Belur Math was started in 1899, he was put in charge of the management of the monastery, in which capacity he worked for some time. During the great epidemic of plague in Calcutta in 1899, when the Ramakrishna Mission plague service was instituted, Swami Subodhananda was one of those who worked hard for the relief of the helpless and panic-stricken people.

During the great famine in the Chilka islands in Orissa in 1908, he threw himself heart and soul into the relief work. He had a very tender heart. The sight of distress and suffering always found an echo in him. He would often be found near sickbeds nursing the sick at considerable risk to his own health. On one occasion he nursed a young student suffering from smallpox of a very malignant type with such loving care and attention that it amazed all who witnessed it. Sometimes he would beg money from others in order to help poor patients with diet and medicine. Many poor families did he help with money given by devotees for his personal needs. One family near the Belur Math was saved from actual starvation by the kindness of the Swami. If he knew that a devotee was ill, he was sure to go to see him. The devotee would be surprised and overwhelmed with emotion at this unexpected stroke of kindness on the part of the Swami. A young member of the Alambazar Math had to go back temporarily to his parents because of illness.

Swami Subodhananda would now and then call on him and inquire about his health. That young member is now old and one of the most senior monks of the Order, but he still remembers with respectful gratitude the kindness

he received in his youth from Swami Subodhananda.

Later, although he could not personally work so much, wherever he would be he would inspire people to throw themselves into the work started by Swami Vivekananda. During his last few years he made extensive tours in Bengal and Bihar and was very instrumental in spreading the message of the Master. He would even go to the outlying parts of Bengal, scorning all physical discomfort and inconvenience. But for this sacrifice on his part many in villages would not have come into intimate touch with the living fountain of the teachings of Sri Ramakrishna and Swami Vivekananda.

In this religious giving he spent himself without any reserve. During his tours he had to undergo great inconvenience and to work very hard. From morning till late at night with little time left for personal rest, he had to meet people and talk of religious things—about the message of the Master and Swami Vivekananda. But never was his face ruffled and nobody could guess that here was one who was passing through great hardship. The joy of giving was always on his face. To make disciples is to take over their spiritual responsibility. He knew that. But he could not refuse help to anybody who sought it from him. The number of persons who got spiritual initiation from him was very large. He even initiated some children. He would say, 'They will feel the efficacy when they grow up.' But in this there was not the least trace of pride or self-consciousness in him. If people would approach him for initiation, he would very often say, 'What do I know? I am a Khoka.' He would refer them to the more senior Swamis of the Order. Only when they could not afford to go to them, did he give the spiritual help demanded of him.

In making disciples he made absolutely no distinction between the high and the low. He initiated many untouchables also. What was more interesting was that his affection for them was not a whit less than that for those disciples having better status in society or more fortunately placed in life.

Swami Subodhananda was one of the first group of Trustees of the Belur Math appointed by Swami Vivekananda in 1901, and was afterwards elected Treasurer of the Ramakrishna Mission. His love for Swami Vivekananda was next to that for the Master. Swami Vivekananda also had great affection for him. Sometimes when Swami Vivekananda would become serious and none of his Gurubhais dared approach him, it was left to Khoka to go and break his seriousness.

Swami Subodhananda was childlike in his simplicity and singularly unassuming in his behaviour. It was a fitting compliment to this aspect of his character that he was popularly known as Khoka Maharaj. It is said in the Bible, 'Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.' But rare are the persons who can combine in their life the unsophisticated simplicity of a child with the high wisdom of a sage. One could see this wonderful combination in Swami Subodhananda. Swami Vivekananda and other brother disciples greatly loved this childlike aspect of the personality of Swami Subodhananda. But they would not, therefore, fail to make fun now, and then at his cost, taking advantage of his innocence and unsophisticated mind.

Once, while the monastery was at Alambazar, Swami Vivekananda wanted to encourage the art of public speaking among his Gurubhais. It was arranged

that every week on a fixed day one of the brothers should speak. When the turn of Swami Subodhananda came, he tried his best to avoid the meeting. But Swami Vivekananda was adamant, and others were waiting with eagerness to witness the discomfiture of Subodh while lecturing. When Swami Subodhananda rose to speak, lo! the earth trembled, buildings shook and trees fell—it was the famous earthquake of 1897. The meeting came to an abrupt end. The young Swami escaped the ordeal of lecturing but not of the fun at his cost. 'Khoka's was a "World-shaking" speech,' Swami Vivekananda said, and others joined in the joke.

Swami Vivekananda was once greatly pleased with Khoka for some personal services rendered by him and said that whatever boon he would ask of him would be granted. Swami Subodhananda gravely pondered for a while and said, 'Grant me this—that I may never miss my morning cup of tea.' This threw the great Swami into a roar of laughter, and he said, 'Yes, it is granted.' Swami Subodhananda, it may be mentioned, had his morning cup of tea till the last day of his life. It is the only luxury for which he had any attraction. It was like a child's love for chocolates and lozenges. It is interesting to record in this connection that when the Master was suffering from his sore throat and everybody was worried and anxious, young Subodh in all his innocence recommended tea to the Master as a sure remedy. The Master would also have taken it but medical advice was to the contrary.

There was nothing of that awe-inspiring and austere reserve in Khoka Maharaj, which sometimes characterizes a saint. He was easy of access, and everybody would feel very free with him. Many on coming in contact with him would feel his love so much that

they would altogether forget the wide gulf of difference that marked their spiritual life and his. Yet he made no conscious attempt to hide the spiritual height to which he belonged. This great unostentatiousness was part and parcel of his very being. It was remarkably strange that he could mix so freely with one and all—with people of all ages and denominations—and make them his own. Many were the persons who, though not religiously minded, were drawn to him simply by his love and were afterwards spiritually benefited.

The young Brahmachâris and monks of the Order found in Khoka Maharaj a great sympathizer. He took trouble to find out their difficulties and helped them with advice and guidance. He would be their mouthpiece before the elders, mediate for them and shield them when they inadvertently did something wrong. One day a Brahmachari committed a great mistake, and was asked to live outside the monastery and to get his food by begging. The Brahmachari failed to get anything by begging except a quantity of fried gram and returned to the gate of the monastery in the evening. But he did not dare to enter the compound. Khoka Maharaj came to know of his plight, interceded on his behalf, and the young member was excused. The novices at the monastery had different kinds of work allotted to them. Often they did not know how to do it, as they had not before acquired the necessary knowledge and experience for such work. Khoka Maharaj on such occasions would come forward to help and guide them.

He was self-reliant and would not accept personal services from others, even if they were devotees or disciples. He always emphasized that one should help oneself as far as possible and himself rigidly adhered to this principle in

his everyday life. Even during times of illness he was reluctant to accept services from others and avoided it until it became absolutely impossible for him to manage without.

His wants were few, and he was satisfied with anything that came unsought for. His personal belongings were almost nil. He would not accept anything except what was absolutely necessary for him. In food as in other things he made no choice and ate whatever came with equal relish. This great spirit of renunciation, always evidenced in his conduct, was the result of complete dependence on God. In personal conduct as well as in conversation he put much emphasis on self-surrender to God. He very often narrated to those who came to him for guidance the following story of Shridhar Swami, the great Vaishnava saint and a commentator on the Gita.

Spurred by a spirit of renunciation, Shridhar Swami was thinking of giving up the world when his wife died giving birth to a child. Shridhar Swami felt worried about the baby and was seriously thinking how to provide for the child before retiring from the world. But he soon found that fresh problems appeared every day and that there was no end to them. One day as he was sitting deeply absorbed with these thoughts, the egg of a lizard dropped from the roof in front of him. He felt curious and watched it keenly. The egg broke as a result of the fall, and a young lizard came out. Just then a small fly came and stood near the young lizard which caught and swallowed it in a moment. At this the thought flashed on the mind of Shridhar Swami that there is a definite Divine plan behind creation and that every creature is provided for beforehand by God. At once all his anxiety for his own child

vanished, and he immediately renounced the world.

Khoka Maharaj was alike under all circumstances. External objects could never disturb the peace of his mind. He was completely indifferent to whether people showed him respect or neglected him. One could visibly see that he was far above these things. His self-effacement was complete.

His spiritual life was marked by as great a directness as his external life was remarkable for its simplicity. He had no philosophical problems of his own to solve. The Ultimate Reality was a fact for him. When he would talk of God, one felt here was a man to whom God was a greater reality than earthly relatives. He once said, 'God can be realized much more tangibly than a man feels the presence of the companion with whom he is walking.' The form of his personal worship was singularly free from ritualistic observances. While entering the shrine he was not obsessed by any awe and wonder, but would proceed as if he was going to a very near relation; and while performing worship he would not care to recite memorized texts. His relationship with God was just as free and natural as human relationship. He realized the goodness of God, and so he was always optimistic in his views. For this reason his words would always bring cheer and strength to weary or despondent souls. Intellectual snobs or philosophical pedants were bewildered to see the conviction with which he talked on problems which they had not been able to solve, all their pride and self-conceit notwithstanding.

Towards the end he suffered from various physical ailments, but his spiritual conviction was never shaken. While he was on his death-bed he said, 'When I think of Him, I become forgetful of all physical sufferings.' During

this time the Upanishads used to be read out to him. While listening he would warm up and of his own accord talk of various deep spiritual truths. On one such occasion he said, 'The world with all its enjoyments seems like a heap of ashes. The mind feels no attraction at all for all these things.'

While death was slowly approaching he was unperturbed, absolutely free from any anxiety. Rather he was ready and anxious to meet the Beloved. The night before he passed away he said, 'My last prayer is that the blessings of the Lord be always on the Order.' The great soul passed away in December 1932.

THE IDEA OF WORLD CITIZENSHIP

BY SHIVA KUMAR SHASTRI, M.A., M.Sc. (LONDON), BAR-AT-LAW

A world State cannot exist without world citizenship. The former is a structure, the latter its foundation, and if the foundation is weak the structure is bound to collapse. All attempts made so far to solve national rivalries have failed, because resort has been had only to the drafting of constitutions without trying to infuse blood in the raw structure by propagating the idea of world citizenship.

Such an idea is nearest to nature. Therefore, a man has only to understand himself in order to grasp the implications of world citizenship. The greatest bond of union between man and man is the faculty of reason. That alone is permanent and will exist so long as mankind exists. Everything else is evanescent, temporary, and circumstantial, and all wars based on religion, economics, class, or race, depend upon a fundamental misunderstanding of the facts of life which reason can immediately kill if it is resorted to. The only intelligible war for mankind is between reason and understanding on the one side and unreason, emotion, hatred, or passion on the other; and in this struggle reason will eventually triumph, for in no other way can mankind reach the highest stature of its potentiality.

No armed revolution in any State can ever create the idea of world citizenship, for it arouses as many problems as it solves. It is engineered usually by a class to serve its own emotional, or economic and material interests. The idea of world citizenship comes to us as individuals not as members of a class, community, or nation. Therefore, the only revolution we can speak of in such a case is a revolution of the mind when reason and knowledge would have transplanted ignorance and passion.

It is the sacred duty of every individual who realizes the power and majesty of reason to develop his faculties to the maximum rationality and then to give his fellow men and women the message of reason. Thus will begin the nucleus of world citizenship.

The earliest co-operation in history is co-operation for self-existence. Co-operation against the forces of nature, co-operation against environment, co-operation against wild beasts and against men who live like wild beasts, co-operation, in other words, against a war of each against all as described by Hobbes.

Once the forces had been conquered, began man's battle with man. The extent of its involvement was deter-

mined by the knowledge of geography and of the rapidity of the means of communication. Family or tribal conflicts, wars of city States, national wars and wars for colonies, or wars for the domination of the whole world, indicate the enlargement of the area of conflict.

All these wars were exercises in co-operation, but co-operation of man with man to destroy his own kind must have been a strange phenomenon and could never have been in conformity with the exercise of reason. For this unnatural outcome it was necessary to drug men against the use of reason, knowledge, and understanding; and the effort, as history tells us, was eminently successful.

For what was required was merely the invention of collective prejudice or hatred miscalled at various times religion, race, or nation.

Morally, men have not advanced since the two thousand years of recorded history in Europe. A perusal of the more ancient civilizations of India and China indicates that we have actually deteriorated in that sense. For thousands of years before Europe could think clearly Hindu philosophers had laid down rules for the guidance of human conduct and given a philosophy of life that stands unequalled in sheer moral excellence and completeness. In it we also find the idea of world citizenship which the present war-infested world will do well to learn and remember.

The only co-operation worthy of mankind at the present time is co-operation against hatred, prejudice, pride, pugnacity, ignorance, cruelty, and lust—and this on a world background. Indeed, if a passionate attitude is at all allowable, it is in the sense of prejudice against prejudice, hatred against hatred, etc.

REASON v. FAITH

This is the eternal problem. Faith, it is argued, is necessary for the mental peace of mankind, reason being ineffective beyond a certain point. Ultimately this is true but only ultimately. Faith is necessary to make one believe in the everlasting beneficence of the Almighty, in the immortality of the soul, in the inevitability of human progress, in the terrible inescapability of divine justice. Reason cannot unravel these problems. It can neither prove nor disprove. But it by no means follows that faith succeeds where reason fails. Reason may falter but faith does not give certainty. Reason may be groping in the dark but faith does not prove. Reason seeks, unsuccessfully though it be, to lift the veil over the Unknown. Faith gives us a working hypothesis as to its nature which we generally accept because it accords with our vanity, or with our desire to seek happiness rather than pain, good rather than evil, immortality rather than unfathomable death.

But these are all problems for an individual having leisure enough to ponder over the Unknown. The intensity of their perception or the nature of their solution is in proportion to the reflective power of man and no two persons are alike in their illuminative potential. It is, therefore, futile and purposeless, and indeed infinitely harmful, to project faith in social relations in terms of group action. Faith arises out of a mystical experience and is thus entirely personal. Group action is a repudiation of faith or at best a travesty of it. To compel men to believe in a certain religion is an outrage upon the infinity of God, for belief in Him arises out of a mystical experience and not out of a readiness to repeat ready-made and unintelligible formulas.

In all the problems of group life and collective action, reason alone is the absolute master. In the intercourse of man with man, that is to say, reason is the only reliable vehicle. Truth will not reveal itself in any other way. This is the first and last law of social life.

Faith and reason are thus not alternative but complementary. Reason deals with the real world, that is, with all the problems connected with human life in society. Faith gives us a hypothesis as to the Unknown until a better one is found. The moment it lends itself to rational discussion it ceases to be unknown. Inferentially the categories comprehended by faith are undiscoverable.

In actual practice both reason and faith are subject to gross abuse. While faith is pushed into realms which it is for reason alone to comprehend, the latter is misused to serve the ends of faith thus perverted. Faith in this new and unnatural garb is no longer its old self. It is called passion or prejudice or ignorant fanaticism *ejusdem generis*. Reason, on the other hand, takes the shape of wild and vapid controversy, of stupid charges and counter-charges, of ignorant assertions and counter-assertions. In this medley of desperate chaos the one essential thing is forgotten: That the function of reason is to seek and discover the truth while the competence of faith lies in its being able to satisfy the soul.

The misuse of reason and faith, as pointed out, is responsible for the major ills of the world and the greatest obstacle to the idea of world citizenship. Collective prejudice in the form of a nation, class, or religious domination wedded to particular dogmas is one result. Racial rivalries and conflicts, so rampant at the present time, have the same origin. War is the

crowning achievement of the misuse of faith and reason.

Mankind has now reached a stage when it is able to comprehend itself, when industry and technology demand a world-wide view, when it is no longer permissible to sabotage the new age of plenty and freedom from economic want by an adherence to the untenable myths of the past.

Blind dogmatism, class, nation, or race are all myths. Mankind has to suffer that they may live. The solution hitherto adopted to destroy a myth is to put against it another myth. This amounts to exchanging one evil for another. A myth is always exclusive and parochial unless it be faith in the sense defined above. Reason is universal and inclusive. Wars cannot flourish unless they have myths to feed on.

Marxism is about the best engine invented by reason to deal with the present age of technology and mechanization. But it is rapidly facing the danger of becoming a new myth. This is so specially among the extremists who forget that socialism, or communism, is a developing system based upon the ever-present competence of reason to analyse new facts and not a fixed and unchangeable dogma like the revealed religions of the past.

It is a fundamental tragedy of human life that irrationality always lurks behind like an assassin to sabotage the achievement of sane and clear thinking. Thus while Marxism is a triumph in matters of social relations and in the analysis of the technical and economic facts of group life, its practical application shares all the drawbacks of religious fanaticism.

It follows, therefore, that the adoption of a rational mode of interpreting social phenomena is not in itself sufficient to ensure the continuation of

reason as the final arbiter in all the problems pertaining to social life and group action. A system is fixed while social life moves and changes. A system is based upon a particular set of categories which shift with every shift in the technique of social and material existence.

To avoid periodic upheavals and revolutions such as Marx indicated, when he referred to an engine of advancement turning into its fetter, it is necessary to accept nothing as permanent and everlasting except the supreme power of reason. In the idea of world citizenship is to be found the final solution of this problem.

WHAT IS WORLD CITIZENSHIP

World citizenship as a constitutional and an administrative reality presumes the existence of a world State. But before that objective is attained is it possible for an individual to style himself as a world citizen? "

The answer is emphatically in the affirmative. An individual becomes a world citizen as soon as he attains freedom from the thralldom of irrationality and of the myths of social and collective life. Our ancient Rishis have been world citizens in that sense. So was Socrates.

Those who have the interests of world citizenship at heart will start the mightiest of revolutions in their own person. They will consider the following duties as sacred :

(1) They will seek to pierce the veil of ignorance by contemplation, meditation, and discussion until they have attained to a knowledge of what is good and what is bad, what is virtue and what is evil.

(2) For the purposes of discussion they will accept nothing that does not bear the test of reason.

(3) They will hate nothing except that

which generates hatred, not for a particular thing but the quality itself.

(4) They will develop the mind and body to their highest potential.

(5) In social relations they will be governed by non-violence; but they cannot be its true devotees until they have completely mastered the fear of death, for otherwise non-violence will be a cloak for cowardice.

These five simple rules are clearly not a substitute for any code of conduct, religious or otherwise, but they are most useful in enabling us to give a correct and sensible interpretation to the religious or moral sanctions we obey. They will give us the courage to reject such sanctions as have become out-moded. They will persuade us to fear nothing that we do not understand. They will endow us with the capacity to decide rightly because we shall be thinking clearly. We shall never make the mistake, so dreadful and so common to mankind, of objectifying our own greed and lust into the fundamental truths of mankind. We will achieve the great feat of divorcing our honour from the interest (true or false) of our nation or tribe, or class or religion, and identify it with the much higher and nobler conception of God, that is to say, universal justice, eternal truth or, in short, Universation.

UNIVERSATION

I use the term 'Universation' to imply a body of conceptions which no word hitherto used can singly indicate. It does not, in the first place, mean internationalism, as it does not start with the nation as its unit. It does not, secondly, mean the world in the sense of a collection of all the chaotic political forces discoverable therein. What it means is something quite different. It is a new way of looking at the familiar problems of morals, of society,

and of politics. It is in a sense a more comprehensive philosophy of life suggested by the surrender of isolationism before the advancing tide of material and economic necessities, and requiring an ever widening area for its fulfilment.

Universation requires a new loyalty, as deep and cherished as any hitherto achieved. It transcends national and sectional interests. It makes possible for the first time a complete harmony between individual liberty and organized purposes. It will unite self-interest with the interest of society. It differs from the international way in a fundamental manner. The latter starts with the individual as a member of a nation, proud of his country, its culture and civilization, and willing to show his generosity by complimenting his neighbour from across the border or across the sea on the culture and civilization the latter derives from his country. Since everyone is proud of his own country these chivalrous exchanges are a roundabout method of saying: 'Your country may be good and all that; but really if you knew, mine is the best.'

The international way has, apparently, the germ of conflict from the very beginning. During war-time these chivalrous exchanges give place to mutual hatred and mutual contempt.

The reason is not far to seek. It is the mythical notion that our honour and our self-respect is the same thing as the interest of the 'nation'. The educational system of every country is devised to foster this irrational idea. The mind, drugged in youth by such sentimental nonsense cannot easily extricate itself in later life. It is then difficult to realize that no country has a monopoly of just, brave, cultured, or civilized men. One cannot thereby easily perceive that heroes and cowards are distributed evenly in the whole world by divine providence, and that it

is far better for the good and just men in the world to unite for the purpose of raising the level of the rest of mankind than for them to become the instruments of fratricidal struggles initiated by the cunning in each country with the help of slogans like 'national honour' or 'national patriotism'.

The idea of Universation requires the immediate and ruthless destruction of this unholy alliance between national honour and vested interests. There must be a reformulation of the scope and purposes of the term 'honour'. It must be identified with justice without frontiers, truth without frontiers, nobility without frontiers, in short, honour without frontiers, honour, that is to say, unattached and universal. If a visible symbol is required for the canalization of this loyalty, Universation supplies the answer.

It is really not difficult to outgrow the nation or the concept of national loyalty and achieve the final fruition of Universation, from the point of evolution at any rate. For the nation has been itself a kind of Universation to the much smaller loyalties like the family, class or tribe, or the self-sufficient village or the free city, or racial divisions like the Celts, the Scots, or Welshmen. These distinctions in a manner still exist but the nation engulfs them all. Time has now arrived when the Universation should engulf all the nations.

In a Universation alone will men be really free. In a Universation alone will reason be unchained and superstition dead. Creedal allegiance will acquire its proper sphere as primarily a personal matter and will cease to hamper social progress. Truth will become itself, since men will be free to recognize it. God's justice will reign on earth as a living reality.

Such is Universation.

Such is the idea of world citizenship.

Let the just men of the world ponder and ask their conscience if they are truly fulfilling their purpose in life by

pampering to the stupidities of their nation instead of asserting the majesty of reason and working for the inevitable emergence of Universation.

NOTES AND COMMENTS

TO OUR READERS

This instalment of the *Teachings of Sri Ramakrishna* presents the Master in ecstatic moods in the midst of devotees. . . . Miss Dorothy Kruger of Brooklyn, U.S.A. is not unknown to our readers. Her *Sonnet Sequence* is not only poetic but bespeaks the depth of her feelings. . . . Time and tide wait for no one. Another year is wearing away, and the Editor is worried *Lest We Vegetate*. He reminds his countrymen that 'expansion is life, while contraction is death'. . . . Swami Turiyanandaji's spiritual prescriptions stand in no need of recommendation. This time we learn from him *How to Get Rid of Despondency*. . . . We have some new writers this month. Prof. D. N. Sharma in his *Limitations of Physical Science* registers a protest against the undue ambition of science. Our readers will have occasion to meet him again. . . . Mr. Sudhansu Bimal Mukherji, who is already known to the readers, presents this month some of the saints who effected *Religious Synthesis in Medieval India*. . . . Mr. V. R. Talasikar is a new comer among our contributors. He throws some new light on the *Social Implications of Hindu Philosophy*. . . . How often do we deem words as empty sounds! And yet, as Sister Nivedita shows, *The Power of Words* is often far-reaching. . . . Swami Pavitrananda gives us a life-sketch of *Swami Subodhananda* whose childlike, saintly life earned for him the appellation of Khokâ from the

other disciples of Sri Ramakrishna. . . . Last, but not the least, among our new contributors is Mr. S. K. Shastri, who through his intimate contact with the East and the West has a freshness of outlook. We may not often agree with him; but his thought-provoking article on the *Idea of World Citizenship* will repay an earnest perusal, particularly in these disturbed days. . . . We close our forty-seventh year wishing a merry Christmas to all our readers.

LANGUAGE AND CULTURE

Writing in *The Calcutta Review* of September, Mr. P. Kodanda Rao propounds some very revolutionary ideas, revolutionary in the sense that they run counter to all accepted political slogans about a *lingua franca* for India, and if adopted will have to be enforced at the point of the bayonet, perhaps. His 'scientific' study of the relationship between language and culture leads him to formulate the question: 'Is there an organic link between a language and a culture?' The answer is: 'There is no justification to hold that ideas are linked with particular languages. The same idea can and is expressed in a variety of languages. . . . Language is not property to be owned by any set of people. Language is not a biological inheritance; no person was born with a language. Language is acquired. . . . Inasmuch as any language can be learnt by anybody to express any idea, and nobody has a monopoly over any language or over any idea, the feeling

that this is "my" language and that is "your" language has no scientific justification. It is a superstition which has caused much unnecessary human misery and strife. Instead, let a language be selected for its maximum utility, and let historicity be sacrificed, if necessary. . . . There are several languages and dialects in India, particularly those spoken by small groups of aborigines, that must be allowed to fade away, notwithstanding the protest of anthropologists.'

This may be *pure science*, inasmuch as in its characteristic way it fails to take due note of human sentiments. But this is hardly practicable or reasonable. People are often chary of foreign languages, as a racial imperialism creeps in through them. Besides, languages can be developed. If certain languages have won in the race just now, there is no reason to suppose that others may not catch them up. Then, too, people can learn more than one language. They may use one for local intercourse and the others for wider communication. It is fundamentally wrong to suppose that all cultural traits must obey the biological law of the survival of the fittest. Much more reasonable it is to work for harmony amidst variety.

FILM INDUSTRY AND SOCIAL RESPONSIBILITY

That much of our social activity is uncoordinated will be evident when we look at our film industry. Our scriptures enjoin that enjoyment should be strictly in accordance with Dharma or righteousness. But modern tendencies seem very often to be a-moral. Writes the *Human Affairs* of September: 'Entertainment is food for the mind, and it is essential that it should be pure and unadulterated. It is our duty

to insist that those who cater for such film foodstuffs must supply us in a clear, wholesome condition. But if this desirable result is not achieved, we shall be compelled to boycott such films and ask the Government to stop this vulgarity of the perverse minority of this industry.' The crime has been proved to the hilt by Prof. C. E. M. Joad: 'Of all the expressions of Western civilization the "talkies" are the most striking and the most characteristic. Their production involves a miracle of applied science. . . . And this incredible apparatus is devoted to the representation of a series of dramas in which the warfare of battling stags for the favour of does is regarded as the only legitimate object of human interest, played by elaborately under-dressed women who titillate our senses while they debauch our taste, and men whose carefully ironed features and swelling muscles suggest that brawn has finally and completely triumphed over brain.' But it will be futile to lay the whole responsibility on this 'perverse minority' in the film industry. They are perverse since society connives, ~~st~~, enjoys, and pays for this dereliction. The article under notice goes on: 'We have permitted our children to see anything and everything which the movie world has produced. How can we too strongly condemn the censorship boards when we ourselves have been so careless?' Yes, how can we? The real remedy lies in raising the social morale higher, though preventive measures in the form of a stricter censorship cannot be ruled out of court. Film-going has become a ruinous habit with a section of students in the cities and big towns to the utter dismay of poor parents in the countryside. But the poison has been injected by older people and it is primarily up to them that they must look for the remedy. Unless the social

consciousness is roused, governmental measures are bound to fail.

WORDS AND REALITY

Under the above caption Aldous Huxley writes in part in the *Vedanta and the West* of May-June: 'All men of great religious insight are agreed in regarding the theologian's pre-occupation with words as being almost as dangerous to the individual's chance of liberation as are the pre-occupations of the crusader and the inquisitor with violent action.' The danger of vain theology arises from two sources: 'In spiritual matters, knowledge is dependent upon being; as we are, so we know. Hence words have different meanings for people on different levels of being. The utterances of the enlightened are interpreted by the unenlightened in terms of their own character, and are used by them to rationalize and justify the wishes and actions of the Old Adam.' Another danger arises when the words, as words, are taken too seriously, when men devote their lives to analysing, explaining, and developing the utterances of the enlightened ones, imagining that this activity is in some Pickwickian way the equivalent of becoming enlightened. . . . Taken too seriously, theology may lead men away from the truth instead of towards it. . . . Nor is this all: being a theologian is commonly regarded as a highly creditable occupation; consequently it is fatally easy for those who make it their business to manipulate theological language to develop a deadly spiritual pride.' Nevertheless, some people must try to work on the problem of finding the most adequate words in which to adumbrate the transcendent and inexpressible. 'Lacking a proper vocabulary, people find it hard not only to think about the most important issues of life, but even to

realize that these issues exist. Words may cause confusion and create entanglements, but the absence of words begets a total darkness.' If, then, we are forced to use words, we must guard against two pitfalls. First, we must not think that we can do more than indirectly hint at the nature of intuitively known reality. We must not deceive ourselves into believing that a system of doctrine is a good substitute for truth. Secondly we must speak in the right spirit and for the right reasons—with a mind at perfect rest and in order that the truth may be known and glorified.

THE CHURCH AND THE WAR

'What is the Church to do and say in time of war?' asks the Bishop of Chichester in *The Age Literary Supplement* of Melbourn, and he goes on: 'There are some who take it for granted that where the nation leads, the Church must follow. There are others who consider the teaching of the Church and the conduct of war so utterly incompatible that they demand that all churches should be closed for the duration. . . . There are numerous critics who point the finger at the clergy in the different warring nations when they claim that their nation's cause is the righteous cause, and implore God to bless it, and to give their nation the victory. And when the war is over there is plenty of disillusionment. Many of the very people who have thronged the churches will be the first to attack the Church, if they think that the Church has simply echoed the popular cry, if the church leaders have only said what the statesmen have said. What is the function of the Church in war-time? It is the function of the Church at all costs to remain the Church.'

This is a very laudable and radical suggestion quite befitting a church dignitary. But the whole problem seems to be strange to the Hindus, who never identify their religion with any geographical or racial group. There are no churches organized on national lines and depending on the sweet will of statesmen. Consequently the Hindu religious institutions cannot be mobilized for war purposes, nor are they under any duress to pay homage to any one but God. We note, however, that

in recent years unthinking people have made an attempt to convert public temples into centres of national propaganda. To them, perhaps, the Bishop's words may serve as an eye-opener. Why did the Church fail in 1914-18? The Bishop's answer is: 'The Church itself in each nation became more and more the Church of the particular nation. It failed to strike the universal note.' After this diagnosis will the politicians leave the Hindu temples alone?

REVIEWS AND NOTICES

THE POLITICAL PHILOSOPHY SINCE 1905, VOL. II. PART III. BY BENOY KUMAR SARKAR, M.A., DR.H.C. Published by Messrs Motilal Banarsidass, Saidmitha Street, Lahore. Pp. 356. Price Rs. 5.

Dr. Sarkar's books invariably bear evidence of learning and research. By his impartial evaluation of events and literature, his thought-provoking suggestions, and his intense positivism, he has made a mark in contemporary economic, political, and sociological thought in India and abroad. The present work has this 'Sarkarism' deeply impressed on it. One may not agree with all the conclusions, but one cannot fail wondering at the encyclopaedic knowledge and freshness of outlook which at once arrest attention and compel the reader to look at things from a new angle of vision. This extraordinarily comprehensive book presents in a nutshell the thoughts of master minds all over the world from 1929 onward in so far as they bear on political and sociological developments. Indian thinkers and writers like Bankim, Ramakrishna, Vivekananda, Tagore, Aurobindo, Ranade, Iqbal, and others, of whom, as Dr. Sarkar successfully shows, some at least have profoundly influenced world opinion.

From a study of relevant facts, the author asserts that 'in Hinduism is to be found the cult of power, creativity, and manhood', —a conclusion that should demolish the oft-repeated assertion of the Westerners that the Indians are traditionally slothful. About Iqbal, the protagonist of Islamic hegemony

he writes: 'Iqbal is much too one-sided and unfactual to be acceptable as a reasonable and scientific interpreter of civilization.' In what estimation he holds Vivekananda will be evident from the following: 'Vivekananda may have ostensibly preached religious reform, social reconstruction as well as crusade against poverty. But it is the making of individuals, the training for manhood, the awakening of creativeness and individuality on which his whole soul was focussed.' It is excusable in a writer on sociology to keep religion in the background, as Dr. Sarkar would seem to do in the foregoing extract. But unlike others, he is fully alive to the need of morality: 'In the final consideration the "brass tags" of empires and conquests, as of freedom, democracy, and socialism, are spiritual—States, kingdoms, empires, or commonwealths . . . rise and fall on the strength and weakness of man's moral fibre.' It is to be noted, however, that this morality falls far short of the religious morality. It is interpreted purely from the point of view of the needs of social and political progress.

Dr. Sarkar is strongly of opinion that apart from the State, nationhood is a chimerical idea. It is the State that matters: 'Hetero-racial, multi-coloured, and polyglot States or nations have been historic realities. . . . Such hotch-potch States or nations can likewise be the only political realities to-day and to-morrow.' The bearing of this theory on the Pakistan movement is quite apparent,—it has no foundation to

stand on. Equally startling, but none the less realistic, is the assertion that 'it is unthinking romanticism to sentimentalize over conceptions of Statehood or nationality as something unbacked by the sword'. Every cloud has its white lining and in the Japanese aggressiveness the author finds the possibility of the re-education of Western statesmen about the innate worth of the coloured races. Herein may lie some hope for a better *rapprochement* between the Imperial Powers and their colonies.

The thoughts of modern writers and men of action have been very ably presented under suitable headings such as *General Theories of Progress, Race Questions, East and West, Crime and Punishment, Population Problems, Dilthey and Dewey as Spiritual World-goods*, etc. The sections on *Ramakrishna-Vivekananda, De-imperialization and De-albinization*, and the Appendix entitled *Indian Freedom Movement* are highly illuminating and interesting.

We wish the book every success.

INDIA AND A NEW CIVILIZATION.

By RAJANI KANTA DAS, M.A., M.Sc., PH.D. WITH THE COLLABORATION OF SONYA RUTH DAS, D.LITT. (PARIS). Published from the *Prtibasi Press, 120-2 Upper Circular Road, Calcutta*, Pp. xxvi+320. Price Rs. 3, or 5 s.

Dr. R. K. Das has to his credit more than a dozen volumes on social, economic, and labour problems in India. The present book makes a survey of these problems in general against a background of cultural developments. It is meant to be an introduction to a more comprehensive study.

The book is divided into two parts. The first part examines the main features and the outstanding merits as well as demerits of Hinduism, Mohammedanism, and the Western culture, out of the fusion of which a new India is taking shape. The second part examines the new factors, cultural traits, and values struggling for self-expression. Their individual worth is evaluated in the light of present-day theories and future possible achievements. There are also valuable constructive suggestions for bringing into existence a better order of things so that India may occupy her rightful position in the comity of nations. The author is convinced that the new culture that is in travail can only result from a fusion of the best elements in its three component parts: it cannot be fully Hindu,

Muslim, or Western either in its basis or in general superstructure. The book is undoubtedly 'timely, valuable, and useful', as the publishers believe it is, and as such it deserves wide circulation.

If one may be permitted to offer some constructive criticism to such a scholarly work, one would like to point out that the book having been prepared hurriedly, as we learn from the preface, often suffers from avoidable repetitions. Besides, there are a few inaccuracies. We are not sure if history will bear out the statement (p. 12) that 'mild and benevolent Vishnu became the God of the masses, and severe and terrible Shiva, of the upper classes'. In modern India, at least, such a division of the sects on a class basis is highly fanciful. In another place (p. 16) the author hints at an equally baseless distinction between the Vaishnavas and the Bhakti cult. We do not know also if the *Dhammapada* can be enumerated as a work distinct from the Tripitaka (p. 31). The author could have avoided emphasizing direct action against certain minor social evils which can be equally extirpated through indirect methods like education and a proper emphasis on more positive virtues. His criticism of the Hindu civilization is a bit overdone. The defects pointed out by him are,—a spirit of passivity, fatalism, idolatry, and symbolism, hereditary priesthood, and caste, many of which have been misunderstood by him. Passivity is not peculiar to Hinduism, fatalism is not a necessary concomitant of the law of Karma, image-worship is not idolatry, and symbolism is not a monopoly of the Hindus. But what the book suffers from a biased criticism of orthodox Hinduism is partly made up by the author's appreciation of the high metaphysical standpoint and spiritual outlook of the Hindus. Writes he: 'One of the greatest contributions to humanity is the Hindu conception of God. . . . There must be some conception of an ultimate reality in the contemplation and realization of which the human soul, may find its best development and highest happiness.'

PAKISTAN EXAMINED. By REZAUL KÂRIM, M.A., B.L. WITH A FOREWORD BY MAULAVI SYED NAUSHER ALI, B.L., EX-MINISTER, BENGAL. Published by *The Book Company, Ltd. 4-3 B College Square, Calcutta*. Pp. 167. Price Re. 1-8.

These columns published a review of *Akhand Hindusthan* in June. It is a plea-

sure to be able to review another book which is quite of a piece with the former. The interest is heightened by the fact that Mr. Munshi hails from the west of India and happens to be a nationalist Hindu; while Mr. Rezaul Karim belongs to the Moham-medan community of Bengal which, it is argued by the disruptionists, will greatly benefit by any scheme for the partition of India. It is really wonderful how all the true sons of mother India think alike!

Mr. Rezaul Karim is well known as an author, columnist, and acute thinker on matters political, economic, social, and cultural. The book under review comes fully to our expectation. It reveals that the Mussulmans are slowly but surely realizing the benefits accruing to them from a united India. The hollowness of the 'preposterous' Pakistan scheme which bodes no good either for the Mussulmans or the Hindus, is very ably exposed from various points of view—cultural, economic, and political. The arguments for disruption can hardly be based on cultural grounds: 'Though the Muslim League lays too much stress on the cultural differences of the people of India, yet to an unsophisticated onlooker who knows how to view things in their true perspective, it would seem that India's vital problem is not cultural but political and economic.' In our daily discussions we are too apt to forget that 'by the gradual processes of adaptation, amalgamation, and assimilation the people of India have been evolving a common culture'. It is easy to fan the flame of mass fanaticism through an undue emphasis on the points of difference rather than on those of similarity, and thus create a situation that can be exploited to the benefit of third parties and the upper ten thousand. The author quotes the creed of the League—'Muslim League under no condition will forfeit the private property of the individual,'—and argues that this can mean only one thing: 'The Pakistan Government will be bound to give statutory protection to the vested interest. . . . Politically, the scheme will lead to greater strife within and without the proposed Muslim State. The minorities in the Muslim State will clamour for safeguards, just as the Mussulmans are doing at present, and they will have to be satisfied. Economically, Muslim India will be faced with a deficit budget and will have to look to Hindu India for charities, to carry on its day-to-day administration and ward off foreign

invasion. Thus the author has demonstrated up to the hilt by marshalling a host of facts and figures that the Mussulmans themselves stand to lose by agitating for Pakistan, and that more pitifully than the Hindus of Hindu India who will really gain by having fertile lands, big ports, factories, and mines at their disposal.

The value of the book is increased by some appendices which give the various schemes of partition of India formulated by the stalwarts of the League. Appendix D reproduces an article from the *Harijan* which with quotations from Lord Morley and Lord Minto traces the origin of the Hindu-Muslim question.

The book deserves a wide circulation among both the major communities of India. It is calculated to lead to better understanding through its clear thinking and clever hints.

YOGA FOR ALL. BY SWAMI DHARMA THEERTHA. *Hindu Missionary Society, Krishnanagar, Lahore. Pp. 157. Price Re. 1-8.*

It is no wonder that the Gita is liked by all people irrespective of their adherence to different religious sects or denominations. It delivers a message which is true for all men of all times and is universal in the true sense of the term. The difficulty arises with its language and high philosophy which are not easy for all. To meet this difficulty we find so many editions of the Gita, interpreted in diverse ways and many languages, coming out every year.

Swami Dharma Theertha's *Yoga for All* is a similar laudable attempt to popularize the teachings of the Gita in a very simple and easy style. The majority of the people of the world can appreciate religion if it is put to them with sufficient guarantee for peace and happiness in their lives on the earth. Swami Dharma has, therefore, done a great service to the lay readers and ordinary aspirants of a religious life by explaining how the 'Yoga of the Gita can be practised by all under all circumstances and how this practice will make their present life sweeter and happier, easier and more peaceful. The explanation in the work under review is substantially true to the original. The author would have done better, however, if he had avoided his diatribes against the caste system as these are out of place. That would surely have added to the dignity of the booklet.

We wish the book a very wide circulation among the English-knowing people.

BENGALI

DARSHAN. EDITED BY DR. SATISCHANDRA CHATTERJEE, M.A., PH.D. *Published from 12, Bipin Pal Road, Kalighat, Calcutta. Yearly Subscription Rs. 4. Single copy Re. 1.*

This is a quarterly magazine published under the auspices of the Bangiya Darshan Parishad, an association devoted to a comparative study of Eastern and Western philosophy and dissemination of the same through publication of books, magazines, etc., in Bengali. Religion and philosophy constituted the outstanding features of Indian civilization. The contribution of Indian philosophy to world-thought can hardly be overestimated. But under the spell of Western influence India became quite oblivious of her past glory and consequently her contribution to contemporary philosophical thought is almost negligible. The foreign tongue through which education is imparted in this land is also greatly responsible for such a state. Original thinking is difficult in a foreign tongue. We, therefore, hail with delight this laudable attempt on the part of the Parishad to encourage philosophical thinking in Bengal in the language of the province by publishing such a high-class magazine in Bengali. All the copies we have so far received speak uniformly of the high standard it is maintaining. We ardently hope that it will attract the attention and sympathy of all thoughtful Bengalees.

HINDI

MERE GURUDEV. BY SWAMI VIVEKANANDA. TRANSLATED BY SAHITYA SHASTRI PROF. V. B. SHUKLA, M.Sc., P.E.S. *Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Pp. 86. Price 7 As.*

This is a translation in Hindi of the original English lecture entitled *My Master*, delivered by Swami Vivekanandaji in New York (America). In this famous speech the Swamiji has given a vivid picture of the most inspiring life of his spiritual Guru

Sri Ramakrishna Paramahansa. In addition to the delineation of the thrilling incidents in the life of his Master, Swamiji has given an analytical exposition of the same, which has an irresistible charm of its own. He has also herein expounded the real meaning of religion which is realization of Self—the religion which knows no barriers of and is not cramped down by narrow and stifling ideas of sect, creed, or dogma. By comparing the Eastern and Western outlooks on life, Swamiji has brought out the significance of the Sanātana Dharma and proved beyond doubt that this Dharma really makes for social and national progress. The translator, Sahitya Shastri Prof. V. B. Shukla, M.Sc., P.E.S., has been quite successful in maintaining the true and full import of the original work in simple but elegant and forceful language. The Hindi readers will feel obliged to him for presenting to them the life of this great saint of Dakshineswar as it was actually seen by his own beloved disciple Swami Vivekananda.

PANDIT DWARKANATH TIWARI

VARTAMAN BHĀRAT. BY SWAMI VIVEKANANDA. TRANSLATED BY SGT. RAGHUNATH SAHAI. *Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Pp. 68. Price 6 As.*

This is a Hindi translation of Swami Vivekananda's original Bengali book *Vartaman Bharata*. The translation has been done by Sgt. Raghunath Sahai. The Swamiji has in this book drawn a fine picture of the ancient glory of India and traced the causes of the national decline. He has preached that the blind imitation of the outward glow of Western civilization should be avoided, the real nature of the Indian culture should be realized, and selfless service and character-building should be made the ideal by every Indian for the uplift of the nation. The translator has successfully expressed these ideas in forceful language. The Hindi readers, by reading this book, will have a glimpse into the national thoughts of the Swamiji. The book though small is worth having.

PANDIT DWARKANATH TIWARI

NEWS AND REPORTS

RAMAKRISHNA MISSION CYCLONE RELIEF

Swami Madhavanandaji, Secretary, Ramakrishna Mission writes under date 19th November, 1942:—

Readers of newspapers are aware of the harrowing tales of devastation caused by the recent cyclone and flood in Bengal and Orissa. The Ramakrishna Mission has organized relief to the sufferers in the Midnapore, 24-Parganas and Balasore districts. In the Midnapore district the Mission has taken up relief work in Unions 4 to 9 of the Khejuri Thana, comprising 115 villages, in the Contai sub-division; and in Unions 2 and 8 of the Mayna Thana, comprising 25 villages, and in Unions 13 to 15 of the Nandigram Thana, comprising 83 villages, in the Tamruk sub-division. The total area taken by the Mission covers 11 Unions comprising about 175 villages.

In the Mayna Thana 253 mds. 8 srs. of paddy were distributed on the 4th and 11th November in 25 villages from the Srikantha centre. In the Khejuri Thana 240 mds. 26 srs. of paddy were distributed on the 18th November in 25 villages from the Majhirauchau centre, and a second centre has just been opened at Khadjuri. Work in the rest of the area is being organized as quickly as possible. In the Nandigram Thana the first distribution has just taken place from the Tekhali Centre.

We have sent from Calcutta by boat 1,000 mds. of rice, 3,000 pieces of new cloth, 3,000 cotton blankets, 1,000 mats, 253 shirts and frocks and 5 cases of powdered milk to the Midnapore area. The next consignment will shortly follow.

In the 24-Parganas district a relief centre has been started at Dhablat in the Diamond Harbour sub-division, which distributed 55 mds. 20 srs. of rice and other foodstuffs in 11 villages on the 5th and 12th November. Another centre has just been started at Sumatinagar, a few miles off Dhablat. The Mission has sent from Calcutta by boat 850 mds. of rice, 500 pieces of new cloth and some medicines to this area.

For the relief of the sufferers in the

Balasore district of Orissa, a centre has already been started at Daruha in the Jaleswar sub-division. The condition there is also extremely bad.

Besides large quantities of rice, cloth, blankets, etc., we gratefully acknowledge receipt of Rs. 42,108/- for our Cyclone Relief Fund up to the 18th November. The notable contributions are as follows: The Ananda Bazar Patrika and Hindusthan Standard Bengal Cyclone Relief Fund Rs. 12,000/-; a friend, Calcutta Rs. 10,000/-; The President, Midnapore Flood Relief Committee, Gun and Shell Factory, and I. G. U. A. Cossipore 1,000/-; S. Chandra Das, in memory of Sm. Lakshminani Dassi, Calcutta Rs. 700/-; Sir N. N. Sircar, Calcutta Rs. 500/-; Rup Chand Trust, Calcutta Rs. 500/-; a sympathiser Rs. 500/-; a friend, Poona Rs. 500/-; Mr. Tulsidas Kalichand, Bombay Rs. 501/-; a devotee, Cossipore Rs. 500/-; S. Panchu Kali Saha, Calcutta Rs. 501/-; The Calcutta Iron Merchants' Association Rs. 500/-; Sm. Saraju Bala Devi, Dacca Rs. 500/-; a devotee, Bankura Rs. 500/-; Officers and staff of the office of the Chief Controller of Purchases (Munitions), Calcutta Rs. 427/4/-.

We appeal to the generous public for further contributions in cash and kind, which will be thankfully received and acknowledged at the following addresses: (1) The Secretary, Ramakrishna Mission, P.O. Belur Marth, Dt. Howrah. (2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta, (3) The Manager, Udhodhan Office, 1, Udhodhan Lane, Baghbazar, Calcutta.

LIBRARIES OF THE RAMAKRISHNA MATH AND MISSION

For disseminating knowledge of religious and cultural subjects the Ramakrishna Math and Mission centres have almost invariably attached to them libraries stocked with a choice selection of books which are issued to the public free. There are also reading rooms attached to several of them, which are resorted to by a good number of readers.

We give below the number of books and periodicals in 1941 in some of the bigger libraries.

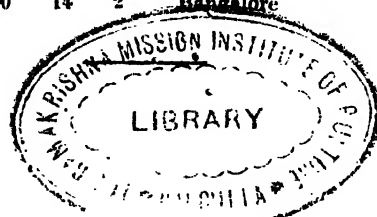
Centres	Books	Magazines	Newspapers	
Institute of Culture, Calcutta ...	26,718	21	5	
Students' Home, Madras ...	15,445	23	4	
Society, Rangoon ...	9,476	67	48	
School, Madras ...	7,978	11	4	
Math, Belur ...	6,500	60	8	
Advaita Ashrama, Benares ...	4,431	13	5	
Vidyapith, Deoghar ...	4,015	20	4	
Math, Madras ...	4,150	...	...
Ashrama, Nagpur ...	3,428	...	...
Math, Dacca ...	3,405	24	1	
Ashrama, Rajkot ...	3,530	7	8	
Math, Conjeevaram ...	2,879	17	12	
Sevashrama, Lucknow ...	2,877	18	3	
Sevashrama, Kankhal ...	2,712	19	4	
Students' Home, Calcutta ...	2,522	21	5	
Gadadhar Ashrama, Calcutta ...	2,076	15	1	
Ashrama, Mysore ...	2,225	6	6	
Sarada Vidyalaya, Madras ...	2,632	11	4	
Sevasanmity, Sylhet ...	2,482	19	...	
Sevashrama, Tamlyk ...	2,350	15	2	
Ashrama, Trichy ...	2,520	10	7	
Ashrama, Sargachhi ...	2,071	14	1	
Ashrama, Bombay ...	2,331	16	6	
Ashrama, Narayanganj ...	1,960	12	6	
Ashrama, Ootacamund ...	1,389	8	3	
Ashrama, Baranagore ...	1,998	15	1	
Society, Jamshedpur ...	1,829	20	7	
Sevashrama, Allahabad ...	1,450	24	4	
Ashrama, Cawnpore ...	1,250	11	1	
Ashrama, Delhi ...	1,204	20	4	
Math, Bankura ...	1,042	25	3	
Sevashrama, Contai ...	1,050	9	4	
School, Chingleput ...	1,000	3	1	
Sevashrama, Silchar ...	1,045	...	...
Ashrama, Habiganj ...	980	13	1	
Mission, Barisal ...	942	19	3	
Ashrama, Jalpaiguri ...	900	14	2	
Ashrama, Sarisha ...	807	18	1	
Ashrama, Karachi ...	778	14	2	
Ashrama, Mymensingh ...	692	7	...	
Ashrama, Patna ...	655	9	3	
Sevashrama, Sonargaon ...	680	3	4	
Sevashrama, Baliati ...	618	4	2	
Ashrama, Shillong ...	585	7	...	
Industrial School, Belur ...	350	4	1	
Math, Chandipur ...	540	10	2	

There are several more libraries containing less than 500 volumes. None the less, they are doing valuable service, as the number of issues is often quite considerable, being no less than 1,144 in the case of the Midnapore Sevashrama with its 366 volumes. The Ashrama at Katihar did equally valuable service with its 403 volumes, the number of issues reaching 794. That at these libraries are very popular will be evident from the fact that at some place e.g., at Rangoon, Lucknow, Sargachhi, Conjeevaram, Sylhet, and Madras (Home) the number of issues rose as high as 15,989; 7,021; 8,361; 5,840; 5,861; 5,264 respectively. The libraries are often situated in rural areas and are thus in touch with the villagers. It has to be noted that the library at Rangoon had to be closed *sine die* due to the Japanese invasion.

REPORTS PUBLISHED

The following Math and Mission Centres have published their reports for the period noted against each:—

The Eleventh General Report of the Ramakrishna Mission (Issued from the Headquarters at Belur) ...	1940-194
R.K.M. Vidyapith, Deoghar ...	194
R. K. M. Students' Home, Calcutta ...	194
R.K.M. Vidyalaya, Coimbatore ...	1941-194
R.K.M. Sevashrama, Kankhal ...	194
R.K.M. Home of Service, Benares ...	194
R.K. Mission, Dacca ...	1940-194
R.K.M. Sisumangal Pratishthan, Calcutta ...	194
Ramakrishna Math Dispensary, Madras ...	194
Ramakrishna Vedanta College, Bangalore ...	1940-194







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